FOUR CARDINAL VIRTUES
A NEW AND REVISED EDITION

AN ENCYCLOPÆDIA

OF

FREEMASONRY

AND

ITS KINDRED SCIENCES

COMPRISING

THE WHOLE RANGE OF ARTS, SCIENCES AND LITERATURE

AS CONNECTED WITH THE INSTITUTION

BY

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THIS NEW AND REVISED EDITION

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M. (Heb., מ, Mem), which signifies water in motion, having for its hieroglyph a waving line, referring to the surface of the water. As a numeral, M stands for 1000. In Hebrew its numerical value is 40. The sacred name of Deity, applied to this letter, is יִהְיָה, Meborach, Benedictus.

In the Tenth Degree of the Scottish Rite we are informed that certain traitors fled to "Masach king of Cheth," by whom they were delivered up to King Solomon on his sending for them. In 1 Kings ii. 39, we find it recorded that two of the servants of Shimei fled from Jerusalem to "Asahish, son of Masachah king of Gath." There can be little doubt that the carelessness of the early copyists of the ritual led to the double error of putting Cheth for Gath and of supposing that Mac was the name of its king instead of its king's father. The manuscripts of the Ancient and Accepted Scottish Rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct. Delaunay, in his Thesaur, makes him King of Tyre, and calls him Mahakab.

Mac. Masonic writers have generally given to this word the meaning of "is smitten," deriving it probably from the Hebrew verb גָּזָה, masch, to smite. Others, again, think it is the word פָּזָה, the rottenness, and suppose that it means "he is rotten." Both derivations are, I think, incorrect.

Mac is a constituent part of the word macbenac, which is the substitute Master's word in the French Rite, and which is interpreted by the French ritualists as meaning "he lives in the son." But such a derivation can find no support in any known Hebrew root. Another interpretation must be sought. I think there is evidence, circumstantial at least, to show that the word was, if not an invention of the Ancient or Dermott Masons, at least adopted by them in distinction from the one used by the Moderns, which latter is the word now in use in this country. I am disposed to attribute the introduction of the word into Masonry to the adherents of the house of Stuart, who sought in every way to make the institution of Freemasonry a political instrument in their schemes for the restoration of their exiled monarch. Thus the old phrase, "the widow's son," was applied by them to James II., who was the son of Henrietta Maria, the widow of Charles I. So, instead of the old Master's word which had hitherto been used, they invented macbenac out of the Gaelic, which to them was, on account of their Highland supporters, almost a sacred language in the place of Hebrew. Now, in Gaelic, Mac is son, and benach is blessed, from the active verb beannach, to bless. The latest dictionary published by the Highland Society gives this example: "Benach De Righ Albane, Alexan-

der, Mac Alexander," etc., i.e., Bless the King of Scotland, Alexander, son of Alexander, etc. Therefore we find, without any of those distortions to which etymologists so often recur, that macbenac means in Gaelic "the blessed son." This word the Stuart Masons applied to their idol, the Pretender, the son of Charles I.

Macbenac. 1. A significant word in the Third Degree according to the French Rite and some other rituals. (See Mac.)

2. In the Order of Beneficent Knights of the Holy City, the recipient, or novice, is called Macbenac.

Macabees. A heroic family, whose patriotism and valor form bright pictures in the Jewish annals. The name is generally supposed to be derived from the letters M. C. B.—which were inscribed upon their banners—being the initials of the Hebrew sentence, "Mi Camoche, Baalim, Jehovah," Who is like unto thee among the gods, O Jehovah. The Hebrew sentence has been appropriated in some of the high Scottish degrees as a significant word.

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

Maco. Du Cange (Gloss.) defines Maco, Mattio, or Machio, on the authority of Leidore, as Macson, latomus, a mason, a constructor of walls, from machina, the machines on which they stood to work on account of the height of the walls. He gives Maco also.


Macon. The following is extracted from Kenning's Cyclopaedia of Freemasonry: "The Norman-French word for 'mason'—as the operative mason in early days was called 'le maçon,' and this was corrupted into macon, maconay, maason, masoun, messouy, and even mason. The word seems to come from 'maçonner,' which had both its operative meaning and derivative meaning of conspiring, in 1238, and which again comes from 'manseio,' a word of classic use. Some writers have derived the word 'maçon' from macon; but though 'maisonner' and maçonner appear eventually to be equivalent to 'mansoniem facere,' in its first meaning, 'maison' seems to be simply a wooden house, as 'maisonage' is defined by Roquesfort to be 'Bois de charpente propre à bâti les maisons,' and then he adds, 'C'est aussi l'action de bâtir.' Roquesfort seems to prefer to derive 'maisonner' from the Low Latin verb 'mansoniare.' Be this as it may, we have in the word maçon, as it appears to us, a clear evidence of the development of
the operative guilds through the NormanFrench masons of the Conquest, who carried the operative guilds, as it were, back to Latin terminology, and to a Roman origin." (See Mason.)

Macon dans la Voie Droitte. (The Mason in the Right Way.) The second grade of the Hermetic system of Montpellier. (Thory, Ada Let., i., 321.)

Macon du Secret. (The Mason of the Secret.) The sixth grade of the reformed rite of Baron Tachyon, and the seventh in the reformed rite of St. Martin. (Thory, Ada Let., i., 321.)

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

Maconetus. Low Latin, signifying a Mason, and found in documents of the fourteenth century.

Maçonnerie. A French word signifying a Mason, that is to say, the degree of the Rite of Adoption. It is a very convenient word. The formation of the English language would permit the use of the equivalent word Maconnerie, if our language were saved by Masons Egyptiens. The Third Degree in Cagliostro’s Rite of Adoption.

Maconne Maitresse. Third grade of the Maconnerie d’Adoption.

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

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

Maconnieke Societeten. Dutch Masonic Clubs, somewhat like unto the English Lodges of Instruction, with more, perhaps, of the character of a club. Kenning’s Cyclopaedia says “there were about nineteen of these associations in the principal towns of Holland in 1860.”

“Macy’s Cyclopaedia.” “A General History, Cyclopaedia, and Dictionary of Freemasonry,” containing some 300 engravings, by Robert Macy, 32, published in New York, which has passed through a number of editions. It was originally founded on A Dictionary of Symbolical Masonry, by George Oliver, D.D. Bro. Macy has occupied the prominent position of Deputy G. Master of the G. Lodge of New York, and that of G. Recorder of the State G. Commandery of the Order of the Temple, K. T.

Macrocosm. (μακροσομο, the great world.) The visible system of worlds; the outer world or universe. It is opposed to Macrocosm, the little world, as in man. It has been used as the Macro soul in opposition to the Micro animal life, and as the soul of the universe as opposed to the soul of a single world or being. A subject of much note to the Rosicrucians in the study of the Mysteries.

Maco. Latin of the Middle Ages for a mason. Du Cange quotes a Compendium of the year 1224, in which it is said that the work was done “per manum Petri, maconis de Legniano.”

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

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

Magazine. The earliest Masonic magazine was published at Leipsic in 1738 and named Der Freymaurer. In 1783 the Freemaurerzeitung appeared at Berlin, having only a short existence of six numbers. The Journal für Freimaurer, which appeared in 1784 at Vienna, had a longer life of some three years. In England, the first work of this kind was The Freemasons’ Magazine or General and Complete Repository, begun in 1793, and continued until 1798. In Ireland, in 1792, the Sentimental and Masonic Magazine appeared and ran to seven volumes (1792–5). In France the Mirour de la vérité seems to have been issued from 1800 to 1802, followed by Hermes in 1808.

In England the Freemasons’ Quarterly Review commenced in 1834 and was continued until 1849, followed by the Freemasons’ Quarterly Magazine in 1858, which lived until 1858. In 1873 a new Masonic Magazine was issued, but it had not a very long existence; and the nearest approach to a Masonic magazine now existing is the Ars Quatuor Coronatorum, published by the Quatuor Coronati Lodge. Of American Masonic magazines the earliest is the Freemasons’ Magazine and General Miscellany, published at Philadelphia in 1811. The oldest periodical devoted to Masonry is the Freemasons’ Monthly Magazine, published by Charles W. Moore, at Boston. It was established in the year 1842.

The American Freemason appears monthly, published at Storm Lake, Iowa, and has now reached a third volume; The American Tyler-Keystone, published at Ann Arbor, Michigan, twice a month, is in its 26th volume.

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

Magist. The Three. The “Wise Men of the East” who came to Jerusalem, bringing gifts to the infant Jesus. The traditional names of the three are Melchior, an old man, with a long beard, offering gold; Jaser, a beardless youth, who offers frankincense; Balthasar, a black or Moor, with a large spreading beard, who tender myrrh. The patron saints of travelers. “Tradition fixed their number at three, probably in allusion to the three races springing from the sons of Noah. The press Helena caused their corpses to be transported to Milan from Constantinople. Frederick Barbarossa carried them to Cologne, the
place of their special glory as the Three Kings of Cologne—Yoson. The three principal officers ruling the society of the Rosicrucians are styled Magi.

Magic. The idea that any connection exists between Freemasonry and magic is to be attributed to the French writers, especially to Ragon, who gives many pages of his Masonic Orthodoxy to the subject of Masonic magic; and still more to Louis Constance, who has written three large volumes on the History of Magic, on the Ritual and Dogma of the Higher Magic, and on the Key of the Grand Mysteries, in all of which he seeks to trace an intimate connection between the Masonic mysteries and the science of magic. Ragon designates this sort of Masonry by the name of "Occult Masonry." But he loosely confounds magic with the magism of the ancient Persians, the Medieval philosophies and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man, the mechanism of his thoughts, the faculties of his soul, his power over nature, and the essence of the occult virtues of all things. Magism, he says, is to be found in the sentences of Zoroaster, in the hymns of Orpheus, in the invocations of the Hierophants, and in the symbols of Pythagoras; it is reproduced in the philosophy of Agrippa and of Cardan, and is recognized under the name of Magic in the marvelous results of magnetism. Cagliostro, it is well known, mingled with his Spurious Freemasonry the Superstitions of Magic and the Operations of Animal Magnetism. But the writers who have sought to establish a scheme of Magical Masonry refer almost altogether to the supposed power of mystical names or words, which they say is common to both Masonry and magic. It is certain that onomatology, or the science of names, forms a very interesting part of the investigations of the higher Masonry, and it is only in this way that any connection can be created between the two sciences. Much light, it must be confessed, is thrown on many of the mystical names in the higher degrees by the dogmas of magic; and hence magic furnishes a curious and interesting study for the Freemason.

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

Magic Squares. A magic square is a series of numbers arranged in an equal number of cells constituting a square figure, the enumeration of all of whose columns, vertically, horizontally, and diagonally, will give the same sum. The Oriental philosophers, and especially the Jewish Talmudists, have indulged in many fanciful speculations in reference to these magic squares, many of which were considered as talismans. The following figure of nine squares, containing the nine digits so arranged as to make fifteen when counted in every way, was of peculiar import:

<table>
<thead>
<tr>
<th>4</th>
<th>9</th>
<th>2</th>
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<tbody>
<tr>
<td>3</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
<td>6</td>
</tr>
</tbody>
</table>

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

Thus arranged, they called it by the name of the planet Saturn, ZaHaL, because the sum of the 9 digits in the square was equal to 45 \((1+2+3+4+5+6+7+8+9)\), which is the numerical value of the letters in the word ZaHaL in the Arabic alphabet. The Talmudists also esteemed it as a sacred talisman, because 15 is the numerical value of the letters of the word 77, JaL, which is one of the forms of the Tetragrammaton.

The Hermetic philosophers called these magic squares "tables of the planets," and attributed to them many occult virtues. The table of Saturn consisted of 9 squares, and has just been given. The table of Jupiter consisted of 16 squares of numbers, whose total value is 136, and the sum of them added, horizontally, perpendicularly, and diagonally, is always 34; thus:

<table>
<thead>
<tr>
<th>4</th>
<th>14</th>
<th>15</th>
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<td>9</td>
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<td>12</td>
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<td>5</td>
<td>11</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>16</td>
<td>2</td>
<td>8</td>
<td>13</td>
</tr>
</tbody>
</table>
So the table of Mars consists of 25 squares, of the Sun of 36, of Venus of 49, of Mercury of 64, and of the Moon of 81. These magic squares and their values have been used in the symbolism of numbers in some of the high degrees of Masonry.

Magister Caeminariorum. A title applied in the Middle Ages to one who presided over the building of edifices—Master of the Masons.

Magister Hospitall. See Master of the Hospital.

Magister Lapidum. Du Cange defines this as Master Mason; and he cites the statutes of Marseilles as saying: "Tres Magistros Lapidis bones et legales," i.e., three good and lawful Master Masons "shall be selected to decide on all questions about water in the city."

Magister Millitae Christi. See Master of the Chivalry of Christ.

Magister Perrenius. A name given in the Middle Ages to a Mason; literally, a Master of Stones, from the French pierre, a stone.

Magister Templi. See Master of the Temple.

Magister Comacini. See Comacini Mastro, also so Coma.

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

Magnan, B. F. A marshal of France, nominated by Napoleon III, emperor, as Grand Master of the Grand Orient of France, in 1862, and, though not a member of the great fraternity at the time, was initiated and installed Grand Master, February 8, 1862, and so remained until May 29, 1865.

Magnanimum. The title applied in modern usage to the Order of Knights Templar.

Masonic Masonry. This is a form of Freemasonry, which, although long ago practised by Cagliostro as a species of charlatanism, was designed more recently to notice as a philosophic system by Ragon in his treatise on Magisterie Occulte. "The occult sciences," says this writer, "reveal to man the mysteries of his nature, the secrets of his organization, the means of attaining perfection and happiness; and, in short, the decree of his destiny. Their study was that of the high initiations of the Egyptians; it is time that they should become the study of modern Masons." And again he says: "A Masonic society which should establish in its bosom a magnetic academy would soon find the reward of its labors in the good that it would do, and the happiness which it would create." There can be no doubt that the Masonic investigator has a right to search everywhere for the means of intellectual, and religious perfection; and if he can find anything in magnetism which would aid him in the search, it is his duty and wisest policy to avail himself of it. But, nevertheless, Masonic Masonry, as a special regime, will hardly ever be adopted by the Fraternity.

Magirus. 1. The Fourteenth Degree, and the first of the Greater Mysteries of the system of Illuminism. 2. The Ninth and last degree of the German Rosicrucians. It is the singular of Maps, which see.

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

Mahabharata. A Sanskrit poem, recounting the rivalries of the descendants of King Bharata, and occupying a place among the Shastras of the Hindus. It contains many thousand verses, written at various unknown periods since the completion of the Ramayana.

Mahadeva. ("The great god.") One of the common names by which the Hindu god Siva is called. His consort, Durga, is similarly styled Mahadevi (the great goddess) in Buddhist history. Mahadeva, who lived two hundred years after the death of the Buddha Sakyamuni, or 343, is a renowned teacher who caused a schism in the Buddhist Church.

Mahakasyapa. The renowned disciple of Buddha Sakyamuni, who arranged the metaphysical portion of the sacred writings called Abhidharma.

Maier-Shalil-Hash-Bas. Hebrew. מאייר-שלום-חוש-ベース. Four Hebrew words which the prophet Isaiah was ordered to write upon a tablet, and which were afterward to be the name of his son. They signify, "make haste to the prey, fall upon the spoil," and were prophetic of the sudden attack of the Assyrians. They may be said, in their Masonic use, to be symbolic of the readiness for action which should distinguish a warrior, and are therefore of significant use in the system of Masonic Templarism.

Maier, Michael. A celebrated Rosicrucian and interpreter and defender of Rosicrucianism. He was born at Reinsburg, in Holstein, in 1658, and died at Magdeburg in 1690. He is said to have been the first to introduce Rosicrucianism into England. He wrote many works on the system, among which the most noted are Alciatia Rupiens, 1618; Septimana Philosophica, 1620; De Fraternitate Rosa Crucis, 1618; and Lumen Serus, 1617. Some of his contemporaries having denied the existence of the Rosicrucian Order, Maier in his writings has refuted the calumnies and warmly defended the society, of which, in one of his works, he speaks thus: "Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the just desire of probation, by which the subjectevents well-qualified novices before they are admitted to the higher mysteries, and within this period they are to learn how to govern their own tongues."

Maine. Until the year 1820, the District of Maine composed part of the political
Maitre. One of the working-tools of a Mason, Master, having the same emblematic meaning as the common gavel in the Entered Apprentice's Degree. It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It removes from the mind all the crevices of vice, and fits it as a well-wrought stone, for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.

The mallet or setting maul is also an emblem of the Third Degree, and is said to have been the implement by which the stones were set up at the Temple. It is often improperly confounded with the common gavel.

The French Masons, to whom the word gavel is unknown, uniformly use mallet, in its stead, and confound its symbolic use, as the implement of the presiding officer, with the mallet of the English and American Mark Master.

Malka. Anciently, Malta. A small island in the Mediterranean Sea, which, although occupying only about 170 sq. miles, possessed for several centuries a greater degree of celebrity than was attached to any other territory of so little extent. It is now a possession of the British Government, but was occupied from 1530 to 1798 by Hospitallers, then called Knights of Malta, upon whom it was conferred in the former year by Charles V.

Maltese Cross. See Cross, Maltese.

Maltese Knights. See Knights of Malta.

Maltese Cross. See Cross, Maltese.

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

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

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

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

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

This figure is frequently found in India:

- Ether, or Heaven
- Air
- Fire
- Water
- Earth

As these symbols are readily interpretable, but not conversant with Masonic hieroglyphs, it may be seen that the elements, in their ascending scale, show the perfected creation. Forlong remarks that “as it was difficult to show the All-pervading Ether, Egypt, for this purpose, surrounded her figures with a powder of stars instead of flame, which on India’s garments were Yonis. This figure gradually developed, becoming in time a very concrete man, standing on two legs instead of a square base—the horns of the crescent (Air), being outstretched, formed the arms, and the refugent flame the head, which, with the Greeks and Romans, represented the Sun, or Fire, and gives Light to all. To this being, it was claimed, there were given seven senses; and thus, perfect and erect, stood Man, rising above the animal state.”

The seven senses were seeing, hearing, tasting, feeling, smelling, understanding, and speech. See Ecclesiasticus xvii. 5:

“The Lord created man, and they received the use of the five operations of the Lord; and in the sixth place he imparted (to) them understanding, and in the seventh speech, an interpreter of the cogitations thereof.”

The words “seven senses” also occur in the poem of Taliesin, called “Y Bid Mawr, or the Macroscope” (Brit. Mag., vol. 21, p. 30). See further the “Mysterium Magnum” of Jacob Boehmen, which teaches “how the soul of man, or his inward holy body,” was compounded of the seven properties under the influence of the seven planets:

“I will adore my Father, My God, my Supporter, Who placed, throughout my head, The soul of my reason. And made for my perception My seven faculties Of Fire, and Earth, and Water, and Air,

MANITOBA

And mist, and flowers, And the southerly wind, As it were seven senses of reason For my Father to impel me: With the first I shall be animated, With the second I shall touch, With the third I shall cry out, With the fourth I shall taste, With the fifth I shall see, With the sixth I shall hear, With the seventh I shall smell.”

[C. T. McLennan.]

Mandaeism. That which is commanded.
The Benedictine editors of Du Cange define mandatum as “breve aut edictum regnum,” i.e., a royal brief or edict, and mandamentum as “littera quibus magistratus aliquot mandat,” i.e., letters in which a magistrate commands anything. Hence the orders and decrees of a Grand Master or a Grand Lodge are called mandates, and implicit obedience to them is of Masonic obligation. There is an appeal, yet not a suspensive one, from the mandate of a Grand Master to the Grand Lodge, but there is none from the latter.

Mango. The branches of this tree are a prominent feature in all Eastern religious ceremonies. The mango is the apple-tree of India, with which man, in Indian tale, tempted Eve.

Mangourit, Michel Ange Bernard de. A distinguished member of the Grand Orient of France. He founded in 1776, at Rennes, the Rite of Sublime Élus de la Vérité, or Sublime Elects of Truth, and at Paris the androgynous society of Dames of Mount Thabor. He also created the Masonic Literary Society of Free Thinkers, which existed for three years. He delivered lectures which were subsequently published under the title of Cours de Philosophie Maçonnique, in 300 pp., 4to. He also delivered a great many lectures and discourses before different Lodges, several of which were published. He died, after a long and severe illness, February 17, 1829.

Manicheans. (Also termed Gnostics.) A sect taking its rise in the middle of the third century, whose belief was in two eternal principles of good and evil. They derived their name from Manes, a philosopher of Persian birth, sometimes called Manicheus. Of the two principles, Ormuzd was the author of the good, while Abriman was the master spirit of evil. The two classes of neophytes were the true, sabba khan; the listeners, samma un.

Manichéens, Les Frères. A secret Italian society, founded, according to Thor in’s Acta Lat., 1325) and Clavel (Hist. Pit., p. 407), in the eighteenth century, at which the doctrines of Manes were set forth in several grades.

Manitou. In 1864 a dispensation was issued over the signature of M. W. Bro. A. T. Pierson, then Grand Master of Masons in Minnesota, and “Northern Light” Lodge was organized at Fort Garry (Winnipeg), with Bro. Dr. John Schults, Worshipful Master; A. G. B. Bannatyne, S. W., and Wm. Inkster, J. W.
In 1867 Bro. Bannatyne was elected W. M. and the Lodge went out of existence shortly.
MANNO The Man, the second grade of the "Deutsche Union."

Manna, Pot of. Among the articles laid up in the Ark of the Covenant by Aaron was a Pot of Manna. In the substitute ark, commemorated in the Royal Arch Degree, there was, of course, a representation of it. Manna has been considered as a symbol of life; not the transitory, but the enduring one of a future world. Hence the Pot of Manna, Aaron's rod that turned into a serpent, and the Book of the Law, which teaches Divine Truth, all found together, are appropriately considered as symbols of that eternal life which it is the design of the Royal Arch Degree to teach.

Manninham, Thomas. Dr. Thomas Manninham was a physician of London, of much repute in the last century. He took an active interest in the concerns of Freemasonry, being Deputy Grand Master of England, 1782-6. According to Oliver (Revelations of a Square, p. 86), he was the author of the prayer said by Jews in the presence of the high priest, which was presented by him to the Grand Lodge, and adopted as a form of prayer to be used at the initiation of a candidate. Before that period, no prayer was used on such occasions, and the one composed by Manninham was so approved by the Grand Lodge, which is doubtless, as Anderson died in 1739) is here given as a document of the time. It will be seen that in our day it has been somewhat modified, Preston making the first change and that, originally used as one prayer, it has since been divided, in this country at least, into two, the first part being used as a prayer at the opening of a Lodge, and the latter at the initiation of a candidate.

"Most Holy and Glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces; and hast promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all we do, to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls; that we may feed on this, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg, in the name and for the sake of Jesus Christ our Lord and Saviour, Amen."

Dr. Manninham rendered other important services to Masonry by his advocacy of healthy reforms and his determined opposition to the schematical efforts of the "Ancient Masons." He died February 3, 1794. The third edition of the Book of Constitutions (1756) speaks of him as exalted terms as "a diligent and active officer" (p. 285). Two interesting letters written by Dr. Manninham are given at length in Gould's Concise History of Freemasonry (pp. 328-334); one dated December 3, 1755, and addressed to what was then the Provincial Grand Lodge of Holland, refusing leave for the holding of Scotch Lodges and pointing out that Freemasonry is the same in all parts of the world; and another dated July 12, 1757, also dealing with the so-called Scotch Masonry, and explaining that the orders of Knighthood were unknown in England, where the only Orders known were those of Master Mason, Fellow-Crafts, and Apprentices. [E. L. H.]

Mantle. A dress placed over all the others. It is of very ancient date, being a part of the costume of the Hebrews, Greeks, and Romans. Among the Ancient Egyptians it was the decisive mark of military rank, being confined to the cavalry. In the Medieval ages, and on the institution of chivalry, the long, trailing mantle was especially reserved as one of the insignias of knighthood, and was worn by the knight as the most august and noble decoration that he could have, when he was not dressed in his armor. The general color of the mantle, in imitation of that of the Roman soldiers, was scarlet, which was lined with ermine or other precious furs. But some of the Orders wore of the finest silk. Thus the Knights Templar were clothed with a white mantle having a red cross on the breast, and the Knights Hospitallers a black mantle with a white cross. The mantle is still worn in England and other countries of Europe as a mark of rank on state occasions by peers, and by some magistrates as a token of official rank.

Mantle of Honor. The mantle worn by a knight was called the Mantle of Honor. This mantle was presented to a knight whenever he was made by the king.

MANU. By reference to the Book of the Dead, it will be found that this word covers an ideal space corresponding to the word west, in whose bosom is received the setting sun. (See Truth.)

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

MANUAL Point of Entrance. Masons are, in a peculiar manner, reminded, by the hand, of the necessity of a pious heart and careful observance of all their pledges and duties, and
hence this organ suggests certain symbolic instructions in relation to the virtue of prudence.

**Manual Sign.** In the early English lectures this term is applied to what is now called the Manual Point of Entrance.

**Manuscripts.** Anderson tells us, in the second edition of his **Constitutions**, that in the year 1726, Grass Master Payne "desired any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, and several old copies of the *Gothic Constitutions* were purchased and collated" (Constitutions, 1738, p. 110); but in consequence of a jealous supposition it would be wrong to commit anything to print which related to Masonry, an act of Masonic vandalism was perpetrated. For Anderson further informs us that in 1720, at some private Lodges, several very valuable manuscripts (for they had nothing yet in print), concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, (particularly one written by Mr. Nicholas Stone, Warden of Inigo Jones,) were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." (Ibid., p. 111.)

The recent labors of Masonic scholars in England, among whom the late William James “the Warden of Inigo Jones,” were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." (Ibid., p. 111.)

**Manuscripts, Apocryphal.** There are certain documents that at various times have been accepted as genuine, but which are now rejected, and considered to be fabrications, by most, if not by all, critical Masonic writers.

The question of their authenticity has been thoroughly gone into by R. F. Gould in Ch. XI. of his History of Freemasonry, and he places them all "within the category of Apocryphal MSS."

The first is the "Leland-Locke MS." (See Leland MS.) The second is the "Steinmetz Catechism," given by Krause as one of the six oldest documents belonging to the Craft, but of which Gould says, "there appears to me nothing in the preceding 'examination' (or catechism) that is capable of sustaining the claims to antiquity which have been advanced on its behalf." The third is the *Malcolm Cunnah's Charter*, which came to light in 1896, consequent upon the "claim of the Glasgow Freemason Operative St. John's Lodge* to take precedence of the other Lodges in the Masonic procession, at the laying of the foundation-stone of Nelson's monument on "Glasgow Green," although at that time it was an independent organisation."

According to the Charter, the Glasgow St. John's Lodge was given priority over all the other Lodges in Scotland by Malcolm III., King of Scots, in 1051. The controversy as to the document was lively, but finally it was pronounced to be a manufactured parchment, and the Grand Lodge of Scotland declined to recognize its value. The fourth MS. is the *Krause, known as Prince Edwin's Constitution of 988. Upon this unquestioned reliance had for decades been placed, then it came to be doubted, and is now little credited by inquiring Masons. Bro. Gould eloses his recital of criticisms with the remark: "The original document, as commonly happens in forgeries of this description, is missing; and how, under all the circumstances of the case Krause could have constituted himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation may be, that in impostures of this character, credulity, on the one part, is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the story of old documents with its own ingenuity." These remarks are specially quoted as relating to almost all apocryphal documents. The fifth is the *Charter of Cologne*, a document in cipher, bearing the date June 24, 1335, as to which see *Cologne, Andercr.* The sixth is the *Appenius Charter*, or *The Charter of Transmission*, upon which rest the claims of the French Order of the Temple to being the lineal successors of the historic Knights Templar, for which see *Temple, Order of The.*

**Manuscripts, Old.** The following list, arranged as far as possible in sequence of age, of the old Masonic MSS., now usually known as the *Old Charges*. They generally consist of three parts — first, an opening prayer or invocation; second, the legendary history of the Craft; third, the peculiar statutes and duties, the regulations and observances, incumbent on Masons. There is no doubt that they were read to candidates on their initiation, and probably each Lodge had a copy which was used for this purpose. The late Bro. W. J. Hughan made a special study of these old MSS., and was instrumental in discovering a great many of them; and his book *The Old Charges of British Freemasons*, published in 1896, is the standard work on the subject.

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<td>1.</td>
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<td>Grand Lodge, No. 1....1688...Grand Lodge of England...By W. J. Hughan, in Old Charges, 1831; by R. Smedley, in Masonic Pictographs, 1877; in Hist. of Freemasonry and Concordant Orders, 1881; by the Quatuor Coronati Lodge in 1892.</td>
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Marchesvan. מַרְכֶּשֶׁוּן. The second month of the Jewish civil year. It begins with the new moon in November, and corresponds, therefore, to a part of that month and of December.

Marconis, Gabriel Mathieu, more frequently known as De Negre, from his dark complexion, was the founder and first G. Master and G. Hierophant of the Rite of Memphis, brought by Samuel Honis, from Cairo, Egypt, in 1814, with Baron Dumas and the Marquis de la Roque, founded a Lodge of the Rite at Montauban, France, on April 30, 1815, which was closed March 7, 1816. In a work entitled The Sanctuary of Memphis, by Jacques Etienne Marconis, the author—presumptively the son of G. M. Marconis—who styles himself the founder of the Rite of Memphis, thus briefly gives an account of its origin: "The Rite of Memphis, or Oriental Rite, was introduced into Europe by Ormus, a seraphic priest of Alexandria and Egyptian sage, who had been converted by St. Mark, and reformed the doctrines of the Egyptians in accordance with the principles of Christianity. The disciples of Ormus continued until 1113 to be the sole guardians of ancient Egyptian wisdom, as purified by Christianity and Solomonian science. This science they communicated to the Templars. They were then known by the title of Knights of Palestine, or Brethren Rose Croix of the East. In them the Rite of Memphis recognizes its immediate founders."

The above, coming from the G. Hierophant and founder, should satisfy the most scrupulous as to the conversion of Ormus by St. Mark, and his then introducing the Memphis Rite. But Marconis continues as to the object and intention of his Rite: "The Masonic Rite of Memphis is a combination of the ancient mysteries; it taught the first men to render homage to the Deity. Its dogmas are based on the principles of humanity; its mission is the study of that wisdom which serves to discern truth; it is the beneficent dawn of the development of reason and intelligence; it is the worship of the qualities of the human heart and the impression of its voice; in fine, it is the echo of religious inspiration and of human sentiments, faith, the bond between all men, the symbol of sweet illusions of hope, preaching the faith in God that saves, and the charity that blesses."

We are further told by the Hierophant founder that "The Rite of Memphis is the sole depository of High Masonry, the true primitive Rite, the Rite par excellence, which has come down to us without any alteration, and is consequently the only Rite that can justify its origin and the combined exercise of its rights by constitutions, the authenticity of which cannot be questioned. The Rite of Memphis, or Oriental Rite, is the veritable Masonic tree, and all systems, whatever they be, are but detached branches of this institution, venerable for its great antiquity, and born in Egypt. The real deposit of the principles of Masonry, written in the Chaldee language, is preserved in the sacred ark of the Rite of Memphis, and in part in the Grand Lodge of Scotland, at Edinburgh, and in the Maronite Convent on Mount Lebanon."

"Brother Marconis de Negre, the Grand Hierophant, is the sole consecrated depository of the traditions of this Sublime Order."

The above is enough to reveal the character of the father and reputed son for truth, as also of the institution founded by them, which, like the firefly, is seen now here, now there, but with no steady beneficial light. (See Memphis, Rite of.)

Marconis, Jacques Etienne. Born at Montauban, January 3, 1795; died at Paris, November 21, 1808. (See Memphis, Rite of.)

Marduk. A victorious warrior-god, described on one of the Assyrian clay tablets of the British Museum, who was said to have engaged the monster Tiamat in a cosmogonic struggle. He was armed with a namsar (grappling-hook), arkitu (lance), shibbu (lasso), qasitu (bow), sipsu (club), and kabab (shield), together with a dirk in each hand.

Maria Theresa. Empress of Austria, who showed great hostility to Freemasonry, presumably from religious leanings and advisers. Her husband was Francis I., elected Emperor of Germany in 1745. He was a zealous Mason, and had been initiated at The Hague in 1731, at a Special Lodge, at which Lord Chesterfield and Dr. Desaguliers were present. He was raised at Houghton Hall, the same year, while on a visit to England. He assisted to found the Lodge "Drei Könige," at Vienna, constituted in 1742. During the forty years' reign of Maria Theresa, Freemasonry was tolerated in Vienna doubtless through the intercession of the Emperor. It was stated in the Pocket Companion of 1754, one hundred grenadiers
were sent to break up the Lodge, taking twelve prisoners, the Emperor escaping by a back staircase. He answered for and freed the twelve prisoners. His son, Emperor Joseph, inherited good-will to Masonry. He was G. Master of the Viennese Masons at the time of his death.

Mark. The appropriate jewel of a Mark Master. It is made of gold or silver, usually of the former metal, and must be in the form of a keystone. On the obverse or front surface, the device or “mark” selected by the owner must be engraved within a circle composed of the following letters: H. T. W. S. S. T. K. S. On the reverse or posterior surface, the name of the owner, the name of his Chapter, and the date of his advancement, may be inscribed, although this is not absolutely necessary. The “mark” consists of the device and surrounding inscription on the obverse. The Mark jewel, as prescribed by the Supreme Grand Chapter of Scotland, is of mother-of-pearl. The circle on one side is inscribed with the Hebrew letters שומאא锘, and on the other side with letters containing the same meaning in the vernacular tongue of the country in which the Chapter is situated, and the wearer’s mark in the center. The Hebrew letters are the initials of a Hebrew sentence equivalent to the English one familiar to Mark Masons. It is but a translation into Hebrew of the English mystical sentence.

It is not requisite that the device or mark should be of a strictly Masonic character, although it is commonly selected in preference to other subjects. As soon as adopted it should be drawn or described in a book kept by the Chapter for that purpose, and it is then said to be “recorded in the Book of Marks,” after which it can never be changed by the possessor for any other, or altered in the slightest degree, but remains as his “mark” to the day of his death.

This mark is not a mere ornamental appendage of the degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master, would claim, from the latter, certain acts of friendship which are of solemn obligation among the Fraternity. A mark thus presented, for the purpose of obtaining a favor, is said to be pledged; though remaining in the possession of the owner, it ceases, for any actual purposes of advantage, to be his property; nor can it be again used by him until, either by the return of the favor, or with the consent of the benefactor, it has been redeemed; for it is a positive law of the Order, that no Mark Master shall “pledge his mark a second time until he has redeemed it from its previous pledge.” By this wise provision, the unworthy are prevented from making an improper use of this valuable token, or from levying unreasonable and unjust extortion in any way. Marks or pledges of this kind were of frequent use among the ancients, under the name of testera hospitale and “arrhabo.” The nature of the testera hospitale, or, as the Greeks called it, καταφορά, cannot be better described than in the words of the Scholiast on the Medea of Euripides, v. 613, where Jason promises Medea, on her parting from him, to send her the symbols of hospitality which should procure her a kind reception in foreign countries. It was the custom, says the Scholiast, when a guest had been entertained, to break a die in two parts, one of which parts was retained by the guest, so that if, at any future period he required assistance, on exhibiting the broken pieces of the die to each other, the friendship was renewed. Plautus, in one of his comedies, gives us an exemplification of the manner in which these tessera or pledges of friendship were used at Rome, whence it appears that the privileges of this friendship were extended to the descendents of the contracting parties. Pausanias is introduced, inquiring for Agorastos, with whose family he had formerly exchanged the tessera.

Ag. Si quidem Antidimarchi quasir adoptavit.tum.
Ego sum ipsus quem tu quarris.
Pam. Hea! quid ego audio?
Ag. Antidamas me gustum esse.
Pam. Si ita est, tessaram.
Conferre si vis hospitalem, eccem, attuli.
Ag. Acecum huio ostende; est par probe; nam habeo donum.
Pam. O mi hospes, salve multum; nam mihi
Pater trus ergo hoepes, Antidamas fuit:
Hanc mihi hospitalem tessera cum illo fuit.
Pamul., ad. c. v., s. c. 2, ser. 35.
Ag. Antidimarchus' adopted son,
If you do seek, I am the very man.
Pam. How! do I hear aright?
Ag. I am the son
Of old Antidamus.
Pam. If so, I pray you
Compare with me the hospitable die
I've brought this with me.
Ag. Prìthe, let me see it.
It is, indeed, the very counterpart
Of mine at home.
Pam. All hail, my welcome guest,
Your father was my guest, Antidamus.
Your father was my honored guest, and then
This hospitable die with me he parted.

These tessera, thus used, like the Mark Master's mark, for the purposes of perpetuating friendship and rendering its union more sacred, were constructed in the following manner: they took a small piece of bone, ivory, or stone, generally of a square or cubical form, and dividing it into equal parts, each wrote his own name, or some other inscription, upon one of the pieces; they then made a mutual exchange, and, lest falling into other hands it should give occasion to imposture, the pledge was preserved with the greatest secrecy, and no one knew the name inscribed upon it except the possessor.

The primitive Christians seem to have adopted a similar practice, and the tessera was carried by hospitable brethren as a means of introduction to their fellow Christians. A favorite inscription with them were the letters H. T. A. C., being the initials of Hiero, Yos, Aavos Pneuivas, or Father, Son, and Holy Ghost.
The use of these tesserae, in the place of written certificates, continued, says Dr. Harris (Disso. on the Temp. Hosp.), until the eleventh century, at which time they are mentioned by Burchardus, Archbishop of Worms, in a visitation charter.

The "arshabo" was a similar keepcase, formed by breaking a piece of money in two. The etymology of this word shows distinctly that the Romans borrowed the custom of these pledges from the ancient Hebrews, for it is derived from the Hebrew arsh, a pledge. With this detail of the customs of the ancients before us, we can easily explain the well-known passage in Revelation ii. 17: "To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth saving he that receiveth it." That is, to borrow the interpretation of Harris, "To him that overcometh will I give a pledge of my affection, which shall constitute him my friend, and entitle him to privileges and honors of which none else can know the value or the extent."

Mark Man. According to Masonic tradition, the Mark Men were the Wardens, as the Mark Masters were the Masters of the Fellow-Craft Lodges, at the building of the Temple. They distributed the builders’ marks, which were given at the time of laying the foundations, and made the first inspection of the work, which was afterward to be approved by the overseer. As a degree, the Mark Man is not recognised in the United States. In England it is something but not general, worked as preparatory to the degree of Mark Master. In Scotland, in 1778, it was given to Fellow-Crafts, while the Mark Master was restricted to Master Masons. It is not recognised in the present regulations of the Supreme Grand Chapter of Illinois. Much of the esoteric ritual of the Mark Man has been incorporated into the Mark Master of the American system.

Mark Master. The Fourth Degree of the American Rite. The traditions of the degree make it of great historical importance, since by them we are informed that by its influence each Operative Mason at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolic signification. As illustrative of the Fellow-Craft, the Fourth Degree is particularly directed to the incitement of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true—not unfinished and imperfect, not sinful and defective—but such as the Great Overseeer of heaven and earth will see fit to approve as a worthy oblation from his creatures. If the Fellow-Craft’s Degree is devoted to the incitement of learning, that of the Mark Master is intended to instruct us how that learning can most usefully and judiciously be employed for our own honor and the profit of others. And it holds forth to the downing the encouraging thought that although our motives may sometimes be misinterpreted by our erring fellow mortals, our attainments be underrated, and our reputations be traduced by the envious and malicious, there is one, at least, who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner. The intimate connection then, between the Second and Fourth degrees of Masonry, is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable, who received from his master this approving language—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord." In America, the Mark Master is the first degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers. The degree cannot be conferred upon any less than a duly present, who, in that case, must be the first and last three officers above named. The working tools are the Mallet and Indenting Chisel (which see). The symbolic color is purple. The Mark Master’s badge is given in England under the authority of the Grand Lodge of Mark Masters, which was established in June, 1855, and is a jurisdiction independent of the Grand Lodge. The officers are the same as in America, with the addition of a Chaplain, Director of Ceremonies, Assistant Director, Secretary of Marks, Inner Guard or Time Keeper, and two Stewards. Master Masons are eligible for initiation. Bro. Hughan says that the degree is virtually the same in England, Scotland, and Ireland. It differs, however, in some respects from the American degree.

Mark of the Craft, Regular. In the Mark Degree there is a certain stone which is said, in the ritual, not to have upon it the regular mark of the Craft. This expression is derived from the following tradition of the degree. At the building of the Temple, each workman placed his own mark upon his own materials, so that the workmanship of every Mason might be readily distinguished, and praise or blame be justly awarded. These marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence any figure of a different kind, such as a circle, would not be deemed "the regular mark of the Craft." Of the three stones used in the Mark Degree, one is inscribed with a square and another with a plumb or perpendicular, because these were marks familiar to the Craft; but the third, which is inscribed with a circle and certain hieroglyphics, was not known, and was not, therefore, called "regular."
Marks of the Craft. In former times, Operative Masons, the "Steinmetzen" of Germany, were accustomed to place some mark or sign of their own invention, which, like the monogram of the painters, would seem to identify the work of each. They are to be found upon the cathedral, churches, castles, and other stately buildings erected since the twelfth century, or a little earlier, in Germany, France, England, and Scotland. As Mr. Godwin has observed in his History in Ruins, it is curious to see that these marks are of the same character, in form, in all these different countries. They were principally crosses, triangles, and other mathematical figures, and many of them were religious symbols. Specimens taken from different buildings supply such forms as follow.

The last of these is the well-known septer, the symbol of Christ among the primitives, and the last but one is the Pythagorean pentad. A writer in the London Times (August 13, 1835) is incorrect in stating that these marks are confined to Germany, and are to be found only since the twelfth or thirteenth centuries. More recent researches have shown that they existed in many other countries, especially in Scotland, and that they were practised by the builders of ancient times. Thus Ainsworth, in his Travels (ii. 107), tells us, in his description of the ruins of Al-Hadib in Mesopotamia, that "every stone, not only in the chief building, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character which is for the most part either a Chaldean letter or numeral." M. Didron, who reported a series of observations on the subject of these Masons' marks to the Comité Historique des Arts et Monuments of Paris, believes that he can discover in them references to distinct schools or Lodges of Masons. He divides them into two classes: those of the overseers, and those of the men who worked the stones. The marks of the first class consist of monogrammatic characters; those of the second, are of the nature of symbols, such as shoes, trowels, mallets, etc.

A correspondent of the Freemasons' Quarterly Review states that similar marks are to be found on the stones which compose the walls of the fortress of Allahabad, which was erected in 1542, in the East Indies. "The walls," says this writer, "are composed of large oblong blocks of red granite, and are almost everywhere covered by Masonic emblems, which evince something more than mere ornament. They are not confined to one particular spot, but are scattered over the walls of the fortress, in many places as high as thirty or forty feet from the ground. It is quite certain that thousands of stones on the walls, bearing these Masonic symbols, were carved, marked, and numbered in the quarry previous to the erection of the building."

In the ancient buildings of England and France, these marks are to be found in great abundance. In a communication on this subject, to the London Society of Antiquaries, Mr. Godwin states that, "in my opinion, these marks, if collected and compared might assist in connecting the various bands of operatives, who, under the protection of the Church—mysteriously united—spread themselves over Europe during the Middle Ages, and are known as Freemasons." Mr. Godwin describes these marks as varying in length from two to seven inches, and as formed by a single line, slightly indented, consisting of a variety of crosses, known Masonic symbols, emblems of the Trinity and of eternity, the double triangle, trowel, square, etc.

The same writer observes that, in a conversation, in September, 1844, with a Mason at work on the Canterbury Cathedral, he "found that many Masons (all who were Freemasons) had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather."

Marrow in the Bone. An absurd corruption of a Jewish word, and still more absurdly said to be its translation. It has no appropriate significance in the place to which it is applied, but was once religiously believed in by many Masons, who, being ignorant of the Hebrew language, accepted it as a true interpretation. It is now universally rejected by the intelligent portion of the Craft.

Marseilles, Mother Lodge of. A Lodge was established in 1748, at Marseilles, in France, Thory says, by a traveling Mason, under the name of St. Jean d'Ecosse. It afterward assumed the name of Mother Lodge of Marseilles, and still later the name of Scottish Mother Lodge of France. It granted Warrants of its own authority for Lodges in France and in the colonies; among others for one at New Orleans, in Louisiana.

Marshall. An officer common to several Masonic bodies, whose duty is to regulate processions and other public solemnities. In Grand bodies he is called a Grand Marshal. In the American Royal Arch System, the Captain of the Host acts on public occasions as the Marshal. The Marshal's ensign of office is a baton or short rod. The office of Marshal in State affairs is very ancient. It was found in the courts of the French emperors, and was introduced into England from France at the period of the conquest. His badge of office was at first a rod or verge, which was afterward abbreviated to the baton, for, as an old writer
has observed (Thimm), "the verge or rod was the ensign of him who had authority to reform evil in warre and in peace, and to see quiet and order observed among the people," as "M.

Marcel, Charles Martin, who died in 741, 

although not actually king, reigned over 

France under the title of Mayor of the Palace.

Rebold (Hist. Gen., p. 69) says that "at the 

request of the Anglo-Saxon kings, he sent 

workmen throughout Europe."

The Operative Masons of the Middle Ages consid-

ered him as one of their patrons, and give 

the following account of him in their Legend of 

the Craft. "There was one of the Royal line 

of France called Charles Marshall, and he was 

a man that loved well the said Craft and took 

upon him the Rules and Manners, and after 

that By the Grace of God he was elected to be 

the King of France, and when he was in his 

Estate, he helped to make those Masons that 

were now, and sett them on Work and gave 

them Charges and Manners and good pay as 

he had learned of other Masons, and con-

firmed them a Charter from yeare to yeare to 

hold their Assembly when they would, and 

Cherished them right well, and thus came this 

 Noble Craft into France." (Langdowne MS.)

Martyr, Four Crowned. See Four 

Crowned Martyrs.

Mason, Degree of. (Mason Couronné.) A 

degree in the nomenclature of Fustier.

Mason, Masonry. A search for the etymology or derivation of the word Mason has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the Eu-

erpean Magazine for February, 1792, who 

signs his name as "George Drake," lieutenant 

of marines, attempts to trace the Masons to 

the Druids, and derives Mason from May's on, 

May's being in reference to May-day, the great 

festival of the Druids, and on that day men, 

as in the French on dit, for homme dit. According 

to this, May's on therefore means the Men of 

May. This idea is not original with Drake, 

since the same derivation was urged in 1786 by 

Cleveland, in his essays on The Way to Things 

in Words, and on The Real Secret of Freemasonry.

Hutchinson, in his search for a derivation, 

seems to have been perplexed with the variety 

of roots that presented themselves, and, being 

inclined to believe that the name of Mason 

has its derivation from a language in which it 

implies some strong indication or distinction 

of the nature of the society, and that it has no 

relation to architecete," looks for the root in 

the Greek tongue. Thus he thinks that Mason 

may come from Μασόν, Μασόν, "I seek 

salvation," or from Μασόν, Μασόν, "an 

initiate"; and that Masonry is only a corruption of 

Μασονερής, Μασουράνθος, "I am in the 

midst of heaven"; or from Μασονής, Μασο-

rouch, a constellation mentioned by Job, or 

from Μασονής, Μύστηριον, "a mystery".

Leaving this, in his Essays on Fals, that 

Mason in the Anglo-Saxon signifies a table, and 

that Masony, consequently, is a society of 

the table.

Noel in the Latin word of the Middle Ages Massaya, or 

Massata, which signifies an exclusive society 

or club, such as that of the round table.

Coming down to later times, we find Bro. 

C. W. Moore, in his Boston Magazine, of May, 

1844, deriving Mason from Libros, Lib-

hotomas, "a Stone-cutter." But although fully 

aware of the elasticity of etymological rules, it 

supersses our ingenuity to get Mason etym-

ologically out of Libhotomas.

Bro. Giles F. Yates sought for the derivation of Mason in the Greek word Μασός, 

Masonos, a festival of Dionysiac Artificers. 

The late William S. Rockwell, who was 

acquainted to find all his Masonry in the 

Egyptian mysteries; and who was a fervent 

student of the Egyptian hieroglyphic system,
derives the word Mason from a combination of two phonetic signs, Mas- and ono, meaning M.A., and signifying "to love," and the other being aason, which means "a brother." Hence, he says, "this combination, MAISON, expresses exactly in sound our word Mason, and signifies literally loving brother, that is, philosopher, lover of an association, and thus corresponds also in sense."

But all of these fanciful etymologies which would have terrified Bopp, Grimm, or Müller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that a spirit came from equus, but that, in so coming, it had very considerably changed its route.

What, then, is the true derivation of the word Mason? Let us see what the orthoepists, who had no Masonic theories, have said upon the subject.

Webster, seeing that in Spanish masa means mortar, is inclined to derive Mason, as denoting one that works in mortar, from the root of massa, which of course gave birth to the Spanish word.

In Low or Medieval Latin, Mason was maschio or macio, and this Du Cange derives from the Latin macerius, "a long wall." Others find a derivation in machina, because the builders stood upon machines to raise their walls. The latter takes a common-sense view of the subject. He says, "It appears to be obviously the same word as maison, a house or mansion, applied to the person who builds, instead of the thing built. The French Mason is to build houses; Masoner, to build of stone. The English Mason is applied by usage to a builder in stone, and Masonry to work in stone."

Carpenter gives Mason, used in 1225, for a building of stone, and Masonus, used in 1394, for a Mason, and the Benedictine editors of Du Cange define Masoneria "a building, the French Masonnerie, and Masonerius," as Latomus or a Mason, both words in manuscripts of 1385.

[Dr. Murray, in the New English Dictionary, says of the word Mason: "the ulterior etymology is obscure, possibly the word is from the root of Latin macerius (a wall)."]

As a practical question, we are compelled to reject all those fanciful derivations which connect the Masons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word Mason in its ordinary signification of a worker in stone, and thus indicate the origin of the Order from a society or association of practical and operative builders. We need no better root than the Medieval Latin Masoner, to build, or Masonius, a builder.

Masonry. Used in the Strassburg Constitutions, and other German works of the Middle Ages, as equivalent to the modern Masonry. Kloor translates it by Masonhood. Leodrian calls it a Table, and says it means a Society of the Table. Nicolai deduces it from the Low Latin masonio, which means both a club and a key, and says it means an exclusive society or club, and so, he thinks, was the word Masonry. Krause traces it to mas, massa, food or a banquet. It is a pity to attack these speculations, but we are inclined to look at Masonry as simply a corruption of the English Masons.

Mason-Hermite. (Maison Hermitique.) A degree in the Archives of the Mother Lodge of the Eclesiastic Philosophical Rite.

Masonic Colors. The colors appropriated by the Fraternity are many, and even shades of the same color. The principal ones are blue, to the Craft degrees; purple, to the Royal Arch; white and black, to the Order of the Temple; while all colors are used in the respective degrees of the A. A. Scottish Rite: notably, the nine-colored girdle, interwoven with a tenth, worn in the Fourteenth Degree of the last-named system.

Masonic Hall. See Hall, Masonic.

Masonic Literature. See Literature of Masonry.

Mason, Illustrious and Sublime Grand Master. (Maison Illustre et Sublime Grand Matre.) A degree in the manuscript collection of Peuvret.

Mason of the Secret. (Maison du Secret.)
1. The Sixth Degree of the Rite of Tschoudy.
2. The Seventh Degree of the Rite of Saint Martin.

Mason, Operative. See Operative Masonry.

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

Mason Philosopher. (Maison Philosophe.) A degree in the manuscript collection of Peuvret.

Mason, Practical. The French so call an Operative Mason, Mason de Pratique.

Masonry. Although Masonry is of two kinds, Operative and Speculative, yet Masonic writers frequently employ the word Masonry as synonymous with Freemasonry.

Masonry, Operative. See Operative Masonry.

Masonry, Origin of. See Origin of Freemasonry.

Masonry, Speculative. See Speculative Masonry.

Masons, Company of. One of the ninety-one livery companies of London, but not one of the twelve greater ones. Their arms are azure, on a chevron between three castles argent, a pair of compasses somewhat extended of the 1st; crest, a castle of the 2d; and motto, "In the Lord is all our trust." These were granted by Clarenceux, King of arms, in 1472, but they were not incorporated until Charles II. gave them a charter in 1677. They are not to be confounded with the Fraternity of Freemasons, but originally there was some connection between the two. At their hall in Basingshall Street, Ashmole says that in 1682 he attended a meeting at which several persons were "admitted into the Fellowes, Anglo-Saxons." (See Ashmole, Elias, and Accepted.)

Mason, Scottish Master. (Maison Eccosais Matre.) Also called Perfect Elect, Blu
Masons, Emperor of all the. (Maçons, Empeure de tous les.) A degree cited in the nomenclature of Pustier.

Mason, Speculativo. See Speculatives Masonry.


Mason Sublime. (Maçon sublime.) A degree in the manuscript collection of Peuvret.

Mason, Sublime Operative. (Maçon Sublime Pratique.) A degree in the manuscript collection of Peuvret.

Mason’s Wife and Daughter. A degree frequently conferred in the United States on the wives, daughters, sisters, and mothers of Masons, to secure to them, by investing them with a peculiar mode of recognition, the aid and assistance of the Fraternity. It may be conferred by any Master Mason, and the requirement is that the recipient shall be the wife, unmarried daughter, unmarried sister, or widowed mother of a Master Mason. It is sometimes called the Holy Virgin, and has been by some done of such importance that a Manual of it, with the title of The Ladies’ Masonry, or Hieroglyphic Monitor, was published at Louisville, Kentucky, in 1851, by Past Grand Master William Leigh, of Alabama.

Masons, True. (Maçon Vrai.) A degree composed by Perencet. It is the only one of the high Hermetic degrees of the Rite of Avignon, and it became the first degree of the same system after it was transplanted to Montpellier. (See Academy of True Masons.)

Masonic Poems. The Hebrew alphabet is without vowels, which were traditionally supplied by the reader from oral instruction, hence the true ancient sounds of the words have been lost. But about the eighth or ninth century a school of Rabbis, called Masones, invented vowel points, to be placed above or below the consonants, so as to give them a determined pronunciation. These Masonic Points are now used by the Jews in their rolls of the law, and in all investigations into the derivation and meaning of Hebrew names, Masonic scholars and other etymologists always reject them.

Massachusetts. Freemasonry was introduced into Massachusetts, in 1733, by a Deputation granted to Henry Price as Grand Master of North America, dated April 30, 1733. Price, on July 30th of the same year, organized the “St. John’s Grand Lodge,” which immediately granted a Warrant to “St. John’s Lodge” in Boston, which is now the oldest Lodge existing in America. In 1752 some brethren in Boston formed a Lodge, which was afterward known as “St. Andrew’s Lodge,” and received a Warrant from the Grand Lodge of Scotland; the rivalry between the two Lodges continued for forty years. On December 27, 1789, St. Andrew’s Lodge, with the assistance of three traveling Lodges in the British army, organized the Grand Lodge of Massachusetts, and elected Joseph Warren Grand Master. In 1792, the two Grand Lodges united and formed the “Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts,” and elected John Cutler Grand Master.

The Grand Chapter of Massachusetts was organized June 12, 1798, and the Grand Council of Royal and Select Masters in 1820. The Grand Commandery, which exercises jurisdiction over both Massachusetts and Rhode Island, was established May 6, 1805. In 1807 it extended its jurisdiction, and called itself “The United States Grand Encampment.” In 1816, it united with other Encampments at a convention in Philadelphia, where a General Grand Encampment of the United States was formed; and in 1819, at the meeting of that body, the representatives of the United States Grand Encampment, and Rhode Island” are recorded as being present. And from that time it has retained that title, only changing it, in 1859, to “Grand Commandery,” in compliance with the new Constitution of the Grand Encampment of the United States.

Massena, Andre. Duke of Rivoli, Prince of Espling, and a Marshal of France, born at Nice in 1758. Early in the French Revolution he joined a battalion of volunteers, and soon rose to high military rank. He was a prominent Grand Officer of the French Grand Orient. He was designated by Napoleon, his master, as the Robber, in consequence of his being so extortionate.

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

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

Master ad Vitam. In the French Masonry of the earlier part of the last century, the Masters of Lodges were not elected annually, but held their office for life. Hence they were called Masters ad Vitam, or Masters for life.

Master, Ancient. (Maître Ancien.) The Fourth Degree of the Rite of Martinism. This would more properly be translated Past Master, for it has the same position in the régime of St. Martin that the Past Master has in the English system.


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

Master Architect, Prussian. (Maître Architecte Prussien.) A degree in the Arch withes of the Mother Lodge of the Philosophical Scottish Rite.
MASTER

Master, Blue. A name sometimes given in the Scottish Rite, to Master Masons of the Third Degree, in contradistinction to some of the higher degrees, and in reference to the color of their collar.

Master Builder. Taking the word master in the sense of one possessed of the highest degree of skill and knowledge, the epithet "Master Builder" is sometimes used by Masons as an epithet of the Great Architect of the Universe. Urquhart (Pillars of Hercules, ii., 67) derives it from the ancient Hebrews, who, he says, "used subi, the Master Builder, as an epithet of God."

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

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

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

Master, Elect. See Elect Master.

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

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

Master, Four Times Venerable. (Maitre quatre fois Vénérable.) A degree introduced into English Freemasonry by the Most Illustrious Ramsay.

Master, Grand. See Grand Master.

Master Hermetic. (Maitre Hermétique.) A degree in the collection of Lemenceau.

Master, Illustrous. (Maitre Illustre.) A degree in the collection of Lemenceau.

Master, Symbolique Illustre. (Maitre Symbolique Illustre.) A degree in the nomenclature of Fusteri.

Master in Israel. See Intendant of the Building.

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

Master in the Chair. (Meister im Stuhl.) The name given in Germany to the presiding officer of a Lodge. It is the same as the Worshipful Master in English.

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

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

Master, Little Elect. (Petit Maitre élù.) A degree in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Master Mason. In all the Rites of Masonry, no matter how variant may be their organisation in the high degrees, the Master Mason constitutes the Third Degree. In forming the structure it is the foundation; and, as such, it is permanent and essential. It is, as its name implies, the essential part of it; and, as on that legend the degree must be founded, there can nowhere be any important variation, because the tradition has at all times been the same.

The Master Mason's Degree was originally called the summit of Ancient Craft Masonry; and so it must have been before the disereveriance from it of the Royal Arch, by which is meant not the ritual, but the symbolism of Arch Masonry. But under its present organisation the degree is actually incomplete, because it needs a complement that is only to be supplied in a higher one. Hence its symbolism is necessarily restricted, in its mutilated form, to the first Temple and the present life, although it gives the assurance of a future one.

As the whole system of Craft Masonry is intended to present the symbolic idea of man passing through the pilgrimage of life, each degree is appropriated to a certain portion of that pilgrimage: the First Degree is a representation of youth, the time to learn, and the Second of manhood or the time to work, the Third is symbolic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is now over—their opportunity to learn is passed away—the spiritual temple that we all have been striving to erect in our hearts, is now nearly completed, and the weary workman awaits only the word of the Grand Master of the Universe, to lead him from the labors of the earth to the eternal refreshments of heaven. Hence, this is, by far, the most solemn and sacred of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the sublime degree. As an Entered Apprentice, the Mason was taught those elementary instructions which were to fit him for further advancement in his profession; just as the youth is supplied with that rudimentary education which is to prepare him for entering on the active duties of life; as a Fellow-Craft, he is directed to continue his investigations in the science of the Institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures; but, as a Master Mason, he is taught the last, the most important, and the most necessary of truths, that having been faithful to all his trusts, he is at last to die, and to receive the reward of his fidelity.

It was the single object of all the ancient rites and mysteries practised in the very bosom of Pagan darkness, shining as a solitary beacon in all that surrounding gloom, and sheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the Third Degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself, have passed away as fleeting shadows, tossed from one of iniquity, and quickened into another and a better existence. By its legend and all its
ritual, it is implied that we have been re-
deemed from the death of sin and the sepul-
cher of pollution. "The ceremonies and the
lecture," says Dr. O'Connell, "beautifully
illustrate this all-engrossing subject; and the
conclusion we arrive at is, that youth, properly
directed, leads us to honorable and virtuous
maturity, and that the life of man, regulated
by morality, faith, and justice, will be re-
warded in the morning hour, by the prospect of
eternal bliss."

Masonic historians have found much diffi-
culty in settling the question as to the time
of the invention and composition of the degree.
The theory that at the building of the Temple
of Jerusalem the Craft were divided into three
or even more degrees, being only a symbollic
myth, must be discarded in any historical
discussion of the subject. The real question
at issue is whether the Mason's Degree, as a
degree, was in existence among the Operative
Freemasons before the eighteenth century,
or whether we owe it to the Revivalists of
1717. Bro. Wm. J. Hughan, in a very able
article on this subject, published in 1873, in
the Voice of Masonry, says that "so far the
evidence respecting its history goes no farther
back than the early part of the last century."
The evidence, however, is all of a negative
character. There is none that the degree
existed in the seventeenth century or earlier,
and there is none that it did not. All the old
records of Masters and Fellow-Lodges, however,
these might have been and probably were
only titles of rank. The Sloane MS., No.
3329, speaks, it is true, of modes of recognition
peculiar to Masters and Fellow-Lodges, and also
of a Lodge consisting of Masters, Fellow-Lodges, and
Apprentices, but even if we give to this MS.
its earliest date, that which is assigned to it
by Findel, near the end of the seventeenth
century, it will not necessarily follow that
these Masters, Fellow-Lodges, and Apprentices had
each a separate and distinct degree. Indeed,
whether only to one Lodge, which, as the MS.
shows, constituted by three different ranks;
and it records but one oath, so that it is possible
that there was only one common form of
initiation.

The first positive historical evidence that
we have of the existence of a Master's Degree
is to be found in the General Regulations
compiled by Payne in 1720. It is there de-
clared that Apprentices must be admitted
Masters and Fellow-Crafts only in the Grand
Lodge. The degree was then in existence.
But this record would not militate against the
theory advanced by some that Desaguliers
was its author in 1717. Dermott asserts
that the degree, as we now have it, was the
work of Desaguliers and seven others, who,
being Fellow-Crafts, but not Masters, at the
Master's part, boldly invented it, that they
might organize a Grand Lodge. He intimated
that the true Master's Degree existed before
that time, and was in possession of the
Ancients. But Dermott's testimony is abso-
lutely worth nothing, because he was a violent
partisan, and because his statements are
irreconcilable with other facts. If the An-
cients were in possession of the degree which
had existed before 1717, and the Moderns
were not, where is the claim to have invented it?

Documentary evidence is yet wanting to
settle the precise time of the composition
of the Third Degree as we now have it. But it
would not be prudent to oppose too positively
the theory that it must be traced to the
second decade of the eighteenth century.
The proofs, as they arise day by day, from
the resurrection of old manuscripts, seem to
underline that way.

But the legend, perhaps, is of much older
date. It may have made a part of the
general initiation; but there is no doubt that,
like the similar one of the Compagnons de
la Tour in France, it existed among the
Operative Gilds of the Middle Ages as an
esoteric narrative. Such a legend all the
histories of the Ancient Mysteries prove to
us belongs to the spirit of initiation. There
would have been no initiation worth preserva-
tion without it.

Master, Most High and Puissant.
(Mestre très haut et très puissant.) The
Sixty-second Degree belongs to Masonry.

Master, Most Wise. The title of a pres-
siding officer of a Chapter of Rose Croix,
usually abbreviated as Most Wise.

Master, Mystic. (Maitre Mystique.) A
degree in the collection of Tyron.

Master of All Symbolic Lodges. Grand
See Grand Master of all Symbolic Lodges.

Master of a Lodge. See Worshipful.

Master of Cavalry. An officer in a Council
of Companions of the Red Cross, whose duties
are, in some respects, similar to those of a
Junior Deacon. In a symbolic Lodge, the
two offices of Master of Cavalry and Master
of Infantry were first appointed by Con-
stantine the Great.

Master of Ceremonies. An officer found
in many American Lodges, and at one time in
the Lodges of England, how the Continental.
In English Lodges the office is almost a
nominal one, without any duties, but in the
continental Lodges he acts as the conductor of
the candidate. Oliver says that the title
should be, properly, Director of Ceremonies,
and he objects to Master of Ceremonies as
" unmasonic." In the Constitutions of the
Grand Lodge of England, issued in 1884, the
title is changed to "Director of Ceremonies."

Master of Dispatches. The Secretary of
a Council of Companions of the Red Cross.
The Magister Epistolarius was the officer under
the Empire who conducted the correspondence
of the Emperor.

Master of Finances. The Treasurer of
a Council of Companions of the Red Cross.

Master of Hammering, See a Perfect.
(Maitre parfait de Hambourg.) A degree in the nomen-
clature of Fustier.

Master of Infantry. The Treasurer of
a Council of Companions of the Red Cross.
(See Master of Cavalry.)

Master of Lodges. (Maitre des Loges.)
The Sixty-first Degree of the Rite of Masm.
Master of Masters, Grand. (Grand Maître des Maîtres.) The Fifty-ninth Degree of the Metropolitan Chapter of France.

Master of Paracelsus. (Maître de Paracelsus.) A degree in the collection of Pyron.

Master of Secrets, Perfect. (Maître parfait des Secrétaires.) A degree in the manuscript collection of Peuvret.

Master of St. Andrew. The Fifth Degree of the Swedish Rite; the same as the Grand Eul Ecosiosis of the Clermont system.


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

Master of the Hospital. "Sacri Domus Hospitalis Sancti Hierosolimitani Magister," or Master of the Sacred House of the Hospital of St. John of Jerusalem, was the official title of the chief of the Order of Knights of Malta; more briefly, "Magister Hospitalis," or Master of the Hospital. Late in their history, the more imposing title of "Magnus Magister," or Grand Master, was sometimes assumed; but the humbler designation was still maintained. On the tomb of Zacosta, who died in 1649, we find "Magnus Master," but twenty-three years after, D'Aubusson signs himself "Magister Hospitale Hierosolimitani."

Master of the Key to Masonry, Grand. (Grand Maître de la Clé de la Maçonnerie.) The Twenty-first Degree of the Chapter of the Emperors of the East and West.

Master of the Legitimate Lodges, Grand. (Maître des Loges légitimées.) A degree in the Archives of the Mother Lodge of the Eclectic Philosophical Rite.

Master of the Palace. An officer in a Constitution of the degree of the Red Cross, whose duties are peculiar to the degree.

Master of the Sages. The Fourth Degree of the Initiated Knights and Brothers of Asia.

Master of the Seven Kaballistic Secrets, Illustrious. (Maître illustre des sept Secrets Cabalistiques.) A degree in the manuscript collection of Peuvret.

Master of the Temple. Originally the official title of the Grand Master of the Templars. After the dissolution of the Order in England, the same title was incorrectly given to the custos or guardian of the Temple Church at London, and the error is continued to the present day.

Master of the Work. The chief builder or architect of a cathedral or other important edifice in the Middle Ages was called the Maître de l'Oeuvre; thus, Gotthard Dasinger was, in the fifteenth century, called the Master of the work at the cathedral of Strasbourg. In the Middle Ages the "Maître operarius" was one to whom the public works was entrusted. He was also called operarius and magister operarum. Du Cange says that kings had their operarii, magistri operarum or masters of the works. It is these Masters of the works whom Anderson has constantly called Grand Masters. Thus, when he says (Constitutions, 1738, p. 69) that "King John made Peter de Cole-Church Grand Master of the Masons in rebuilding London bridge," he should have said that he was appointed operarius or Master of the works. The use of the correct title would have made Anderson's history more valuable.

Master, Past. See Past Master.

Master, Perfect. See Perfect Master.

Master, Perfect Architect. The Twenty-eighth Degree of the Rite of Mizraim.

Master, Perfect Irish. See Perfect Irish Master.

Master Philosopher by the Number 5. (Maître philosophe par le Nombre 5.) A degree in the manuscript collection of Peuvret.

Master Philosopher by the Number 9. (Maître philosophe par le Nombre 9.) A degree in the manuscript collection of Peuvret.

Master Philosopher Hermetic. (Maître philosophe Hermétique.) A degree in the collection of Peuvret.

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

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

Master, Puissant Irish. See Puissant Irish Master.

Master, Pythagorean. (Maître Pythagoricien.) Thyrsy says that this is the Third and last degree of the Masonic system instituted according to the doctrine of Pythagoras.

Master, Royal. See Royal Master.

Master, Secret. See Secret Master.

Master, Select. See Select Master.

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

Master Theosophist. (Maître Théosophiste.) The Third Degree of the Rite of Swedenborg.

Master through Curiosity. (Maître par Curiosité.) 1. The Sixth Degree of the Rite of Mizraim; 2. The Sixth Degree of the collection of the Metropolitan Chapter of France. It is a modification of the Intimate Secretary of the Scottish Rite.

Master to the Number 15. (Maître au Nombre 15.) A degree in the manuscript collection of Peuvret.

Master, True. (Vrai Maître.) A degree of the Chapter of Clermont.

Master, Worshipful. See Worshipful Master.

Materials of the Temple. Masonic tradition tells us that the trees out of which the timbers were made for the Temple were felled and prepared in the forest of Lebanon, and that the stones were hewn, cut, and squared in the quarries of Tyre. But both the Book of Kings and Job show that the statement that Hiram of Tyre furnished only cedars and fir trees for the Temple. The stones
were most probably (and the explorations of modern travelers confirm the opinion) taken from the quarries which abound in and around Jerusalem. The tradition, therefore, which derives these stones from the quarries of Tyre, is incorrect.

Maul. In the Cooke MS. (line 825)—and it is the only Old Constitution in which it occurs—we find the word *mater*: "Hit is seyd in yt art of Masonry yt no man scholde make ende so well of worke begunne bi another to yt profite of his lorde as he began hit for to end hit bi his wilde or to trowem he scheweth his mater." where, evidently, *mater* is a corruption of the Latin *matris*, a mold; this latter being the word used in all the other Old Constitutions in the same connection. (See *Mold*.)

Matres. (Am philosophy, sweetness.) The name of the Third Step of the Mystic Ladder of the Kadosh of the A. A. Scottish Rite.

Matriculation Book. In the Rite of Strict Obs, the register which contains the lists of the Provinces, Lodges, and members of the Rite was called the Matriculation Book. The term was borrowed from the usage of the Middle Ages, where *matricula* meant "a catalogue." It was applied by the ecclesiastical writers of that period to lists of the clergy, and also of the poor, who were to be provided for by the churches, whence we have *matricula clericorum* and *matricula pauperum*.

Mater. A subject deemed of important study to the alchemical and hermetic devices of the Rite will not be discussed here. It holds a valued position for instruction in the Society of the Rosicrucians, who hold that matter is subject to change, transformation, and apparent dissolution; but, in obedience to God's great laws of economy, nothing is lost, but is simply transferred.

Mature Age. The Charges of 1722 prescribe that a candidate for initiation must be of "mature and discreet age"; but the usage of the Craft has differed in various countries as to the time when maturity of age is supposed to have arrived. In the Regulations of 1693, it is set down at twenty-one years (Constitution, 1738, p. 102); and this continues to be the construction of maturity in all English Lodges both in Great Britain and the country. France and Switzerland have adopted the same period. At Frankfort-am-the-Main it is fixed at twenty, and in Prussia and Hanover at twenty-five. The Grand Lodge of Hamburg has decreed that the age of Masonic maturity shall be that which is determined by the laws of the land to be the age of legal majority. (Under the Scotch Constitution the age was eighteen until 1891, when it was raised to twenty-one; and under the Irish Constitution it was twenty-one until 1741, when it was raised to twenty-five and so remained there, when it was again lowered to twenty-one.)

Maul or Setting Maul. See Mallet.

Mauret. German for Mason, as Maurerel is for Masonry, and Freimaurer for Freemason.

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

Maus: The consort of the god Amon, usually crowned with a pomegranate or double diadem, emblem of the sovereignty of the two regions. Sometimes a vulture, the symbol of maternity, of heaven, and knowledge of the future, shows its head on the forehead of the goddess, its wings forming the head-Crown. Horapollo says the vulture designates *maternal love* because it feeds its young with its own blood; and, according to Pliny, it represents heaven because no one can reach its nest, built on the highest rocks, and, therefore, that it is divinized. Maus is clothed in a long, close-fitting robe, and holds in her hand the sacred Anchor, or sign of life.

Maximilian, Joseph I. King of Bavaria, who, becoming incensed against the Fraternity, issued edicts against Freemasonry in 1796 and 1804, which he renewed in 1814.

Mockenby. Masonry was introduced here in 1754, but not firmly rooted until 1799. There are two Provincial G. Lodges, with 13 Lodges and 1,250 Brethren, who were the men of the town, and it is to the society of the Masons that the town is indebted for its present prosperity.

Medals. A medal is defined to be a piece of metal in the shape of a coin, bearing figures or devices and mottoes, struck and distributed in memory of some person or event. When Freemasonry was in its operative stage, no medals were issued. The medals were now struck every year by Lodges to commemorate some distinguished member or some remarkable event in the annals of the Lodge. Many Lodges in Europe have cabinets of medals, of which the Lodge Minerva of the Three Palms at Leipzig is especially valuable. In America no Lodge has made such a collection except Pythagoras Lodge at New York.

No Masonic medal appears to have been found earlier than that of 1733, commemorative of a Lodge being established at Florence, by Lord Charles Sackville. The Lodge appears not to have been founded by regular authority; but, however that may be, the event was commemorated by a medal, a copy of which exists in the collection in possession of the Lodge "Minerva of the Three Palms" at Leipzig. The reverse contains a bust representation of Lord Sackville, with the inscription—"Carolo Sackville, Magister, El." The reverse represents Harpocrates in the attitude of silence, leaning upon a broken column, and holding in his left arm the cornucopia filled with rich fruits, also the implements of Masonry, with a thurible, staff, and serpent resting upon the fore and back ground.

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

The Penny of the Mark Master.

The above was struck at Rome, under Tiberius, A.D. 18. The portrait is "Tiberius"; the reverse the "Godhead Clemency." The inscription reads: "Tiberius Cesar Augustus, the son of the Deified Augustus, the High Priest."

Two medals, weighing 120 grains each, of silver, about thirty oenta, were struck off at Jerusalem, under Simon Maccabee, the Jewish ruler, B.C. 138, 139. They are the oldest money coined by the Jews. The devices are the brazen laver that stood before the Temple, and three lilies springing from one stem. The inscriptions, translated from the Hebrew of the oldest style, say, "Half-shekel; Jerusalem the Holy."

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

The earliest work on Masonic Medals is by Ernest Zacharias, entitled Numismata Numismatica Latomorum. It was issued at Dresden in parts, the first appearing on September 13, 1840, the eighth and last on January 29, 1846. It gave 48 medals in all. Then came Die Deutschen der Preussischerbruderschaft, by Dr. J. P. L. Theodor Mersdorf, published at Oldenburg in 1851, and describing 334 medals.

The standard work now on the subject is The Medals of the Masonic Fraternity, by W. T. R. Marvin, privately printed at Boston, in 1880, in which over 700 medals are described.

The Jewish Half-Shekel of Silver.
(Two Specimens.)

Knight of the Mediterranean Pass. It is, however, now nearly obsolete.

Mediterranean Pass. A side degree sometimes conferred in America on Royal Arch Masons. It has no lecture or legend, and should not be confounded, as it sometimes is, with the very different degree of Melech.

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Meeting of a Chapter. See Convocation.

Meeting of a Lodge. See Communication.

Meet on the Level. In the Prestonian lectures as practised in the beginning of the last century, it was said that Masons met on the square and hoped to part on the level. In the American system of Webb a change was made, and we were instructed that they meet on the level and part on the square. And in 1842 the Baltimore Convention made a still further change, by adding that they act by the plumb; and this formula is now, although quite modern, generally adopted by the Lodges in America.

Megacoem. An intermediate world, great, but not equal to the Macrocoem, and yet greater than the Microcoem, or little world, man.

Meben. An Egyptian mythological serpent, the winding of whose body represented the tortuous course of the sun in the nocturnal regions. The serpentine course taken when traveling through darkness. The direction metaphorically represented by the initiate in his first symbolic journey as Praxius in the Society of the Rosicrucians.

Mehour. Space, the name given to the feminine principle of the Deity by the Egyptians.

Meister. German for Master; in French, Maître; in Dutch, Meester; in Swedish, Mäster; in Italian, Maestro; in Portuguese, Mestre. The old French word appears to have been Meistrer. In old French operative laws, Le Mestre was frequently used.

Meister im Stuhl. (Master in the Chair.)

The Germans so call the Master of a Lodge.

Melancthon, Philip. The name of this celebrated reformer is signed to the Charter of Cologne as the representative of Dantici.

The evidence of his connection with Freemasonry depends entirely on the authenticity of that document.

Melchizedek. King of Salem, and a priest of the Most High God, of whom all that we know is to be found in the passages of Scripture read at the conferring of the degree of High Priesthood. Some theologians have supposed him to have been Shem, the son of Noah. The sacrifice of offering bread and wine is first attributed to Melchizedek; and hence, looking to the similar Mithraic sacrifice, Higgins is inclined to believe that he professed the religion of Mithras. He abandoned the sacrifice of slaughtered animals, and, to quote the words of St. Jerome, "offered bread and wine as a type of Christ." Hence, in the New Testament, Christ is represented as a priest after the order of Both Melchizedek. In Masonry, Melchizedek is connected with the order or degree of High Priesthood, and some of the high degrees.

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

Melech. Properly, Melach, a messenger, and hence an angel, because the angels were
supposed to be the messengers of God. In the ritual of one of the high degrees we meet with the sentence hamelech Gebaim, which has been variously translated. The French ritualists have identified Hebrew words with but little attention to Hebrew grammar, and hence they translate this sentence as "Jabulam est un bon Maçon." The former American ritualists gave it as meaning "Gibulim is a good man." Gibulim is undoubtedly used as a proper noun, and is a corrupt form of Mason from the Hebrew Masonic Gebaim, which means stone-squarers or masons, and melach for molach means a messenger, one sent to accomplish a certain task. Bros. Pike and Rockwell make the first word "Amalet," the king or chief. If the words were reversed, we should have the Hebrew vocative, "O! Gibulim the messenger." As it is, Bro. Pike makes it vocative, and interprets it, "O! thou glory of the Builders." Probably, however, the inventor of the degree meant simply to say that Gibulim was a messenger, or one who had been sent to make a discovery, but that he did not perfectly express the idea according to the Hebrew idiom, or that his expression has since been corrupted by the copying.

**Melesino, Rite of.** This is a Rite scarcely known out of Russia, where it was founded about the year 1765, by Melesino, a very learned man and Mason, a Greek by birth, but high in the military service of Russia. It consisted of seven degrees, viz.: 1. Apprentice. 2. Master Mason. 3. Master of the Mystic Key. 4. The Mystic Arch. 5. Scottish Master and Knight. 6. The Philosopher. 7. The Priest or High Priest of the Templars. The four higher degrees abounded in novel traditions and myths unknown to any of the other Rites, and inadvertently invented by the founder. The whole Rite was a mixture of Kabbalism, magic, Gnosticism, and the Hermetic philosophy mixed in almost inextricable confusion. The Seventh or final degree was distinctly Rosicrucian, a Baul of the Rite was a Christian, recognizing and teaching the belief in the Messiah and the dogma of the Trinity.

**Melita.** The ancient name of the island of Malta.

**Member, Honorary.** See Honorary Member.

**Member, Life.** See Life Member.

**Member of a Lodge.** As soon as permanent Lodges became a part of the Masonic organization, it seems to have been required that every Mason should belong to one, and this is explicitly stated in the charges approved in 1722. (See Affiliated Mason.)

**Membership, Right of.** The first right which a Mason acquires, after the reception of the Third Degree, is that of claiming membership in a Lodge in which he has been initiated. The very fact of his having received that degree makes him at once an inchoate member of the Lodge—that is to say, no further application is necessary, and no new ballot is required; but the candidate, having now become a Master Mason, upon his submission to the regulations of the Society by affixing his signature to the book of by-laws, is constituted, by virtue of that act, a full member of the Lodge, and entitled to all the rights and prerogatives accruing to that position.

[Under the English Constitution (Rule 191), initiation is sufficient for membership.]

**Memphis, Rite of.** In 1839, two French Masons, named respectively Marconis and Moulet, of whom the former was undoubtedly the leader, instituted, first at Paris, then at Marseilles, and afterward at Brussels, a new Rite which they called the "Rite of Memphis," and which consisted of ninety-one degrees. Subsequently, another degree was added to this already too long list. The Rite, however, has repeatedly undergone modifications. The Rite of Memphis was undoubtedly founded on the extinct Rite of Misiaram; for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moulet in the organization of their new Rite. It is said by Ragon, who has written copiously on the Rite, that the first series of degrees, extending to the Thirty-fifth Degree, is an assumption of the thirty-three degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining degrees of the Rite are arranged, according to the same authority, from other well-known systems, and some, perhaps, the invention of their founders.

The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed a separate system of Masonry. So about 1852 its Lodges were closed by the civil authority, and the Rite, to use a French Masonic phrase, "went to sleep." In the year 1882, Marconis, still faithful to the system which he had invented, applied to the Grand Master of France to give it a new life. The Grand College of Rites was consulted on the subject, and the Council of the Order having made a favorable decree, the Rite of Memphis was admitted, in November, 1882, among those Masonic systems which acknowledge obedience to the Grand Orient of France, and perform their functions within its bosom. To obtain this position, however, the only one which, in France, preserves a Masonic system from the repetition of being clandestine, it was necessary that Marconis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the Rite. It passed entirely out of his hands, and, going into "obedience" to the Grand Orient, that body has taken complete and undivided possession of it, and laid its high degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practice, the three highest degrees of the Ancient and Accepted Rite.

This, then, is the present position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems of
Rites which are placed "under its obedience"; that is to say, it admits its existence, but it does not recognize it as true. The Masonic Rites that have ever been invented, the organization of the Rite of Memphis is founded on the first three degrees of Ancient Craft Masonry. These three degrees, of course, are given in Symbolic Lodges. In 1852, when Maronics surrendered the Rite into the hands of the ruling powers of French Masonry, many of these Lodges existed in various parts of France, although in a dormant condition, because, as we have already seen, ten years before they had been closed by the civil authority. Had they been in active operation, they would not have been recognized by the French Masons; they would have been looked upon as clandestine, and there would have been no affiliation with them, because the Grand Orient recognized no Masonic bodies as legal which do not in return recognize it as the head of French Masonry.

But when Maronics surrendered his powers as Grand Hierophant of the Rite of Memphis to the Grand Orient, that body permitted these Lodges to be worked, not only on the condition that they would acknowledge their subordination to the Grand Orient; that they would work only in the first three degrees and never confer any degree higher than that of Master Mason; the members of the Grand Orient recognized no Masonic bodies as legal which do not in return recognize it as the head of French Masonry; every Mason of the Rite of Memphis was to deposit his Masonic titles with the Grand Secretary of the Grand Orient; these titles were then to be kept or approved and regulated, but only as far as the degree of Master Mason; no Mason of the Rite of Memphis was to be permitted to claim any higher degree, and if he attempted to assume any such title of a higher degree which was not recognized by the Grand Master, he was to be considered as irregular, and was not to be affiliated with the members of any of the regular Lodges.

Such is now the condition of the Rite of Memphis in France. It has been absorbed into the Grand Orient; Maronics, its founder and head, has surrendered all claim to any jurisdiction over it; there are Lodges under the jurisdiction of the Grand Orient which originally belonged to the Rite of Memphis, and they practice its ritual, but only so far as to give the degrees of Apprentice, Fellow-Craft, and Master Mason. Its "Sages of the Pyramids," its "Grand Architects of the Mysterious City," its " Sovereign Princes of the Sanctuary of Memphis," with its "Sanctuary," its "Mystical Temple," its "Liturigical College," its "Grand Consistory," and its "Supreme Tribunal," exist no longer except in the diplomas and charters which have been quietly laid away on the shelves of the Secretariat of the Grand Orient. To attempt to revive the Rite of Memphis as a high Masonic offense. The Grand Orient alone has the power, and there is no likelihood that it will ever exercise it. Some circum-
stances which have recently occurred in the Grand Orient of France very clearly show the truth of what has been stated on this subject. A meeting was held in Paris by the Council of the Order, a body which, something like the Committee of General Purposes of the Grand Lodge of England, does all the preliminary business for the Grand Orient, but which is possessed of rather extensive legislative and administrative powers, as it directs the Order during the recess of the Grand Orient. At that meeting, a communication was received from a Lodge in Moldavia, called "The Disciples of Truth," which Lodge is under the jurisdiction of the Grand Orient of France, having been chartered by it. This communication stated that certain brethren of that Lodge had been invested by one Carence with the degree of Rose Croix in the Rite of Memphis, and that the diplomas had been dasted at the "Grand Orient of Egypt," and signed by Bro. Maronics as Grand Hierophant. The commission of the Council of the Order, to whom the subject was referred, reported that the conferring of these degrees was null and void, that no person or Lodge could confer degrees in the Memphis Rite, that no commission, authority, or power to confer degrees of the Memphis Rite or to organize bodies; and that Maronics had, by oath, solemnly divested himself of all right to claim the title of Grand Hierophant of the Rite, which oath he had taken before the Grand Orient, but to warn them of the error they committed in making a traffic of Masonic degrees. It also ordered the report to be published and widely diffused, so that the Fraternity may be warned against such pretenses. It was not, however, until 1862, that the Grand Orient of France, acting under the authority of the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received a letter containing the following statements, from which official authority we gather the fact that the Rite of Memphis is a dead Rite, and that no one has authority in any country to propagate it.

"Neither in 1866, nor at any other period, has the Grand Orient of France recognized the Ancient and Primitive Rite of Masonry," concerning which you inquire, and which has been recently introduced in Lancashire.

"At a particular time, and with the intention of causing the plurality of Rites to disappear, the Grand Orient of France annexed and absorbed the Rite of Memphis, under the express order of the Lodge of the Grand Rite, which were received under its jurisdiction, should confer only the three symbolic degrees of Apprentice, Fellow-Craft, and Master, ad-
according to its special rituals, and refused to recognize any other degree, or any other title, belonging to such Rite.

"At the period when this treaty was negotiated, with the Supreme Chief of this Rite by Bro. Harry J. Seymour, who was at Paris, and seen by us, but no power was conferred on him by the Grand Orient of France concerning this Rite; and, what is more, the Grand Orient of France does not give, and has never given, to any single person the right to make Masons or to create Lodges.

"Afterwards, and in consequence of the bad faith of Bro. Marconis de Négre, who pretended he had ceased his Rite to the Grand Orient of France for France alone, Bro. Harry J. Seymour assumed the title of Grand Master of the Rite of Memphis in America, and founded in New York a Sovereign Sanctuary of this Rite. A correspondence ensued between this new power and the Grand Orient of France, and, as far as I know, this Sovereign Sanctuary appeared in our Calendar for 1867. But when the Grand Orient of France learned that this power went beyond the three symbolic degrees, and that its confidence had been deceived, the Grand Orient broke off all connection with this power, and personally dealt with Bro. Harry J. Seymour; and, in fact, since that period, neither the name of Bro. Harry J. Seymour, as Grand Master, nor the Masonic power which he founded, have ever appeared in the Masonic Calendar of the Grand Orient of France.

"Your letter leads me to believe that Bro. Harry J. Seymour is endeavoring, I do not know with what object, to introduce a new Rite into England, in that country of the primitive and only true Masonry, one of the most respectable that I know of. I consider this event as a misfortune.

"The Grand Orient of France has made the strongest efforts to destroy the Rite of Memphis; it has succeeded. The Lodges of the Rite, which, at first named within its jurisdiction, have all abandoned the Rite of Memphis to work according to the French Rite. I sincerely desire that it may be the same in the United Kingdom, and you will ever find me ready to second your efforts.

"Referring to this letter, I have, very illus--trious brother, but one word to add, and that is, that the Constitution of the Grand Orient of France interdicts its founding Lodges in countries where a regular Masonic power already exists; and if it cannot found Lodges a fortiori, it cannot grant charters to establish Grand Masonic Powers: in other terms, the Grand Orient of France never has given to Bro. Harry J. Seymour, nor to any other person, powers to constitute a Lodge, or to create a Rite, on the like Masonry. Bro. Harry J. Seymour may perfectly well have the signatures of the Grand Master and of the Chief of the Secretary's office of the Grand Orient of France on a diploma, as a fraternal visa; but certainly he has neither a charter nor a power. I also beg you to make every effort to obtain the textual copy of the documents of which Bro. Harry J. Seymour takes advantage. It is by the inspection of this document it will be necessary to judge the question, and I await new communications on this subject from your fraternal kindness."

Menatshimim. In 2 Chron. ii. 18, it is said that at the building of the Temple there were "three thousand and six hundred overseers to set the people a work." The word translated "overseers" is, in the original, Menatshimim, Menatshimim. According to the catalogue of workmen at the Temple, calls these Menatshimim "expert Masons"; and so they have been considered in all subsequent rituals.

Mental Qualifications. See Qualifications.

Menu. In the Indian mythology, Menu is the son of Brahma, and the founder of the Hindu religion. Thirteen other Menus are said to exist, seven of whom have already reigned on earth. But it is the first one whose instructions constitute the whole civil and religious polity of the Hindus. The code attributed to him by the Brahmins has been translated by Sir William Jones, with the title of The Institutes of Menu.

Mercy. The points of a Knight Templar's sword is said to be characterized by the quality of "mercy unrestrained"; which reminds us of the Shakespearean expression—"the quality of mercy is not strained." In the days of chivalry, mercy to the conquered foe was an indispensable quality of Anderson, in his act of cruelty; in battle was considered infamous, for whatever was contrary to the laws of generous warfare was also contrary to the laws of chivalry.

Mercy, Prince of. See Prince of Mercy.

Mercy-Seat. The lid or cover of the ark of the covenant was called the Mercy-seat or the Propitiatory, because on the day of the atonement the High Priest poured on it the blood of the sacrifice for the sins of the people.

Meridian Sun. But the sun in the South is represented in Masonry by the Junior Warden, for this reason: when the sun has arrived at the zenith, at which time he is in the South, the splendor of his beams entitles him to the appellation which he receives in the ritual as "the beauty and glory of the day." Hence, as the Pillar of Beauty which supports the Lodge is referred to the Junior Warden, that officer is said to represent "the sun in the South at High Twelve," at which hour the Craft are called by him to refreshment, and therefore is he also placed in the South that he may the better observe the time and mark the progress of the shadow over the dial-plate as it crosses the meridian line.

Merit. The Old Charges say, "all preference among Masons is grounded upon real worth and personal merit only; that as the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit." (See Preference.)
Mer-Sker. The space in which the sun moves, as an Egyptian personification, signifying the habitation of Horus.

Merzendorf, J. L. T. A learned German Mason, born in 1812. Initiated in Apollo Lodge, at Leipsic, in 1834. He resuscitated the Lost Light Grand Lodge of Germany, and was for years Deputy Master. He published *Die Symbole*, etc., Leipsic, 1836, and later several other works.

Meshida, Meshiana. Corresponding to Adam and Eve, in accordance with Persian cosmography.

Mesmer, Friedrich Anton. A German physician who was born in Suabia, in 1734, and, after a long life, a part of which was passed in notoriety and the closing years in obscurity, died in 1815. He was the founder of the doctrine of animal magnetism, called after him Mesmerism. He visited Paris, and became there in some degree intermixed with the Masonic charlatanism of Cagliostro, who used the magnetic operations of Mesmer's new science in his initiations. (See Mesmeric Masonry.)

Mesmeric Masonry. In the year 1752, Mesmer established in Paris a society which he called "the Order of Universal Harmony." It was based on the principles of animal magnetism, or mesmerism, and had a form of initiation by which the founder claimed that its adepts were purified and rendered more fit to propagate the doctrines of his science. French writers have dignified this order by the title of "Mesmeric Masonry.

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

Mesouraneo. A Greek word, *mesousun*, signifying, I am in the center of heaven. Hutchinson fancifully derives it from the word Masonic, which he says is a corruption of the Greek, and refers to the constellation Magauroth mentioned by Job; but he fails to give a satisfactory reason for his etymology. Nevertheless, Oliver favors it.

Metals. In the divinities of metals as a preliminary to initiation, we are symbolically taught that Masonry regards no man on account of his wealth. The Talmudical treatise "Beraoth," with a like spirit of symbolism, directs in the Temple service that no man shall go into the mountain of the house, that is, into the Holy Temple, "with money tied up in his purse.

Metal Tools. We are told in Scripture that the Temple was "built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." (1 Kings vi. 7.) Masonry has adopted this as a symbol of the peace and harmony which should reign in a Lodge, itself a type of the world. But Clarke, in his commentary, suggests that it was intended to teach us that the Temple was a type of the kingdom of God, and that the souls of men are to be prepared here for that place of blessedness. *There is no repentance, tears, nor prayers: the stones must be all squared, and fitted here for their place in the New Jerusalem; and, being living stones, must be built up a holy temple for the habitation of God.*

Metropolitan Chapter of France. There existed in France, toward the end of the last century, a body calling itself the Grand Chapter of General Rite, or Grand Lodge of the États of the Council of Emperors of the East and West, and the Council of Knights of the East, which had been founded by Pirlet. In 1786, it united with the schismatic Grand Orient, and then received the title of the Metropolitan Chapter of France. It possesses in its archives a large collection of manuscript cahiers of degrees, most of them being mere Masonic curiosities.

Metusalal. The name given to the Hebrew quarryman, who is represented in some legends as one of the assassins, Fanor and Amru being the other two.

Mexico. Masonry was introduced into Mexico, in the Scottish Rite, some time prior to 1810, by the civil and military officers of Spain, but the exact period of its introduction is unknown. The first Work Charters were granted for a Lodge at Vera Cruz in 1816, and one at Campeche in 1817, by the Grand Lodge of Louisiana, followed by a Charter for a Lodge at Vera Cruz in 1823 by the "City" Grand Lodge of New York, and one in the same city in 1824 from the Grand Lodge of Pennsylvania. February 10, 1826, five Charters were granted for Lodges in the City of Mexico by the "Country" Grand Lodge of New York, on the recommendation of Jos. R. Poinsett, Past Deputy Grand Master of South Carolina, at that time United States Minister to Mexico, who constituted the Lodges and organized them into a Grand Lodge with Jose Ignacio Esteva as Grand Master.

The Masonic bodies, both York and Scottish Rite, however, soon degenerated into rival political clubs, and the bitter factionalism became so strong that in 1833 the authorities issued an edict suppressing all secret societies. The bodies met, however, secretly, and about 1834 the National Mexican Rite was organized with nine degrees copied after the Scottish Rite. In 1843 a Lodge was chartered at Vera Cruz, and in 1845 at Mexico by the Grand Orient of France. In 1859 a Supreme Council 33°, with jurisdiction over the Symbolic degrees, was organized by authority of Albert Pike, and for a time the Supreme Council dominated all the bodies. In 1896 the Grand Lodge Valle de Mexico was organized as a York Rite Grand Lodge, and worked as such until 1911, when a number of the Lodges, under the leadership of Past Grand Masters Levi and Pro, left the Grand Lodge and organized a rival body, under the obedience of the Supreme Council. (W. J. A.)

Messus. The third fundamental principle of Judaism, or, the sign upon the door-post. The present is founded upon the command, "And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 4-9; xi. 13-21.) The door-posts must be those of a dwelling; synagogues are excluded.
The Karaites Jews affix Mezuza to synagogues, and not to private houses. The Mezuza is constructed as follows: the two above-mentioned portions of Scripture are written on ruled vellum prepared according to Rabbinical rules, then rolled and fitted into a gold case. The word Shaddai (Almighty) is written on the outside of the roll, and can be read, when in the tube, through a slot. The Mezuza is then nailed at each end on the right-hand side-post, while the following prayer is being said: "Blessed art thou, O Lord our God King of the Universe, who hath sanctified us with His laws, and commanded us to fix the Mezuza." Under the word Shaddai some Jews write the three angelic names Cocon, Beuuchaas, Cocon. To these some pray for success and safety.

The Talmud estimates the virtue of the Talith, the Phylacteries, and the Mezuza, in the following terms: "Whoever has the phylacteries bound to his head and arm, and the fringes thrown over his garments, and the Mezuza fixed on his door-post, is safe from sin; for these are excellent memorials, and the angels secure him from sin." [C. T. McClennen.]  

Michael. מיכאל, Who is like unto God.

The chief of the seven archangels. He is the leader of the celestial host, as Lucifer is of the inferior spirits, and the especial protector of Israel. He is prominently referred to in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun.

Michigan. A Charter was issued by the Prov. Grand Master of New York under date of April 27, 1764, for a Lodge at Detroit, and upon this foundation it has been customary to rest the claim that Michigan Masonry dates from 1764. In fact, there is no evidence that any work was ever done under the Charter of 1764, and if a Lodge ever came into existence thereunder, as is probable, it is certain that it was short-lived, and differed in no respect from several other Lodges known to have been temporarily held at Detroit at various times prior to 1794 by British soldiers and other sojourners.

In 1794 Detroit was still garrisoned by British soldiers and it was British soldiers who were founders of the Lodge of 1794. Afterward, when the British Government had tardily turned the posts to the walls of the house, and the British soldiers had been removed and the region had become somewhat Americanised, a sentiment arose in favor of building under some American Grand Lodge in preference to a Canadian, and in October, 1803, the members of the Lodge voted to petition the Grand Lodge of New York for a Charter, proposing to surrender their Canadian Charter. Chiefly on account of the slowness of communication in those days, this transaction was not brought to a close until the election of the Grand Lodge of New York, held in September, 1806. Zion Lodge died in 1812, owing to the capture of Detroit by the British, but after the war the Grand Lodge of New York gave the members a new Charter.

Other Lodges were subsequently established, and on July 31, 1826, a Grand Lodge was organised by them, and Lewis Cass elected Grand Master. In consequence of the political pressure of the anti-Masonic party at that time, the Grand Lodge suspended its labors in 1829, and remained in a dormant condition until 1841, when, at a general meeting of the Masons of the State, it was resolved that the old Grand Officers who were still alive should, on the principle that their prerogatives had never ceased, but only been suspended, grant dispensations for the revival of the Lodges and the renewal of labor. But this course having been objected to as irregular by most of the Grand Lodges of the United States, delegates of a constitutional number of Lodges met in September, 1844, and organised the Grand Lodge, electing John Mullett Grand Master.

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

Microcosm. See Microcosm.

Middle Ages. These are supposed by the best historians to extend from the time Theodoric liberated Rome (493) to the end of the fifteenth century, the important events being the fall of Constantinople in 1453, the discovery of America in 1492, and the doubling of the Cape of Good Hope in 1497. This period of ten centuries is one of great importance to the Masonic student, because it embraces within its scope events intimately connected with the history of the Order, such as the diffusion throughout Europe of the Roman Colleges of Artificers, the establishment of the architectural school of Gomo, the rise of the guilds, the organisation of the building corporations of Germany, and the company of Freemasons of England, as well as many customs and usages which have descended with more or less modification to the modern Institution.

Middle Chamber. There were three stories of side chambers built around the Temple on three sides; what, therefore, is called in the authorised version a middle chamber was really the middle story of those three. The Hebrew word is יִתְשָׂג, yitsang. They are thus described in 1 Kings vi. 5, 6, 8. "And against the wall of the house he built chambers round about, against both the wall of the house round about, both of the temple and of the oracle: and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad,
and the third was seven cubits broad: for without in the wall of the house he made masoned rest a rest, and, that the beams should not be fastened in the walls of the house. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third."

These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty; in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction, is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolical in its character, and belongs to the symbol of the **Winding Stairs**, which see.

**Miles.** 1. In pure Latin, while means a soldier; but in Medieval Latin the word was used to designate the military knights whose institution began at that period. Thus a Knight Templar was called Miles Templarius, and a Knight Banneret, Miles Banneretius. The latter, in 14th Latin, which signified a knight in Rome, was never used in that sense in the Middle Ages. (See **Knighthood**.)

2. The Seventh Degree of the Rite of **African Architecture.**

**Military Lodges.** Lodges established in Africa. The first record of the date having long existed in the British army. In America, the first Lodge of this kind of which we have any record was the Warrant for which was granted by the Grand Lodge of Massachusetts, in 1775, to Major Savage, to be used in the expedition against Canada. A similar one was granted by the same authority, in 1776, to Richard Gridley, for the expedition against Crown Point. In both of these instances the Warrants were of a general character, and might rather be considered as deputations than as they authorized Savage and Gridley to congregate Masons into one or more Lodges. In 1779, the Grand Lodge of Pennsylvania granted a Warrant to Col. Proctor, of the artillery, to open a Military Lodge, which in the Warrant is called a "Movable Lodge." In the Civil War in the United States between 1861 and 1865, many Military Lodges were established on both sides; but it is questionable whether they had a good effect. They met, certainly, with much opposition in many jurisdictions. In England, the system of Military Lodges is regulated by special provisions of the Grand Lodge Constitution. They are strictly limited to the purposes for which the Warrants were granted, and no new Lodge can be established in a regiment without the concurrence of the commanding officer. The Secretary cannot make Masons of any but military men who have attained some rank in the army above that of a private soldier, although the latter may by dispensation be admitted as Serving Brothers; and they are strictly enjoined not to disturb the harmony of the Lodge of any country in which they may be stationed. Military Lodges also exist on the

Continent of Europe. We find one at Berlin, in Prussia, as far back as 1775, under the name of the "Military Lodge of the Facing Star," of which Wadsack, the Masonic writer, was the orator.

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

**Millin de Grand Maison, A. L.** Born, 1759; died, 1818. Founder of the **Magasin Encyclopédique.** He was a Mason under the Rite Ecossais, and also belonged to the "Mère Loge" of the "Rite Ecossais Philosophe."

**Minerval.** The Third Degree of the **Illuminati** of Bavaria.

**Minister of State.** An officer in the Supreme Councils, Grand Consistories, and some of the high degrees of the Ancient and Accepted Scottish Rite.

**Minnesota.** Masonry was introduced into this State in 1842 by the constitution in the city of St. Paul, and a Grand Lodge organized on February 12, 1859, by the Grand Lodge of Ohio. Two other Lodges were subsequently constituted by the Grand Lodges of Wisconsin and Illinois. A convention of delegates from these Lodges was held at St. Paul, and a Grand Lodge organized December 17, 1859, and the Grand Commandery was organized in 1866.

**Minor.** The Fifth Degree of the **German Rose Croix.**

**Minor Illuminatus.** (**Illuminatus Minor.**) The Fourth Degree of the Illuminati of Bavaria.

**Minute-Book.** The records of a Lodge are kept by the Secretary in a journal, which is called the **Minute-Book.** The French call it **Planche trésor,** and the Minutes a **Morceau d'Architecture.**

**Minutes.** The records of a Lodge are called its minutes. The minutes of the proceedings of the Lodge should always be read just before closing, that any alterations or amendments may be proposed by the brethren; and again immediately after opening at the next communication, that they may be confirmed. But the minutes of a regular communication are not to be read at a succeeding extra one, because, as the proceedings of a regular communication cannot be discussed at an extra, it would be unnecessary to read them, for, if incorrect, they could not be amended until the next regular communication.

**Mischewan, Misaphereoth, Mishech.** "Tent of Festivals." (See Twenty-fourth Degree of the **Scottish Rite.**) "םtoDate is used in the Thirtieth Degree.

**Misconduct.** The Constitution of the Grand Lodge of England provides that "if any brother the Masonic jurisdiction of any country in which they may be stationed.

Military Lodges also exist on the
and if he persist in his irregular conduct, he shall be punished according to the by-laws of that particular Lodge, or the case may be reported to higher Masonic authority.” A similar rule prevails wherever Masonry exists. Every member is bound by the rules over any member or visitor who violates the rules of order and propriety, or disturbs the harmony of the Lodge, by extrusion from the room.

Miserable Scald Masons. See Scald Messiahs.

Mississippi. Masonry was introduced into this State at least as far back as 1801, in which year the Grand Lodge of Kentucky chartered a Lodge at Natchez, which became extinct in 1814. The Grand Lodge of Kentucky subsequently granted charters to two other Lodges in 1812 and 1815. Two Lodges were also constituted by the Grand Lodge of Tennessee. The delegates of three of these Lodges met in convention at the city of Natchez in July and August, 1818, and on the 25th of the latter month organized the Grand Lodge of Mississippi, Henry Tooley being elected Grand Master. The Grand Chapter was organized at Vicksburg, May 18, 1840; the Grand Council of R. and S. Master, January 19, 1856; and the Grand Commandery, January 22, 1857. Scottish Masonry was introduced into the State in 1815 by the establishment of a Grand Council of Princes of Jerusalem under the obedience of the Southern Supreme Council.

Missouri. Masonry was introduced into this State in 1807 by the constitution of a Lodge in the town of St. Genevieve, under a charter granted by the Grand Lodge of Pennsylvania, which body granted a charter for another Lodge in 1808. Several Lodges were subsequently granted by the Grand Lodge of Tennessee. In 1821 there appear to have been but three Lodges in the State. Delegates from these organized, April 23, 1821, a Grand Lodge at St. Louis and elected Thomas F. Riddick Grand Master. The Grand Chapter was organized May 18, 1846, and the Grand Commandery May 22, 1860.

Mistletoe. (Viscum Album.) A sacred plant among the Druids. It was to them a symbol of immortality, and hence an analogue of the Masonic Acacia. “The mistletoe,” says Vallanesy, in his Grammar of the Irish Language, “was sacred to the Druids, because not only its berries but its leaves also grow in clusters of three united to one stock. The Christian Irish had the shamrock (clover, trefoil) sacred, in like manner, because of the three leaves united to one stalk.”

In Scandinavian countries it is called Mistel. It is a parasitic evergreen plant bearing a glistening fruit. It was from a fragment of this plant that the dart was made which cost the life of Balder, according to the Scandinavian Mysteries. (See Balder.)

The Mistletoe, so the Scandinavian, is the coincident symbol of the acacia to the Mason, the key to those of the Mysteries of Dionysia, the myrtle to those of Ceres, the erica or heath to those of the Osirian, the lettuce to those of the Adonisian, and the lotus or water-lily to those of India and Egypt. The Mistletoe that caused the death of Balder was deemed sacred as the report-dice of the number three. The berries and leaves of the plant or vine grow in clusters of three united on one stalk. It was profanation to touch it. It was gathered with ceremony, and then consecrated, when it was reputed to possess every sensitive virtue, and denominated “All Hea-

Mitchell, James W. S. A Masonic writer and journalist, was born in the State of Kentucky, in the year 1800. He was initiated into Masonry in Owen Lodge, at Port William, now Carrollton, Kentucky, in the year 1821. He subsequently removed to the State of Missouri, where he took a prominent position in the Masonic Fraternity, and held the offices of Grand Master of the Grand Lodge, Grand High Priest of the Grand Chapter, and Grand Commander of the Grand Commandery of Knights Templar. In 1848 he established, in the city of St. Louis, a monthly journal entitled the Masonic Signet and Literary Mirror, which he removed to Montgomery, Alabama, in 1852, where it lasted for a short time, and then was discontinued for want of a patron. In 1856 he published The History of Freemasonry and Masonic Digest, in two volumes, octavo. Bro. Mitchell was a warm-hearted and devoted Mason, but, unfortunately for his reputation as an author, not an accomplished scholar, hence his All Hea-

Mitchras, Mysteries of. There are none of the Ancient Mysteries which afford a more interesting subject of investigation to the Masonic scholar than those of the Persian god Mitchras. Instituted, as it is supposed, by Zerdusht or Zoroaster, as an initiation into the principles of the religion which he had founded among the ancient Persians, they in time extended into Europe, and lasted so long that traces of them have been found in the fourth century. “With their penances,” says Mr. King (Gnostics, p. 47), “and tests of the courage of the mind, the form of the initiation has been maintained by a constant tradition through the secret societies of the Middle Ages and the Rosicrucians down to the modern faint reflex of the latter—the Freemasons.”
MITHRAS

Of the identity of Mithras with other deities there have been various opinions. Herodotus says he was the same as Venus and the Arabian Alila; Porphyry calls him the Demiurgus, and Lord of Generation; the Greeks identified him with Phoebus; and Higgins supposed that he was generally considered the same as Osiris. But to the Persians, who first practised his mysteries, he was a sun god, and worshipped as the God of Light. He was represented as a young man covered with a Phrygian turban, and clothed in a mantle and tunic. He presses with his knee upon a bull, one of whose horns he holds in his left hand, while with the right he plunges a dagger into his neck, while a dog standing near licks up the dripping blood.

This symbol has been thus interpreted: His piercing the throat with his dagger signifies the penetration of the solar rays into the heart of the earth, and signifies that all nature is nourished; the last idea being expressed by the dog licking up the blood as it flows from the wound. But it will be seen hereafter that this last symbol admits of another interpretation.

The mysteries of Mithras were always celebrated during the winter season, because at that time the days are shorter; and the initiate was powerless, unless he had passed through all the trials, and proved himself passionate and pure. The aspirant at first underwent the purification by water, by fire, and by fasting, after which he was initiated into a cavern representing the world, on whose walls and roof were inscribed the celestial signs. Here he submitted to a species of baptism, and received a mark on his forehead. He was presented with a crown in the shape of a point, which he was to refuse, declaring at the same time, "Mithras alone is my crown." He was prepared, by anointing him with oil, crowning him with a diadem, and clothing him in enchanted armor, for the seven stages of initiation through which he was about to pass. These commenced in the following manner: In the first cavern he heard the howling of wild beasts, and was enveloped in total darkness, except when the cave was illuminated by the fitful glare of terrific flashes of lightning. He was hurried to the spot whence the sounds proceeded, and was suddenly thrust by his silent guide through a door into a den of wild beasts, where he was attacked by the initiated in the disguise of lions, tigers, hyenas, and other ravenous beasts. Huddled through this apartment, in the second cavern he was again shut up in darkness, and for a time in fearful silence, until it was broken by awful peals of thunder, whose repeated reverberations shook the very walls of the cavern, and could not fail to inspire terror. He was conducted through four other caverns, in which the methods of exciting astonishment and fear were ingeniously varied. He was made to swim over a raging flood; was subjected to a rack, and made to endure to the last the horrors of a dreary desert; and finally, if we may trust the authority of Niceas, after being severely beaten with rods, was buried for many days up to the neck in snow. In the seventh cavern or Sacellum, the darkness was changed to light, and the initiate was introduced into the presence of the Archimagus, or chief priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secrecy was administered, and he was made acquainted with the sacred words. He received also the appropriate investiture, which, says Maurice (Ind. Antiq. V., ch. i.), consisted of the Kara or conical cap, and cor disse or loose tunic of Mithras, on which was depicted the celestial constellations, the zodiac, or belt, containing a representation of the figures of the zodiac, the pastoral staff or crosier, alluding to the influence of the sun in the labors of agriculture, and the golden serpent, which was placed in his bosom as an emblem of his having been regenerated and made a disciple of Mithras. Then the initiate, because the serpent, by casting its skin annually, was considered in these mysteries as a symbol of regeneration.

He was instructed in the secret doctrines of the rites of Mithras, of which the history of the creation of the world is said to be the object. The mysteries of Mithras passed from Persia into Europe, and were introduced into Rome in the time of Pompey. Here they flourished, with various success, until the year 375, when they were proscribed by a decree of the Senate, and the sacred cave, in which they had been celebrated, was destroyed by the proctorian prefect.

The Mithraic monuments that are still extant in the museums of Europe evidently show that the immortality of the soul was one of the doctrines taught in the Mithraic initiation. The candidate was at one time made to personate a corpse, whose restoration to life dramatically represented the resurrection. Figures of this corpse are found in several of the monuments and taliams. There is circumstantial evidence that there was a Mithraic death in the initiation, just as there was a Carabir death in the mysteries of Samothrace, and a Dionysiac in those of Eleusis. Commodus, the Roman emperor, had been initiated into the Mithraic mysteries at Rome, and is said to have taken great pleasure in the ceremonies. Lampridius, in his Lives of the Emperors, records, as one of the mad freaks of Commodus, that during the Mithraic ceremonies, where "something was to be done for the sake of inspiring terror, he polluted the rites by a real murder," an expression which evidently shows that a scene representing a fictitious murder formed a part of the ceremony of initiation. The dog swallowing the blood of the bull was also considered as a symbol of the resurrection.

It is in the still existing talismans and gems that we find the most interesting memorials
of the old Mithraic initiation. One of these is thus described by C. W. King, in his valuable work on the Gnostics and their Remains (London, 1864):

"There is a talisman which, from its frequent repetition, would seem to be a badge of some particular degree amongst the initiate, perhaps of the first admission. A man blindfolded, with hands tied behind his back, is bound to a pillar, on which stands a griffin holding a wheel; the latter a most ancient emblem of the sun. Probably it was in this manner that the candidate was tested by the appearance of imminent death when the bandage was suddenly removed from his eyes."

As Mithras was considered as synonymous with the sun, a great deal of solar symbolism clustered around his name, his doctrines, and his initiation. Thus, Mithras was found, by the numerical value of the letters in the Greek alphabet, to be equal to 365, the number of days in a solar year; and the decrease of the solar influence in the winter, and its revivification in the summer, was made a symbol of the resurrection from death to life.

The head-covering of the high priest of the Jews was called ἑλέυσις, metemphas, which, coming from the verb NAPHAT, to roll around, signified something rolled around the head, a turban; and this was really the form of the Jewish miter described by Lusenius, in his Philologus Hebreo-Mixtus, as being made of dark linen twisted in many folds around the head. Many writers considered the miter as peculiar to the high priest; but Josephus and the Mishna assert that it was worn by all the priests, that of the high priest being distinguished from the rest by the golden band, or holy crown, which was attached to its border and the forehead, and on which was inscribed the words הַדוּדָּו, KADOSH L'YEHOWAH, Holiness to Jehovah, or, as it is commonly translated, Holiness to the Lord. The miter is worn by the High Priest of a Royal Arch Chapter, because he represents the Jewish high priest; but the form is inaccurate. The vestment, as usually made, is a representation rather of the modern Episcopal than of the Jewish miter.

The modern miter—which is but an imitation of the Paphian cap, and peculiar to bishops of the Christian Church, and which should therefore be worn by the Prelate of a Commandery of Knights Templar, who is supposed to hold Episcopal rank—differs in form from the Jewish vestment. It is a conical cap, divided in the middle so as to come to two points or horns, one in front and one behind, which, Durandus says, are symbolic of the two laws of the Old and New Testament.

Mizraim. Often by Masonic writers improperly spelled Mizarim. It is the ancient Hebrew name of Egypt, and was adopted as the name of a Rite to indicate the hypothesis that it was derived from the old Egyptian initiation.

Mizraim, Rite of. This Rite originated, says Clavel, at Milan, in the year 1805, in consequence of several brethren having been refused admission into the Supreme Council of the Ancient and Accepted Rite, which had just been established in that city. One Lech-angeur has the credit of organising the Rite and selecting the statutes by which it was to be governed. It consisted at first of only eighty-seven degrees, to which three others were subsequently added. Since the found of the ninety degrees thus formed are said to have been taken from the Ancient and Accepted Rite, while the remaining twenty-four were either borrowed from other systems or were the invention of Lech-angeur and his colleagues, Joly and Bedarride. The system of this Rite spread over Italy, and in 1814 was introduced into France. Dissensions in the Rite soon took place, and an attempt was unsuccessfully made to obtain the recognition of the Grand Orient of France. This having been refused, the Supreme Council was dissolved in 1817; but the Lodges of the Rite still continued to confer the degrees, although, according to the constitution of French Masonry, their non-recognition by the Grand Orient had the effect of making them illegal. But eventually the Rite ceased altogether to exist as an active and independent system, and its place in Masonic history seems only to be preserved by two massive volumes on the subject, written by Mark Bedarride, the most intelligent and industrious of its authors, who published at Paris, in 1835, a history of the Rite, under the title of De l'Orde de Mizraim.

The Rite of Mizraim consisted of 90 degrees, divided into 4 series and 17 classes. Some of these degrees are entirely original, but most of them are borrowed from the Scottish Rite.

For the gratification of the curious in- spector, the following list of these degrees is subjoined. The titles are translated as literally as possible from the French.

1. Series—Symbolic.
MIZRAIM

33. Sublime Knight of Election, Chief of the First Symbolic Series.

II. SERIES—PHILOSOPHICAL.

7th Class: 34, Knight of the Sublime Election; 35, Prussian Knight; 36, Knight of the Temple; 37, Knight of the Eagle; 38, Knight of the Black Eagle; 39, Knight of the Red Eagle; 40, White Knight of the East; 41, Knight of the East. 8th Class: 42, Commander of the East; 43, Grand Commander of the East; 44, Architect of the Sovereign Commanders of the Temple; 45, Prince of Jerusalem. 9th Class: 46, Sovereign Prince Rose Cross of Kilwinning and Heredom; 47, Knight of the West; 48, Sublime Philosopher; 49, Chose the first, discreet; 50, Chaos the second, wise; 51, Knight of the Sun. 10th Class: 52, Supreme Commander of the Stars; 53, Sublime Philosopher; 54, First Degree of the Key of Masonry; 55, Second Degree, Watch; 56, Third Degree, Beelzebub; 57, Fourth Degree, Caster; 58, True Mason Adept; 59, Sovereign Elect; 60, Sovereign of Sovereigns; 61, Grand Master of Symbolic Lodge; 62, Most High and Most Powerful Grand Priest Sacrificer; 63, Knight of Palestine; 64, Grand Knight of the White and Black Eagle; 65, Grand Elect Knight Kadosh; 66, Grand Inquiring Commander, Chief of the Second Series.

III. SERIES—MYTHICAL.

11th Class: 67, Benevolent Knight; 68, Knight of the Rainbow; 69, Knight Chacmuk, called Hynaroth; 70, Most Wise Israelitish Prince. 12th Class: 71, Sovereign Prince of Shem; 72, Prince of Thadhnin; 73, Grand Haram. 13th Class: 74, Sovereign Prince of Haram; 75, Sovereign Prince of Haddim; 76, Grand Inspector Inquisitor, Regulator General of the Order, Chief of the Third Series.

IV. SERIES—KABALISTIC.

15th and 16th Classes: 78, 79, 80, 81, 82, 83, 84, 85, 86, degrees whose names are concealed from all but the possessors. 17th Class: 87, Sovereign Grand Princes, constituted Grand Masters, and legitimate representatives of the order for the First Series; 88, Ditto for the Second Series; 89, Ditto for the Third Series; 90, Absolute Sovereign Grand Master, Supreme Power of the Order, and Chief of the Fourth Series.

The chief of this Rite demanded the privilege—which, of course, was never conceded to them—of directing and controlling all the other Rites of Freemasonry, as their common source. Its friends claimed for it an eminently philosophical character. The organisation of the Rite is, however, too complicated and diffuse to have ever been practically convenient. Many of its degrees were founded upon, or borrowed from, the Egyptian rites, and its ritual is a very close imitation of the Masonic, but the legend of the Third Degree in this Rite is abolished. HAB is said to have returned to his family, after the completion of the Temple, and to have passed the remainder of his days in peace and opulence. The legend, substituted by the Rite of Mizraim for that admitted by all the other rites, is carried back to the days of Lemech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors, Hagara, Hakina, and Herenma.

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

MOABITE STONE. A relic of black basalt, rounded at the top, two by four feet, across it being an inscription of thirty-four lines in the letters of the Hebrew-Phoenician alphabet, discovered in the ruins of ancient Dibon, by Dr. Klein, a German missionary, in 1869. A record of Moab, the son of Moab, who (2 Kings iii. 5), after Ahab's death, "rebuked against the King of Israel." Chemosh was the national god of the Moabites. The covenant name of the god of Israel occurs in the inscription, showing that the name was not then unpronounceable, or unknown to the neighboring nations. The described war date in the tenth century B.C.

MOABON (C7112). He whom the Junior Warden represents in the Fourteenth Degree of the A. A. Scottish Rite, as the tried and trusty friend of Hiram the Builder. (See Gen. xix. 36.)

MOABON. This word is found in some of the high degrees according to the French ritual, where it is explained as expressing "Praised be God that the sinner and the criminal are punished." (Les plus secrets des hautes grades, etc., p. 33.) There is no such word in Hebrew, and the explanation is a fanciful one. The word is undoubtedly a Gallic corruption, first in sound and then in letters, of the Master's Word.

MOCK MASON. A name given, says Noothouch, to the unfaithful brethren and profane who, in 1747, got up a procession in ridicule of that made at the Grand Feast. (Constitutions, 1784, p. 284.) (See Scold Masons.)

MODERN RITE. (Rite Modern.) See French Rite.

MODERN. The Irish Masons who formed a rival Grand Lodge in London in 1751, called the supporters of the original Grand Lodge established in 1717 Moderns, while for themselves they assumed the title of Ancients. (See Ancients.)

MOHAMMED. See Koran.

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

MOLIA, Francis Rawdon, Baron. Born 1754, died 1826. A distinguished statesman and Mason. He was Acting Grand Master of England from 1790 to 1812. Also Grand Master of Scotland in 1816. As a Mason he was always of initiation. Dr. Oliver says, "To no person had Masonry for many years been more indebted than to the Earl of Moira, now
Marques Hastings." He died while Governor of Malta.

Molart, William, Anderson (Constitutiones, 1738, p. 74) writes: "Nay, even during this age's progress, and when a good Lodge under Grand Master Chicheley held at Canterbury, as appears from the Latin Register of William Molart (entitled Liberatic generas Domini Guilelmis Prioris Ecclesie Christi Cantuariensis erra Festum Natitae Domini 1689) Prior of Canterbury, in Manuscript, p. 81, in which are named Thomas Stapyton the Master, and John Morris Custos de la Lodge Lathamorum or Warden of the Lodge of Masons, with fifteen Fellow Crafts, and three Enter'd Prentices all named there."

What appears to be the register alluded to by Anderson is among the Tanner MSS. (185) in the Bodleian Library, Oxford, and proves to be merely a list kept by William Molass or Molass (the name occurs in both forms, but not as Molart), the Prior, of persons connected with the Priory and receiving livings from it. On page 133 there is a list of persons for 1629, which contains "Magr Thom Mapyliton Mgr Lathamorum, Morus custos de la longre Lathomorum" a list headed "Lathom" with 16 names including Mapylton and below "Apprentici idem" followed by three names. Similar lists are given for subsequent years, and thus it is plain that there was an organised body of operative Masons attached to the Priory at that time.

Molay, James de. The twenty-second and last Grand Master of the Templars at the destruction of the Order in the fourteenth century. He was born about the year 1240, at Beacons, in Burgundy, being descended from a noble family. He was received into the Order of Knights Templar in 1265, by Imbert de Peraudo, Preceptor of France, in the Chapel of the Temple at Beaune. He immediately proceeded to Palestine, and greatly distinguished himself in the wars against the infidels, under the Grand Mastership of William de Beaune. In 1298, while absent from the Holy Land, he was unanimously elected Grand Master upon the death of Theobald Gautieric. In 1305, he was summoned to France by Pope Clement V., upon the pretense of a desire, on the part of the Pottif, to effect a coalition between the Templars and the Hospitaller. He was received by Philip the Fair, the treacherous King of France, with the most distinguished honors, and even selected by him as the godfather of one of his children. In April, 1307, he repaired, accompanied by three of his Knights, to Poitiers, where the Pope was then residing, and as he supposed satisfactorily exculpated the Order from the charges which had been preferred against it. But both Pope and King were guilty of the most infamous deceit.

On the 12th of September, 1307, the order was issued for the arrest of the Templars, and De Molay endured an imprisonment for five years and a half, during which period he was subjected to the utmost indignities and sufferings for the purpose of extorting from him a confession of the guilt of his Order. But he was firm, and the royal power was unable to prevail on him. On the 18th of March, 1314, he was publicly burnt in front of the Cathedral of Notre Dame, in Paris. When about to die, he solemnly affirmed the innocence of the Order, and, it is said, summoned Pope Clement to appear before the judgment-seat of God in forty days and the King of France within a year, and both, it is well known, died within the periods specified.

(See Transactions of the Quatuor Coronati Lodge, Vol. 20.)

Moloch. (Heb. Moloch, king.) The chief god of the Phoenicians, and a god of the Ammonites. Human sacrifices were offered at his shrine, and it was chiefly in the valley of Tophet, to the east of Jerusalem, that this brutal idolatry was perpetrated. Solomon built a temple to Moloch upon the Mount of Olives, and Manasseh, long after, imitated his impious act by making his son pass through the fire kindled in honor of this deity. Wierus calls Moloch Prince of the realm of tears.

First Moloch, horrid king, bestrayed with blood Of human sacrifice and parents'.

Though for the noise of drums and timbrels loud, Their children's cries unheard, that passed through fire
To his grim idol... Nor content with such Audacious neighborhood, the wisest heart
Of Solomon he led, by fraud, to build His temple right against the temple of God,
On that opprobrious hill: and made his grove,
The pleasant valley of Hinnom, Tophet thence And black Gehenna called, the type of Hell.

—Par. Lost, B. 1.

Monad. The Monad in the Pythagorean system of numbers was unity or the number one. (See Numbers and One.)

Monitor. Those manuals published for the convenience of Lodges, and containing the charges, general regulations, emblems, and account of the Operatives of the Order, are called Monitors. The amount of ritualistic information contained in these works has gradually increased: thus the monitory instructions in Preston’s Illustrations, the earliest Monitor in the English language, are far more scanty than those contained in Monitors of the present day. As a general rule, it may be said that American works of this class give more instruction than English ones, but that the French and German manuals are more communicative than either.

Of the English and American manuals published for monitory instruction, the first was by Preston, in 1772. This has been succeeded by the works of the following authors: Webb, 1797; Dalcho, 1807; Cole, 1817; Hardie, 1818; Cross, 1819; The Python, 1824; Parmele, 1825; Charles W. Moore, 1846; Cornelius Moore, 1846; Dove, 1847; Davis, 1849; Stewart, 1851; Mackey, 1852; Macoy, 1853; Sickles, 1866.

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

**Monotorial Sign.** A sign given in the English system, but not recognized in this country. Oliver says of it that it "reminds us of the weakness of human nature, unable of itself to resist the power of Darkness, unless aided by that Light which is from above."

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

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

**Montana,** April 27, 1883, the Grand Lodge of Nebraska granted a Warrant for a Lodge at Bannock, in Montana; but in consequence of the removal of the petitioners, the Lodge was never organized. Three other Lodges were subsequently established by Warrants from the Grand Lodges of Kansas and Colorado. On January 24, 1886, three Lodges met in convention at Virginia City, and organized the Grand Lodge of Montana, John J. Hull being elected Grand Master.

Royal Arch Masonry and Templarism were introduced into the state by the Canadian Grand Chapter, and the other by the Grand Encampment of the United States.

**Montfaçon, Prior of.** One of the two traitors on whose false accusations was based the persecution of the Templars. (See *Squin de Fleuron.*)

**Months, Hebrew.** Masons of the Ancient and Accepted Scottish Rite use in their documents the Hebrew months of the civil year. Hebrew months commence with the full moon, and as the civil year began about the time of the autumnal equinox, the first Hebrew month must have begun with the new moon in September, which is also used by Scottish Masons as the beginning of their year. Annexed is a table of the Hebrew months, and their correspondence with our own calendar.

| Hebrew   | English
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<td>Tisri</td>
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<td>Kheveran</td>
<td>Oct. and Nov.</td>
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<td>Kislev</td>
<td>Nov. and Dec.</td>
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<td>Tebeth</td>
<td>Dec. and Jan.</td>
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<td>Schebet</td>
<td>Jan. and Feb.</td>
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<td>Listar</td>
<td>Feb. and March.</td>
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<td>Lhír</td>
<td>April and May.</td>
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<td>Siwan</td>
<td>May and June.</td>
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<td>Tanimus</td>
<td>June and July.</td>
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<td>Ab</td>
<td>July and Aug.</td>
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<td>Elul</td>
<td>August and Sept.</td>
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As the Jews computed time by the appearance of the moon, it is evident that there soon would be a confusion as to the keeping of these feasts, if some method had not been taken to correct it; since the lunar year is only 354 days, 8 hours, and 48 minutes, and the solar year is 365 days 6 hours 9 minutes 9.444 seconds. Accordingly, they intercalated a month after their 12th month, Adar, whenever they found that the 15th day of the following month, Abib, would fall before the vernal equinox. This intercalated month was named "Vyaadah" or "the second Adar," and was inserted every second or third year, as they saw occasion; so that the difference between the lunar and solar year could never, in this way, be more than a month.

**Years, Masonic.** In the French Rite the old calendar is retained, and the year begins with the month of March, the months being designated numerically and not by their usual names. Thus we find in French Masonic documents such dates as this: "Le 10me jour du 3me mois Maçonique," that is, the 10th day of the 3rd Masonic month, or the 10th of May.

**Montpellier, Hermetic Rite of.** The Hermetic Rite of Permet, which had been established at Avignon in 1776, was in 1778 transported to Montpellier, where it was received by Past Masters, and some of the members of the Lodge of Persevering Virtue in the former place, who laid the foundations of the *Academy of True Masons,* which see. Hence the degrees given in that Academy constituted what is known as the Hermetic Rite of Montpellier.

**Monument.** It is impossible to say exactly at what period the idea of a monument in the Third Degree was first introduced into the symbolism of Freemasonry. The early expositions of the eighteenth century, although they refer to a funeral, make no allusion to a monument. The monument adopted in the American system, and for which we are indebted, it is said, to the inventive genius of Cross, consists of a weeping virgin, holding in one hand a sprig of acacia and in the other an urn; before her is a broken column, on which rests a copy of the *Book of Constitutions,* while Time behind her is attempting to disentangle the ringlets of her hair. The explanation of these symbols will be found in their proper places in this work. Oliver, in his *Landmarks* (ii., 146), cites this monument without any reference to its American origin. Early in the last century the Master's monument was introduced into the French system, but its form was entirely different from the one adopted in this country. It is described as an obelisk, on which is inscribed a golden triangle, in the center of which the Tetragrammaton is engraved. On the top of the obelisk is sometimes seen an urn surmounted by a sword. In the Scottish Rite an entire degree has been consecrated to the subject of the Hiramic monument. Altogether, the monument is simply the symbolic expression.
of the idea that generation should always be paid to the memory of departed worth.

Masonic Worship. The moon in the Masonic system as a symbol is analogous to, but could hardly be derived from, the employment of the same symbol in the ancient religions. In Egypt, Osiris was the sun, and Isis the moon; in Syria, Adonis was the sun, and Ashtoreth the moon; the Greeks adored her as Diana, and Hecate; in the mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the or officer nearest the altar, represented the moon. In short, moon-worship was as widely disseminated as sun-worship. Masons retain her image in their Rites, because the Lodge is a representation of the universe, where, as the sun rules over the day, the moon presides over the night; and as the one regulates the year, so does the other the months, and as the former is the king of the starry hosts of heaven, so is the latter their queen: but both deriving their heat, and light, and power from him, who, as the third and greatest light, adorns all the other, is that master of heaven and earth, controls them both.

Moore, Charles Whltlock. A distinguished American Masonic journalist, born in Boston, Mass., March 29, 1801. His own account of his initiation into Masonry is in the Monthly Magazine, February 1822. I was proposed for the degrees of Masonry in Massachusetts Lodge, then, as now, one of the oldest in Boston, and but for the intervention of business engagements, I should have been received into Masonry on the evening of my coming of age; for that evening arrived, however, I was called temporarily to the State of Maine, where, in May following, I was admitted into Kennebec Lodge, at Hallowell, with the consent and approbation of the Lodge, in which I had been originally proposed. I received the third degree on the evening of the 12th of June.

On October 10, 1822, he affiliated with the Lodge St. Andrew. In October, 1872, that Lodge celebrated its semicentennial members by a festival. In 1826 he took the Chapter Degrees in St. Andrew's Chapter, and was elected High Priest in 1840, and subsequently Grand High Priest of the Grand Chapter. He was made a Knights Templar in Boston Encampment about the year 1830, and was Eminent Commander in 1837. In 1841 he was elected Grand Master of the Grand Encampment of Massachusetts and Rhode Island, which office he held for three years. In 1852 he received the Royal and Select degrees in Boston Council, over which he presided for twelve years. He was elected General Grand Captain-General of the Grand Encampment of the United States in 1847, and General Grand Generalissimo in 1850. In 1844 he received into the Ancient Accepted Scottish Rite, and in the same year was elected Secretary-General of the Holy Empire in the Supreme Council for the Northern Jurisdiction of the United States, an office which he held until his resignation in 1862.

"When he was elected R. G. Secretary of the Grand Lodge in 1834," says Bro. John T. Heard, in his Historical Account of Columbian Lodge (p. 472), "it was the moment when the anti-Masonic excitement was raging with its greatest violence in this State, and his first official act was to attest the memorial written by him, surrendering to the Legislature the act of incorporation of the Grand Lodge."

The Grand Lodge surrendered its charter and its corporate powers that it might escape the persecution of an anti-Masonic Legislature. The memorial, however, boldly stated that "by divesting itself of its corporate powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives." In Masonic authorship, Bro. Moore is principally distinguished as a journaust. In 1825 he established the Masonic Mirror, which was merged in 1834 in the Bunker Hill Aurora, a paper with whose Masonic department he was associated. In 1841 he commenced the publication of the Monthly Magazine, which he published for thirty-three years; in fact, until his death. In 1828 and 1829 he published the Amaranth, or Masonic Garland, and in 1843 the Masonic Trestle-Board. Bro. Moore died at Boston, Mass., of pneumonia on December 29, 1863. [C. T. McLennan.]

Moore, James. He was, in 1808, the Senior Grand Warden of the Grand Lodge of Kentucky, and in conjunction with Carey L. Clarke compiled, by order of that body, the Masonic Constitution and Illustrations of Masonry, Lexington, 1808, pp. 191, 12mo. This was the first Masonic work published in the Western States. With the exception of the Constitution of the Grand Lodge, it is little more than a compendium taken from Anderson, Preston, and Welch. It was adopted by the Grand Lodge of Kentucky as its official Book of Constitutions.

Mopese. In 1738 Pope Clement XII. issued a bull, condemning and forbidding the practice of the rites of Freemasonry. Several brethren in the Catholic States of Germany, unwilling to renounce the Order, and yet fearful of offending the ecclesiastical authority, formed at Vienna, September 22, 1738, under the name of Mopese, what was pretended to be a new association, but which was in truth nothing else than an imitation of Freemasonry under a less offensive appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire were its Grand Masters; the Duke of Bavaria especially took it under his protection. The title is derived from the German word mop,signifying a pug-dog, and was indicative of the mutual fidelity and attachment of the brethren, these virtues being characteristic of that animal. The alarm made for entrance was to imitate the barking of a dog.

The Mopese were an androgynous Order,
and admitted females to all the offices, except that of Grand Master, which was held for life. There was, however, a Grand Mistress, and the male and female heads of the Order alternately assumed, for six months each, the supreme authority. With the revival of the spirit of Masonry, which had been in some degree paralyzed by the attacks of the Church, the society of Moses ceased to exist.

MORALITY. In the American system it is one of the three precious jewels of a Master Mason.

MORALITY OF FREEMASONRY. No one who reads our ancient Charges can fail to see that Freemasonry is a strictly moral Institution, and that the principles which it inculcates inevitably tend to make the brother who obeys their dictates a more virtuous man. Hence the English lectures very properly define Freemasonry to be "a system of morality." Mutual Law. "A Mason, say the old Charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the deacologue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the lex naturae, or the law of nature. This law of nature has been defined by an able but not recent writer on this subject, to be "the will of God, relating to human actions, grounded on the moral differences of things, and because discoverable by natural light, obligatory upon all mankind." (Grove, System of Moral Philosophy, vol. ii., p. 122. London, 1749.) This is the "moral law," to which the old Charge already cited refers, and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an Institution whose prominent characteristic is its universality.

MORANA. The Bohemian goddess of winter and death, Maryana of Scandinavia.

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

MORGAN, William. Born in Culpeper County, in Virginia, in 1775. He published in 1826 a pretended Exposition of Masonry, which attracted at the time more attention than it deserved. Morgan soon after disappeared, and the Masons were charged by some enemies of the Order with having removed him by foul means. What was the real fate of Morgan has never been discovered. There are various myths of his disappearance, and subsequent residence in other countries. They may or may not be true, but it is certain that there is no evidence of his death that would be admitted in a Court of Probate. He was a man of erudition, punning and dissolute habits, and his enmity to Masonry is said to have originated from the refusal of the Masons of Le Roy to admit him to membership in their Lodge and Chapter.

MORAVIA, Mount. An eminence situated in the southeastern part of Jerusalem. At the time of David it must have been cultivated, for it is called "the threshing-floor of Ornan the Jebusite," from whom that monarch purchased it for the purpose of placing there an altar. Solomon subsequently erected there his magnificent Temple. The Moriah was always profoundly venerated by the Jews, among whom there is an early tradition that on it Abraham was directed to offer up his son. The truth of this tradition has, it is true, been recently denied by some Biblical writers, but it has been as strenuously maintained by others. The Masons, however, have always accepted it, and to them, as the site of the Temple, it is especially sacred, and, combining with this the Abrahamic legend, they have given to Mount Moriah the appellation of the ground floor of the Lodge, and assign it as the place where what are called "the three grand offerings were made." (See Books.)

MORIN, Stephen. The founder of the Scottish Rite in America. On the 27th of August, 1771, the Deputies General of the Royal Art, Grand Wardens, and officers of the Grand Sovereign Lodge of St. John of Jerusalem established at Paris (so reads the document itself) granted a Patent to Stephen Morin, by which he was empowered to multiply the same and the most sacred of the Royal Art and to create inspectors in all places where the sublime degrees are not established. This Patent was granted, Thory, Ragon, Clavel, and Lenning say, by the Grand Council of Emperors of the East and West. Others say by the Grand Lodge. Dalcho says that the Grand Consistory of Princes of the Royal Secret at Paris. Bro. Albert Pike, who has very elaborately investigated the question, says that the authority of Morin was "a joint authority," the two then controlling the Grand Lodges of France and the Grand Council, which is, I suppose, what Dalcho and the Supreme Council of Charleston call the Grand Consistory. From the Grand Lodge he received the power to establish a Symbolic Lodge, and from the Grand Council or Consistory the power to confer the higher degrees.

Not long after receiving these powers, Morin sailed for America, and established Bodies of the Scottish Rite in St. Domingo and Jamaica. He also appointed M. M. Hayes a Deputy Inspector-General for North America. Hayes, subsequently, appointed Isaac da Costa a Deputy for South Carolina, and through him the Sublime degrees were disseminated thence to the Masonry of the United States. (See Scottish Rite.) After appointing several Deputies and establishing some Bodies in the West India Islands, Morin is lost sight of. We know not anything of his subsequent history, or of the time or place of his death. Thory, in his History, characterizes him as a Jew; but as these writers have judaized all the founders of the Scottish Rite in America,
we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the sixteenth century, to Stephen Morin, an antiquary and Protestant clergyman, who died in 1700, and his son Henry, who became a Catholic, and died in 1728.

**Moritz, Carl Philipp.** A Privy Councillor, Professor, and Member of the Academy of Sciences in Berlin, was born at Hameln on the 15th of September, 1757, and died the 26th of June, 1793. Gadecke says that he was one of the most celebrated authors of his age, and distinguished by his works on the German language. He was the author of several Masonic works, among which are his *Contributions to the Philosophy of Life and the Diary of a Freemason*, Berlin, 1783, and a Book of Masonic Songs.

**Mormon Faith.** See Book of Mormon.

**Morphey.** The name of one of the twelve Inspectors in the Eleventh Degree of the Ancient and Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than *Jactnus* for *Shekinah*, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart, which had, it is known, a connection with some of the higher degrees which sprang up at Arрас, and other places where Masonry is said to have been patronised by the Pretender. This word Morphey may, for instance, be a corruption of Murray. James Murray, the second son of Lord Stormont, escaped to the court of the Stuarts in 1715. He was a devoted adherent of the exiled family, and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1778. But almost every etymology of this kind must be entirely conjectural.

**Morris, Robert, LL.D.** Born August 31, 1818. Was first brought to Masonic light March 5, 1846, in Oxford Lodge, at a place of the same name in Mississippi. The life of Bro. Morris was so active and uniting for the benefit of the Institution of Masonry, that he had the opportunity of filling very many positions in all the departments of Masonry, and was Grand Master of Masons of the Grand Lodge of Kentucky in 1838-39. His writings cover Masonic jurisprudence, rituals and handbooks, Masonic belles-lettres, history and biography, travels, and contributions to *The Review, Keystone, Advocate, N. Y. Dispatch*, and other papers and periodicals. His Masonic songs and poetic effusions stand out in prominent volumes. He was the author of *We Meet upon the Level*, which is sufficient to render his name immortal. A complete biography of Bro. Robert Morris would fill volumes. The history of the Grand Lodge would be incomplete without a reference to his name.

**Mortality, Symbol of.** The ancient Egyptians introduced a skeleton at their feasts, to impress the idea of the evanescence of all earthly enjoyments; but the skeletons or death's heads' did not make their appearance in Grecian art, as symbols of mortality, until later times, and on monuments of no artistic importance. In the earliest periods of ancient art, the Greeks and Romans employed more pleasing representations, such as the flower plucked from its stem, or the inverted torch. The moderns have, however, had recourse to more offensive symbolization. In their hatched or funeral achievements the heralds employ a *death's head and crossed bones*, to denote that the deceased person is the last of his family. The Masons have adopted the same symbol, and in all the degrees where it is necessary to impress the idea of mortality, a skull, or a skull and crossed bones, are used for that purpose.

**Mortar, Un tempered.** See Un tempered Mortar.

**Masonic Pavement.** Masonic work consists properly of many little stones of different colors united together in patterns to imitate a painting. It was much practised among the Romans, who called it *museum*, whence the Italians get their *musico*, the French their *mosique*, and we our *mosaic*. The idea that the work is derived from the fact that Moses used a pavement of colored stones in the tabernacle has been long since exploded by etymologists. The Masonic tradition is that the floor of the Temple of Solomon was decorated with a mosaic pavement of black and white stones. There is no historical evidence to substantiate this statement. Samuel Lee, however, in his diagram of the Temple, represents not only the floors of the building, but of all the outer courts, covered with such a pavement. The Masonic idea was perhaps first suggested by this passage in the Gospel of St. John (xix. 13), "when Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." The word here translated Pavilion is in the original *Lithostrotum*, the very word used by Pliny to denote a mosaic pavement. The Greek word, as well as its Latin equivalent, is used to denote a pavement formed of ornamental stones of various colors, precisely what is meant by a mosaic pavement.

There was, therefore, a part of the Temple which was decorated with a mosaic pavement. The Talmud informs us that there was such a pavement in the conclave where the Grand Sanhedrin held its sessions.

By a little torsion of historical accuracy, the Masons have asserted that the ground floor of the Temple was a mosaic pavement, and hence, as the Lodge is a representation of the Temple, that the floor of the Lodge should also be of the same pattern.

The mosaic pavement is an old symbol of the Order. It is met with in the earliest rituals of the last century. It is seen among the ornaments of the Lodge in combination with the indented tassel and the blazing star.
Its party-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

Mosaic Symbolism. In the religion of Moses more than in any other which preceded or followed it, is symbolism the predominating idea. From the tabernacle, which may be considered as the central point of the whole system, down to the vestments which clothed the servants at the altar, there will be found an underling motive of symbolism. Before the days of Pythagoras the mystical nature of numbers had been inculcated by the Jewish lawyer, and the very name of God was constructed in a symbolical form, to indicate his eternal nature. Much of the Jewish ritual of worship, delineated in the Pentateuch with so much precision as to its minutest details, would almost seemueling were it not for the symbolic idea that is conveyed. So the fringes of the garments are patiently described, not as decorative, but that by them the people, in looking upon the fringe, might “remember all the commandments of the Lord and do them.” Well, therefore, has a modern writer remarked, that in the symbolism of the Mosaic worship it is only ignorance that can find the details trifling or the prescription minute; for if we recognize the worth and beauty of symbolism, we shall in vain seek in the Mosaic symbols for one superfluous enactment or one superstitious idea. To the Mason, the Mosaic symbolism is very significant, because the theory has derived and transmitted for its own uses many of the most precious treasures of its own symbolical art. Indeed, except in some of the higher, and therefore more modern degrees, the symbolism of Freemasonry is almost entirely deduced from the symbolism of Mosaicism. Thus the symbol of the Temple, which persistently pervades the whole of the ancient Masonic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Masons as the Grand Master, it is because the Temple constructed by him was the symbol of the Divine life to be cultivated in every heart. And this symbol was borrowed from the Mosaic tabernacle; and the Jewish thought, that every Hebrew was to be a tabernacle of the Lord, has been transmitted to the Masonic system, which teaches that every Mason is to be a temple of the Grand Architect. The Papal Church, from which we get all ecclesiastical symbolism, borrowed its symbolism from the ancient Romans. Hence most of the high degrees of Masonry which partake of a Christian character are marked by Roman symbolism transmuted into Christian. But Craft Masonry, more ancient and more universal, finds its symbolic teachings almost exclusively in the Mosaic symbolism instituted in the wilderness.

If we inquire whence the Jewish lawyer derived the symbolic system which he introduced into his religion, the history of his life will readily answer the question. Philo-Judaism says that “Moses was instructed by the Egyptian priests in the philosophy of symbols and hieroglyphics as well as in the mysteries of the sacred animals.” The sacred historian tells us that he was “learned in all the wisdom of the Egyptians,” and Manetho and other traditionary writers tell us that he was educated at Heliopolis as a priest, under his Egyptian name of Osaraph, and that there he was taught the whole range of literature and science, which it was customary to impart to the priesthood of Egypt. When, then, at the head of his people, he passed away from the servitude of Egyptian taskmasters, and began in the wilderness to establish his new religion, it is not strange that he should have given a holy use to the symbols whose meaning he had learned in his ecclesiastical education on the banks of the Nile.

Thus it is that we find in the Mosaic symbolism so many identities with the Egyptian ritual. Thus the Ark of the Covenant, the Breastplate of the High Priest, the Miter, and many other of the Jewish symbols, will find their analogies in the ritualistic ceremonies of the Egyptians. Reghellini, who has written an elaborate work on Masonry considered as the result of the Egyptian, Jewish, and Christian Rites, has written of Moses: “Moses, in his mysteries, and after him Solomon, adopted a great part of the Egyptian symbols, which, after them, we Masons have preserved in our own.”

Moses, υδά, which means drawn out; but the true derivation is from two Egyptian words, ὧδα, and ὢδα, signifying “drawn out of water.” The lawgiver of the Jews, and referred to in some of the higher degrees, especially in the Twenty-fifth Degree, or Knight of the Brazen Serpent in the Scottish Rite, where he is represented as the presiding officer. He plays also an important part in the Royal Arch of the York and American Rites, all of whose ritual is framed on the Mosaic symbolism.

Moscow, Friedrich. An eminent German Mason, who was born March 2, 1757, at Eckartsberge, and died about 1830. He resided in Dresden, and took an active part in the affairs of Masonry. He was a warm supporter of Fessler’s Masonic reforms, and made several contributions to the Freimaurerischen Taschenbuche in defence of Fessler’s system. He became intimately connected with the learned Krause, the author of The Three Most Ancient Records of the Masonic Fraternity, and wrote and published in 1809 a critical review of the work, in consequence of which the Grand Lodge commanded him to absent himself for an indefinite period from the Lodges. Moserthen then withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and emendations to Lenning’s Encyclopaedie der Freimaurerei. He is the author also of several other works of great value.

Most Excellent. The title given to a Royal Arch Chapter, and to its presiding offi-
Most

Mourning

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Treatise on Parliamentary Law as applied to Masonic Bodies.)

Motto. In imitation of the sentences appended to the coats of arms and seals of the guilds and other societies, the Masons have for the different branches of their Order mottos, which are placed on their banners or cut at the head of their documents, which are expressive of the character and design, either of the whole Order or of the particular branch to which the motto belongs. Thus, in Ancient Craft Masonry, we have as mottos the sentences, Ordo ab Chao, and Lux e Tenebris; in Capitular Masonry, Holiness to the Lord; in Templar Masonry, In hoc signo vinces; in Scottish Masonry, Ne plus ultra is the motto of the Thirtieth Degree, and Spee men in sepaest of the Thirty-second; while the Thirty-third has for its motto Deus manumque Jux. All of these will be found with their significance and origin in their appropriate places.

Mold. This word is very common in the Old Constitutions, where it is forbidden that a Freemason should give a mold to a rough Mason, whereby, of course, he would be importing to him the secrets of the Craft. Thus, in the Harleian MS., No. 2054: “Aclose that noe Mason make moulds, square or rule to any rough layers. Also, that no Mason set noe layers within a lodge or without to have Mould stones with one Mould of his working.” We find the word in Piers Ploughman’s Vision.

“If any Mason there do make a molde
With alle here wyse caustes.”

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

Mold Stone. In the quotation from the Harleian MS. in the preceding article, the expression mould stones occurs, as it does in other Constitutions and in many old contracts. It means, probably, large and peaked stones for those parts of the building which were to have moldings cut upon them, as window and door jambs.

Mount Calvary. See Calvary.

Mount Can. In the Mohammedan mythology, a fabulous mountain which encircles the earth. The home of the giants and fairies, and rests upon the sacred stone Saboruf, of which a single grain gives miraculous powers. It is of an emerald color, and its reflected light is the cause of the tints of the sky.

Mount Moriah. See Moriah.

Mount Sinai. See Sinai.

Mourning. The mourning color has been various in different times and countries. Thus, the Chinese mourn in white; the Turks in blue or in violet; the Egyptians in yellow; the Ethiopians in gray. In all the degrees and rites of Masonry, with a single exception,
black is the symbol of grief, and therefore the mourning color. But in the highest degrees of the Scottish Rite the mourning color, like that used by the former kings of France, is violet.

Mouth to Ear. The Mason is taught by an expressive symbol, to whisper good counsel in his brother's ear, and to warn him of approaching danger. "It is a rare thing," says Bacon, "except it be from a perfect and entire friend, to have one's counsel given that is not bowed and crooked to some ends which he hath that giveth it." And hence it is an admirable lesson, which Masonry here teaches us, to use the lips and the tongue only in the service of a brother.

Movable Jewels. See Jewels of a Lodge.

Mozart, J. C. W. G. Born in 1756 at Salzburg, and died December 5, 1791, at Vienna. One of the greatest and most delightful of musical composers. He first saw the Masonic light at 18, and was a member of the Lodge "Zur gekrönten Hoffnung." There were many musical compositions and dedications to Masonry by this eminent composer.

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

Munkhouse, D.B., Rev. Richard. The author of A Discourse in Praise of Freemasonry, 8vo, Lond., 1805; An Exhortation to the Practice of those Specific Virtues which ought to pervade in the Masonic Character, with Historical Notes, 8vo, Lond., 1805; and Occasional Discourses on Various Subjects, with Copious Anecdotes, 12 mo, 1806. This last work contains many discourses on Masonic subjects. Dr. Munkhouse was an ardent admirer and defender of Freemasonry, into which he was initiated in the Phoenix Lodge of Sunderland. On his removal to Wakefield, where he was rector of St. John the Baptist's Church, he united with the Lodge of Unanimity, under the Mastership of Richard Linnean, to whose virtues and Masonic knowledge he has paid a high tribute. Dr. Munkhouse died in the early part of this century.

Murat, Josephin. Born in 1771, executed in 1815. The great cavalry general of Napoleon, and titular king of Naples. In 1808 he was appointed S. G. Warden in the Grand Orient of France. When the fifth Supreme Council of the W. O. M. was established, E. Naples, on June 11, 1806, by the Supreme Council at Milan, a concordat became necessary, and was executed May 3, 1811, between the Grand Orient which was created January 13, 1809, and the Supreme Council of Naples, where it is said that the latter should have sole control over the degrees beyond the eighteenth, in like manner as signified in the concordat of France. King Joachim Murat accepted the supreme command of both bodies. The change in his political surroundings allowed him no permanent rest.

Murat, Joachim, Prince. Son of the King of Naples. Was appointed Grand Master of the Grand Orient of France, and initiated February 26, 1825. He resigned the office in 1831.

Murr, Christoph Gottlieb von. A distinguished historical and archeological writer, who was born at Nuremberg, in 1733, and died April 8, 1811. In 1768 he published an Essay on the History of the Greek Tragic Poets, in 1777-83, six volumes of Antiquities of Herculanenum, and several other historical works. In 1803 he published an essay On the True Origin of the Orders of Rosicrucianism and Freemasonry, with an Appendix on the History of the Order of Templars. In this work, Murr attempts to trace Freemasonry to the times of Oliver Cromwell, and maintains that it and Rosicrucianism had an identical origin, and the same history until the year 1633, when they separated.

Museus Domus. In the early rituals of the last century, the tradition is given, that certain Fellow-Crafts, while pursuing their search, discovered a grave covered with green moss and turf, when they exclaimed, Museus Domus, Deo gratias, which was interpreted, "Thanks be to God, our Master has a mouse house." Whence a Mason's grave came to be called Museus Domus. But both the tradition and its application have become obsolete in the modern rituals.

Music. One of the seven liberal arts and sciences, whose beauties are inculcated in the Fellow-Craft's Degree. Music is recommended to the attention of Masons, because as the "concord of sweet sounds" elevates the generous sentiments of the soul, so should the concord of good feeling reign among the brethren, that by their friendship and brotherly love the boisterous passions may be lulled and harmony exist throughout the Craft.

Musical Instruments, Ancient. As in the Fellow-Craft's Degree, music is dilated upon as one of the liberal arts, the sweet and harmonious sounds being the representative of that harmony which should ever exist among the brethren, we are apt to inquire what were the instruments used by the ancients in their mystical service. The oldest ever discovered, we believe, is a small clay pipe not over three inches in length, found by Captain Willock among the presumed ruins of Babylon; if so, it must be 2,600 years old. By the use of the two finger holes, the intervals of the common chord, C, E, and G, are produced, or the harmonic triad. From the ruins of Nineveh we have countless representations of the harp, with strings varying from ten to twenty-six; the lyre, identical in structure with that of the Greeks; a harp-shaped instrument he should have some strings struck with a plectrum, which has been termed the Asor, from its resemblance to
the Hebrew instrument of that name. There is also the gourd-shaped instrument, and a double pipe with a single mouthpiece and finger-holes on each pipe. The Assyrians used musical bells, trumpets, flutes, drums, cymbals, and tambourines. The Abyssinians call their lyre the Kassar, thehenna. 

There is also the flute, called Monaulos, which is of great antiquity, and named by the Egyptians Photos, or curved flute. The crooked horn or trumpet, called Bucina, and the Cithara, held sacred in consequence of its shape being that of the Greek delta.

Mustard-Seed, Order of (Der Orden von Senfzorn.) This association, whose members also called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was one of the first innovations introduced into German Freemasonry. It was instituted in the year 1739. Its mysteries were founded on that passage in the fourth chapter of St. Mark's Gospel in which Christ compares the kingdom of heaven to a mustard-seed. The brethren wore a ring, on which was inscribed Keiner son war selt als der Knabe, which was the motto, "Nothing was before nothing." The jewel of the Order was a cross of gold surmounted by a mustard-plant in full bloom, with the motto, Quod fuit ante nihil, i.e., "What was before nothing." It was suspended from a green ribbon. The profession of the Association was, through the influence of Freemasonry, to extend the kingdom of Christ over the world. It has long been obsolete.

Muta. The Roman goddess of silence.

Mysore. The birthplace of the Hindu Rulers, Krishnas. The capital of a district in the Western Province of British India.

Myrrh. A resinous gum of a tree growing in Arabia, valued from the most ancient times. (Gen. xxvii. 21.) It was supposed to represent the object of esteem as a hero, or of devotion as a god. Subordination of degrees was instituted, and the candidate was subjected to probation varying in their character and severity; the rites were practised in the darkness of night, and often amid the thrones of forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

Mysteries, Ancient. Each of the Pagan gods, says Warburton (Dict. Leg., i., ii., 4), had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called Initiation. This secret worship was termed the Mysteria. And so it is supported by Strabo (lib. x., cap. 3), who says that it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and that they are sometimes celebrated publicly, and sometimes by the mysterious language of unapproachable distance. And doubtless the prevention of this intrusion, and the preservation of these sublime truths,
was the original object of the institution of the ceremonies of initiation, and the adoption of other means by which the initiated could be recognized, and the uninitiated excluded. Such was the opinion of Warburton, who says that “the mysteries were at first the retreats of corrupted virtuous, till time corrupted them in most of the gods.”

The Abbé Robin in a learned work on this subject entitled Recherches sur les Initiations Anciennes et Modernes (Paris, 1870), places the origin of the initiations at that remote period when crimes first began to appear upon the earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous for intercessors with the Deity. The latter, retiring into solitude to avoid the contagion of growing corruption, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered useful guides to men, both in their pursuit of industry and in their social duties. These obscure students invented certain signs to recall to the remembrance of the people the times of their festivals and of their rural labors, and hence the origin of the symbols and hieroglyphics that were in use among the priests of all nations. Having now become guides and leaders of the people, these sages, in order to select as associates of their learned labors and sacred functions only such as had sufficient merit and capacity, appointed to appear upon earth, and by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrines taught to have been the unity of God and the immortality of the soul; and it was from these mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

Warburton deduces from the ancient writers—from Cicero and Porphyry, from Origen and Celsus, and from others—what was the true object of the mysteries. They taught the dogma of the unity of God in opposition to the polytheistic notions of the people, and in connection with this the doctrine of a future life, and that the initiated should be happier in that state than all other mortals; that while the souls of the profane, at their leaving the body, stuck fast in mire and filth and returned, or at the best winged their flight directly to the happy islands and the habitations of the gods. “Thrice happy they,” says Sophocles, “who descended to the shades below after having beheld these rites; for they alone have life in Hades, while all others suffer there every kind of evil.” And Isocrates declares that “those who have been initiated in the mysteries, entertain better hopes both as to the end of life and the whole of futurity.”

Others of the ancients have given us the same testimony as to their esoteric character. “All the mysteries,” says Plutarch, “refer to a future life and to the state of the soul after death.” In another place, addressing his wife, he says, “We have been instructed, in the religious exercises of Eleusis, that the soul is immortal, and that there is a future state of existence.” Cicero tells us that, in the mysteries of Cerei at Eleusis, the initiated were taught to live happily and to die in the hope of a blessed futurity. And, finally, Plato informs us that the demigods of Museion, which were sung in the mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked.

These sentiments, so different from the debased polytheism which prevailed among the uninitiated, are the most certain evidence that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar.

I must not pass unnoticed Faber’s notion of their arche origin. Finding, as he did, a prototype for every ancient cultus in the ark of Noah, it is not surprising that he should apply his theory to the mysteries. “The initiations,” he says (Orig. Pag. Idol., II., iv., θ), “into the mysteries comes of remote antiquity. The descent into Hades and the return from thence to the light of day, by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure. They all equally related to the allegorical disappearance, or death, not of the soul, but at its commencement; and his invention, or revival, or return from Hades, at their conclusion.”

Döllinger (Cens. and Jesu., i., 128) says, speaking of the mysteries, “the whole was a drama, the prelude to which consisted in purifications, sacrifices, and injunctions with regard to the behavior to be observed. The adventures of certain deities, their sufferings and joys, their appearance on earth, and relations to mankind, their death, or descent to the nether world, their return, or their rising again—all these, as symbolizing the life of nature, were represented in a connected series of theatrical scenes. These representations, touched on to a nocturnal solemnity, brilliantly got up, particularly at Athens, with all the resources of art and sensual beauty, and accompanied with dancing and song, were eminently calculated to take a powerful hold on the imagination and the heart, and to excite in the spectators alternately conflicting sentiments of terror, and of the, amidst the darkness, the hope. They worked upon them, now by agitation, now by soothing, and meanwhile had a strong bearing upon susceptibilities and capacities of individuals, according as their several
dispositions inclined them more to reflection and observation, or to a resigned credulity." Bunsen (God in History, II., b. iv., ch. 6) gives the most recent and the most philosophic idea of the character of the mysteries. They did, he says, "indeed exhibit to the initiate the universal pre-existent powers of Nature, and of the universal Nature herself, eternally, self-sustaining through all transformations; but the religious element of the mysteries consisted in the relations of the universe to the soul, more especially after death. Thus, even while this philosophic proof, we are justified in assuming that the Nature symbolism referring to the Zodiac formed a mere framework for the doctrines relating to the soul and to the ethical theory of the universe. So, likewise, in the Samothracian worship of the Kabiri, the contest waged by the orb of day was represented by the story of the three brothers (the seasons of the year), one of whom is continually slain by the other two, but ever and anon arises to life again. But here, too, the beginning and end of the worship were the same. A sort of confession was demanded of the candidates before admission, and at the close of the service the victorious God (Dionysus) was displayed as the Lord of the spirit. Like these, however, did theorems of natural philosophy form the subject-matter of the Eleusinian mysteries, of which, on the contrary, psychical conceptions were the beginning and the end. The predominating idea of these conceptions was that of the soul as a Divine, vital force, held captive here on earth, and finally to be released to its home in Elysium. The initiates were further taught to look forward to a final redemption and blessedness for the good and pious, and eternal torment after death for the wicked and unjust."

The esoteric character of the mysteries was preserved by the most powerful sanctions. An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrilegious crime, the prescribed punishment for which was immediate death, and we have at least one instance in Libya of the infliction of that penalty. The ancient writers were therefore extremely reluctant to approach the subject, and Lobech gives, in his Apocaphamus (vol. i., app. 131, 151; ii., 12, 87), several examples of the cautious manner in which they shrank from divulging or discussing any explanation of a symbol which had been interpreted to them in the course of initiation. I would forbidd, says Horace (L. iii., Od. 2, 20), that man who would divulge the sacred rites of mysterious Ceres from being under the same roof with me, or from setting sail with me in the same precarious bark.

On the subject of their relation to the rites of Freemasonry, to which they bear in many respects so remarkable a resemblance, that some connected them, there are five principal theories. The first is that embraced and taught by Dr. Oliver, namely, that they are but deviations from that common source, both of them and of Freremasonry, the patriarchal mode of worship established by God himself. With this pure system of truth, he supposes the science of Freemasonry to have been coeval and identified. But the truths thus revealed by divinity came at length to be doubted or rejected through the imperfections of human reason, and though the visible symbols were retained in the mysteries of the Pagan world, their true interpretation was lost.

There is a second theory which, leaving the origin of the mysteries to be sought in the patriarchal doctrines, where Oliver has pointed it, finds the connection between them and Freemasonry commencing at the building of King Solomon's Temple. Over the construction of this building, Hiram, the Architect of Tyre, presided. At Tyre the mysteries of Bacchus had been introduced by the Deymian Artificers, and into their fraternity Hiram, in all probability, had, it necessarily suggested, been admitted. Freemasonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, added new to its doctrines the guard of secrecy, which, as Dr. Oliver himself remarks, was necessary to preserve them from perversion or pollution.

A third theory has been advanced by the Abbé Robin, in which he connect Freemasonry indirectly with the mysteries, through the intervention of the Crusaders. In the work already cited, he attempts to deduce, from the ancient initiations, the orders of chivalry, whose branches, he says, produced the Institution of Freemasonry.

A fourth theory, and this has been recently advanced by the Rev. Mr. King in his treatise On the Gnostics, is that as some of them, especially those of Mithras, were extended beyond the advent of Christianity, and even to the very commencement of the Middle Ages, they were seized upon by the secret societies of that period as a model for their organization, and that through these latter they are to be traced to Freemasonry.

But perhaps, after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the mysteries to Freemasonry, and would attribute their close resemblance to a natural coincidence of human thought. The legend of the Third Degree, and the legends of the Eleusinian, the Cabiric, the Dionysian, the Adonic, and all the other mysteries, are identical in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and, substantially, the same scenic representation. And this is not because the Masonic rites are a lineal succession from the Ancient Mysteries, but because there has been at all times a proneness of the human heart to nourish this belief in a future life, and the proneness of the human mind to clothe this belief in a symbol capable of being suspended. And if there be any other more direct connection between them it must be sought for in the Roman College of Artificers, who did, most probably, exercise some influence over the rising Freemasons of
the early ages, and who, as the contemporaries of the mysteries, were, we may well suppose, included within their organization.

I conclude with a notice of their ultimate fate. They continued to flourish until long after the Christian era; but they at length degenerated. In the fourth century, Christianity had begun to triumph. The Pagans, domineering and excluding converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate’s past life, and the demand for proofs of irreproachable conduct, were no longer deemed indispensable. The vile and the vicious were indiscriminately, and even with avidity, admitted to participate in privileges which were once granted only to the noble and the virtuous. The sun of Paganism was setting, and its rites had become contemptible and corrupt. Their character was entirely changed, and the initiates were indiscriminately sold by peddling priests, who wandered through the country, to every applicant who was willing to pay a trifling fee for that which had once been refused to the entreaties of a monarch. At length the views of these abominations attracted the attention of the emperors, and Constantine and Gratian forbade their celebration by night, excepting, however, from these edicts, the initiations at Eleusis. But finally Theodosius, by a general edict of proscription, extinguished the mysteries and their abominations. The Hamburg clergy of the year 384, by their manner of proceeding, showed that they were no longer able to withstand the attacks of the Christians, and that they had lost their power to maintain the mysteries in their country. The sun of Paganism was rising, and its people were driven out of the cities and towns of the empire. The mystery and its organization were called the Lesser Mysteries of Paganism. He was now blind; but when he was initiated into the Greater Mysteries, he was called an Epopte, or one who saw.

The Mysteries were permitted to proceed no farther than the vestibule or porch of the temple. To the Epoptes only was accorded the privilege of admission to the adytum or sanctuary. A female initiate was called a Mystress.

**Mystical.** A word applied to any language, symbol, or ritual which is understood only by the initiated. The word was first used by the priests to describe their mysterious rites, and then borrowed by the philosophers to be applied to the inner, esoteric doctrines of the mystic doctrines of Speculative Masonry. Suidas derives the word from the Greek μυστήριον, to close, and especially to close the lips. Hence the mystical is that about which the mouth should be closed.

**Mystic.** The mystic is applied in religious phraseology to any views or tendencies which aspire to more direct communication between God and man by the inward perception of the mind than can be obtained through revelation. “Mysticism,” says Vaughan (Hours with the Mystics, 1, 10), “presents itself in all its phases as more or less the religion of internal opposition to external revelation—of heated feeling, sickly sentiment, or lawless imagination, as opposed to that reasonable belief in which the intellect and the heart, the inward witness and the outward, are alike engaged.”

The Pantheism of some of the ancient philosophers and of the modern Spinozaists, the Speculations of the Neoplatonists, the Anabaptism of Munster, the system of Jacob Behmen, the Quietism of Madame Guyon, the doctrines of the Bavarian Illuminati, and the revolutions of Swedenborg, all partake more or less of the spirit of mysticism. The Germans have two words, mystik and mysticismus—the former of which they use in a favorable, the latter in an unfavorable sense. Mysticism is with them only another word for Pantheism, between which and Atheism there is but little difference. Hence a belief in mysticism is with the German Freemasons a disqualification for initiation into the Masonic rites. Thus the second article of the Statutes of the Grand Lodge of Hanover prescribes that “ein Freimaurer muss vom Mysticismus und Atheismus gleich weit entfernt stehen,” i. e., “a Freemason must be equally distant from Mysticism and Atheism.” Böckh (History of Literature, i. 256) thus expresses the German sentiment: “Etwas mystisch solte wohl jeder Mensch seyn, aber man müte sich vor grobem Mysticismus, i. e.,
"Every man ought to be somewhat mystical, but should guard against coarse mysticism."

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

Myth. The word myth, from the Greek μῦθος, a story, in its original acceptation, signified simply a statement or narrative of an event, without any necessary implication of truth or falsehood; but, as the word is now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily untrue, is certified only by the internal evidence of the story itself. This definition, which is substantially derived from Mr. Grote (Hist. of Greece, vol. i., ch. xvi., p. 295), may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greeks and Egyptians.

The myth, then, is a narrative of remote date, not necessarily true or false, but whose truth can only be certified by internal evidence. The word was first applied to those fables of the Pagan gods which have descended from the remote antiquity, and in all of which there prevails a symbolic idea, not always, however, capable of a positive interpretation. As applied to Freemasonry, the words myth and legend are synonymous.

From this definition it will appear that the myth is really the interpretation of an idea. But how are we to read these myths will best appear from these noble words of Max Müller (Science of Lang., 2d Ser., p. 578): "Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers."

A fertile source of instruction in Masonry is to be found in its traditions and mythical legends; not only those which are incorporated into its ritual and are exemplified in its ceremonies, but those also which, although forming no part of the Lodge lectures, have been orally transmitted as parts of its history, and which, only within a comparatively recent period, have been committed to writing. But for the proper appreciation of these traditions some preparatory knowledge of the general character of Masonic myths is necessary. If all the details of these traditions be considered as asserted historical facts, seeking to convey nothing more nor less than historical information, then the improbabilities and anachronisms, and other violations of historical truth which distinguish many of them, must cause them to be rejected by the scholar as absurd impostures. But there is another and a more advantageous view in which these traditions are to be considered. Freemasonry is a symbolic institution—everything in and about it is symbolic—and nothing more eminently so than its traditions. Although some of them—as, for instance, the legend of the Third Degree—have in all probability a deep substratum of truth lying beneath, over this there is superposed a beautiful structure of symbolism. History has, perhaps, first suggested the tradition; but then the legend, like the myths of the ancient poets, becomes a symbol, which is to enunciate some sublime philosophical or religious truth. Read in this way, and in this way only, the myths or legends and traditions of Freemasonry will become interesting and instructive. (See Legend.)

Myth, Historical. An historical myth is a myth that has a known and recognised foundation in historical truth, but with the admixture of a preponderating amount of fiction in the introduction of personages and circumstances. Between the historical myth and the mythical history, the distinction is always to be preserved, because we are not always able to determine whether there is a preponderance of truth or of fiction in the legend or narrative under examination.

Mythical History. A myth or legend, in which the historical and truthful greatly preponderate over the inventions of fiction, may be called a mythical history. Certain portions of the legend of the Third Degree have such a foundation in fact that they constitute a mythical history, while other proportions, added evidently for the purposes of symbolism, are simply an historical myth.

Mythology. Literally, the science of myths; and this is a very appropriate definition, for mythology is the science which treats of the religion of the ancient Pagans, which was almost altogether founded on myths or popular traditions and legendary tales; and hence Knightly (Mythol. of Ancient Greece and Italy, p. 2) says that "mythology may be regarded as the repository of the early religion of the people." Its interest to a Masonic student arises from the constant antagonism that existed between its doctrines and those of the Primitive Freemasonry of antiquity and the light that the mythical mysteries throw upon the ancient organization of Speculative Masonry.

Myth, Philosophical. This is a myth or legend that is almost wholly unhistorical, and which has been invented only for the purpose of enunciating and illustrating a particular thought or dogma. The legend of Eucldis is clearly a philosophical myth.
N. (Heb. נ, נ) The fourteenth letter in the English and Hebrew alphabets; its numerical value is 50, and its definition, fish. As a final, Nun is written ꝏ, and then is of the value of 700. The Hebrew Divine appellation is נscape, or Formidable, and the name of God.

Nabath. The daughter of Lamech. To her the "Legend of the Craft" attributes the invention of the art of weaving, and she is united by her wife, the name of one of the three brothers, by the same legend, in the task of inscribing the several names on two pillars, that the knowledge of the name of them might be preserved after the flood.

Nabonid. See Schools of the Prophets.

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

Naked. In Scriptural symbology, nakedness denoted sin, and clothing, protection. But the symbolism of Masonry on this subject is different. There, to be "naked and alone" is to make no claim through worldly wealth or honors to preferment in Masonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is received as a recommendation for admission.

Name of God. A reverential allusion to the name of God, in some especial and peculiar form, is to be found in the doctrines and ceremonies of almost all nations. This unutterable name was respected by the Jews under the sacred form of the word Jehovah, a name, the three letters I. O. W. constituted the name of Deity. They were never pronounced, says Giraldus Cambrensis, but another and less sacred name was substituted for them. Each letter was a name in itself. The first is the Word, who was in the beginning the world, and in whom the beginning the world burst into existence; the second is the Word, whose sound still continues, and by which all things remain in existence; the third is the Word, by the utterance of which all things will be consummated in happiness, forever approaching to the immediate presence of the Deity. The analogy between this and the past, present, and future significations contained in the Jewish Tetragrammaton will be evident.

Among the Mohammedans there is a science called ISM ALLAH, or the science of the name of God. "They pretend," says Niebuhr, "that God is the lock of this science, and Mohammed the key; that, consequently, none but Mohammedans can attain it; that it discovers what passes in different countries; that it familiarizes the possessors with the genius, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind."

In the chapter of the Koran entitled Arayf, it is written: "God has many excellent names. Invoke him by these names, and separate yourselves from them who give him false names." The Mohammedans believe that God has ninety-nine names, which, with that of ALLAH, make one hundred; and, therefore, their chaplets or rosaries are composed of one hundred beads, at each of which they invoke one of these names; and there is a tradition, that whoever frequently makes this invocation will find the gates of Paradise open to him. With them ALLAH is the Ism adl ehm, the Great Name, and they bestow upon it all the miraculous virtues which the Jews give to the Tetragrammaton. This, they say, is the name that was engraved on the stone which Japheth gave to his children to bring down rain from heaven; and it was by virtue of this name that Noah made the ark float on the waters, and governed it at will, without the aid of oars or rudder.

Among the Hindus there was the same veneration of the name of God, as is exercised in their treatment of the mystical name AUM. The "Institutes of Menu" make no claim through to the peculiar efficacy of this word, of which it is said, "All rites ordained in the Vedas, oblations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable AUM, then called AYUS, the symbol of God, the Lord of created beings."

There was in every ancient nation a sacred name given to the highest god of its religious faith, besides the epithets of the other and subordinate deities. The old Aryan, the founders of our castes, called their chief god DYAS, and in the Vedas we have the invocation to DYAS Pitar, which is the same as the Greek Zev’heh, and the Latin, Jupiter, all meaning the Heaven-Father, and at once reminding us of the Christian invocation to "Our Father, who art in heaven, as in heaven, so in earth." There is one incident in the Hindu mythology which shows how much the old Indian heart yearned after this expression of the nature of Deity by a name. There was a nameless god, to whom, as the "source of golden light," there was a worship. This is expressed in one of the Ved hymns, where the invocation in every stanza closes with the exclamation, "Who is the god to whom we shall offer our sacrifice?" Now, says Bunson (God in History, i., 302), "the Brahmanic expositors must needs find in every hymn the name of a god who is invoked in it, and so, in this case, they have actually invented a grammatical divinity, the god Who." What more pregnant testimony could we have of the tendency of man to seek a knowledge of the Divine nature in the expression of a name?

The Assyrians worshiped Assur, or Assar, as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, "to Assur, the Great Lord, the King of all the great gods."

Of the veneration of the Egyptians for the name of their supreme god, we have a striking
evidence in the writings of Herodotus, the Father of History, as he has been called, who during a visit to Egypt was initiated into the Oriental mysteries. Speaking of these initiations, he says (B. ii., c. 171), "the Egyptians represent by night his sufferings, whose name I refrain from mentioning." It was no more lawful among the Egyptians than it was among the Jews, to give utterance aloud to that holy name.

At Byblos the Phoenicians worshiped Elion, the Most High God. From him was descended El, whom Philo identifies with Saturn, and to whom he traces the Hebrew Elohim. Of this El, Max Müller says that there was undeniably a primitive religion of the whole Semitic race, and that the Strong One in Heaven was invoked under this name by the ancestors of the Semitic races, before there were Babyloniens in Babylonia, Phoenicians in Sidon and Tyre, Jews in Mesopotamia and Jerusalem. If so, then the Mosaic adoption of Jehovah, with its more precise teaching of the Divine essence, was a step in the progress to the knowledge of the Divine Truth.

In China there is an infinite variety of names of elemental powers, and of ancestral spirits, who are worshipped as subordinate deities; but the ineffable name is TEN, compounded of the two signs for great and one, and which the Imperial Dictionary tells us signifies "The Great One—He that dwells on high, and regulates all below."

Drummond (Origines) says that ABAUR was the name of the Supreme Deity among the ancient Chaldeans. It is evidently the Hebrew ABUR, and signifies "The Father of Light."

The Scandinavians had twelve subordinate gods, who were their chief or supreme deity was Al-Father, or the All Father.

Even among the red men of America we find the idea of the supreme deity, whose name was to be venerated. Garcilaso de la Vega tells us that while the Peruvians paid public worship to the sun, it was but as a symbol of the Supreme Being, whom they called Faschamos, a word meaning "the soul of the world," and which was so sacred that it was spoken only with extreme dread.

The Jews had, besides the Tetragrammaton or four-lettered name, two others: one consisting of twelve and the other of forty-two letters. But Maimonides, in his More Nechotim (p. i, clxii), remarks that it is impossible to suppose that either of these constituted a single name, but that each must have been composed of several words, which must, however, have been significant in making man apprehensive of a knowledge of the true essence of God. The Kabballistic book called the Sopher confirms this when it tells us that there are ten names of God mentioned in the Bible, and that when these ten names are combined into one word, the number of the letters amounts to forty-two. But the Talmudists, although they did not throw around the forty-two-lettered name the sanctity of the Tetragrammaton, prescribed that it should be communicated only to men of middle age and of virtuous habits, and that its knowledge would confirm them as heirs of the future as well as the present life. The twelve-lettered name, although once common, became afterward occult; and when, on the death of Simon I., the priests ceased to use the Tetragrammaton, they were accustomed to bless the people with the name of twelve letters. Maimonides very wisely rejects the idea, that any power was derived from these letters or their pronunciation, and claims that the only virtue of the names consisted in the holy ideas expressed by the words of which they were composed.


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

1. At. The Aleph and Tau, that is, Alpha and Omega. A name figurative of the Tetragrammaton.

2. Ihoh. The eternal, absolute principle of creation, and

3. Hoh. Destruction, the male and female principle, the author and regulator of time and motion.


5. Oh. The severe and punisher.


9. Ebie. The Being; the Ema.

10. El. The first cause. The principle or beginning of all things.


15. Ell. The most luminous.


17. Elohim. The omnipotent and beneficent.

18. Elohim. The most beneficent.

19. El. The Sovereign, the Exceclus.

20. Adon. The Lord, the Dominator.

21. Elohi. The Illuminator, the most salutary.

22. Adonai. The most firm, the strongest.

23. Elion. The most high.

24. Shaddai. The most victorious.

25. Yeshurun. The most generous.


Like the Mohammedan I'm Allah, Freemasonry presents us as its most important feature with this science of the names of God. But here it elevates itself above Talmudical and Rabbinical reveries, and becomes a symbol of Divine Truth. The names of God were undoubtedly intended originally to be a means of communicating...
the knowledge of God himself. The name was, from its construction and its literal powers, used to give some idea, however scanty, in early times, of the true nature and essence of the Deity. The ineffable name was the symbol of the unutterable substance of which all emanate from the Supreme God, while the subordinate names were symbols of the subordinate manifestations of truth. Freemasonry has availed itself of this system, and, in its reverence for the Divine Name, indicates its desire to attain to that truth as the ultimate object of all its labor. The significant words of the Masonic system, which describe the names of God wherever they are found, are not intended merely as words of recognition, but as indices, pointing—like the symbolic ladder of Jacob of the First Degree, or the winding stairs of the Second, or the three gates of the Third—the way of progress from darkness to light, from ignorance to knowledge, from the conceiptions of 1736 to the conceptions of Divine Truth. And this is, after all, the real object of all Masonic science.

Names of Lodges. The precedence of Lodges does not depend on their names, but on their numbers. The rule declaring that "The precedence of a Lodge is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727, (Constitutions, 1738, p. 154.) The number of the Lodge, therefore, by which its precedence is established, is always to be given by the Mason in address.

In England, Lodges do not appear to have received distinctive names before the latter part of the last century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the Book of Constitutions, published in 1723, we find a list of twenty Lodges, registered by their numbers, from "No. 1" to "No. 20," inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus, in the second edition of the same work, published in 1738, we meet with a list of one hundred and six Lodges, designated sometimes, singularly enough, as Lodge No. 6, at the Rumer Tavern, in Queen Street; No. 84, at the Black Dog, in Castle Street; or No. 25, at the Bacchus Tavern, in Little Bush Lane. With such names and localities, we are not to wonder that the "three small glasses of punch," of which Dr. Oliver so feelingly speaks in his Book of the Lodge, were duly appreciated; nor, as he admits, that "there were some brethren who displayed an anxiety to have the allowance increased."

In 1766 we read of four Lodges that were erased from the Register, under the similar designation to the Great Fleet Street; the Red Cross Inn, Southwark; No. 85, at the George, Ironmonger's Lane; and the Mercury's Arms, Mercury's Street. To only one of these, it will be perceived, was a number annexed. The name and locality of the tavern was presumed to be a sufficient distinction. It was not until about the close of the eighteenth century, as has been already observed, that we find distinctive names beginning to be given to the Lodges; for in 1793 we hear of the Shakespeare Lodge, at truth which Arthur at Brunswick, at Sheffield; and the Lodge of Apollo, at Acre. From that time it became a usage among our English brethren, from which they have never since departed.

But a better taste began to prevail at a much earlier period, in Scotland, as well as in the continental and colonial Lodges. In Scotland, especially, distinctive names appear to have been used from a very early period, for in the very old charter granting the office of Hereditary Grand Masters to the Barons of Roslyn, of which the date cannot be more recent than 1600, we find among the signatures the names of the officers of the Lodge of Dunfermline and the Lodge of St. Andrew's. Among the names in the list of the Bocconceptions of Divine Truth, 1736 of St. Mary's Chapel, Kilwinning, Aberdeen, etc. These names were undoubtedly borrowed from localities; but in 1738, while the English Lodges were still content with their numerical arrangement only, we find in Edinburgh such designations as St. Luke's, St. Giles's, and St. David's Lodges.

The Lodges on the Continent, it is true, at first adopted the English method of borrowing a tavern sign for their appellation; whence we find the Lodge at the Golden Lion, in Holland, in 1734, and the Lodge at the Three Tumers, in Paris, in 1725. But they soon abandoned this inefficient and inelegant mode of nomenclature, and, accordingly, in 1739, a Lodge was organised in Switzerland under the appropriate name of Stranger's Perfect Union. Tasteful names, more or less significant, began therefore to be adopted by the continental Lodges. Among them we may meet with the Lodge of the Three Globes, at Berlin, in 1740; the Minerva Lodge, at Leipzig, in 1741; Abend Lodge, at Hamburg, in 1742; St. George's Lodge, at the same place, in 1743; the Lodge of the Crowned Column, at Brunswick, in 1745; and an abundance of others, all with distinctive names, selected sometimes with much and sometimes with but little taste. But the worst of them was undoubtedly better than the Lodge at the Gooses and Gridiron, which met in London in 1717.

In America, from the very introduction of Masonry into the continent, significant names were selected for the Lodges; and hence we have, in 1734, St. John's Lodge, at Boston; a Solomon's Lodge, in 1735, at both Charleston and Savannah; and a Union Kilwinning, in 1734, at the former place.

This brief historical digression will serve as an examination of the rules which should govern all founders in the choice of Lodge names. The first and most important rule is that the name of a Lodge should be technically significant; that is, it must allude
to some Masonic fact or characteristic; in other words, there must be something Masonic about it. Under this rule, all names derived from obscure or unmasonic localities should be rejected as unmeaning and inappropriate. Dr. Oliver, it is true, thinks otherwise, and says that "the name of a hundred, or waphentake, in which the Lodge is situated, or of a navigable river, which conveys wealth and dignity on the town, are proper titles for a Lodge." But a name should always convey an idea, and there can be conceived no idea worth treasuring in a Mason's mind to be deduced from bestowing such names as New York, Philadelphia, or Baltimore, on a Lodge. The selection of such a name shows but little originality in the chooser; and, besides, if there be two Lodges in a town, each is equally entitled to the appellation; and if there be but one, the appropriateness of it would seem to indicate an intention to have no competition in the future.

Yet, barren of Masonic meaning as are such geographical names, the adoption of the same is not unique, and by their very rarity in American Masonic nomenclature. The examination of a very few Registers, taken at random, will readily evince this fact. Thus, eighty-eight, out of one hundred and sixty Lodges in Wisconsin, are named after towns or cities of the same name; and thirty-three out of two hundred and fifty-one have names derived from the same source; geographical names are found in one hundred and eighty-one of four hundred and three Lodges in Ohio, and in two hundred and twenty-five of the Lodges in Oregon. But, to compensate for this, we have seventy-one Lodges in New Hampshire, and only two local geographical appellations in the list.

There are, however, some geographical names which are admissible, and indeed, highly desirable. These are the names of places celebrated in Masonic history. Such titles for Lodges as Jerusalem, Tyre, Lebanon, and Joppa are unexceptionable. Pemaquid, which is the name of a Lodge in Maine, seems, as the long residence of one of the patrons of the Order, to be unobjectionable. So, too, Bethel, because it signifies "the house of God"; Mount Moriah, the site of the ancient Temple; Calsory, the small hill on which the spring of acacia was found; Mount Ararat, where the ark of our father Noah rested; Ophir, whence Solomon brought the gold and precious stones with which he adorned the Temple; Tadmor, because it was a city built by King Solomon; and Salem and Jebus, because they are synonyms of Jerusalem, and because the latter is especially concerned with Ornan the Jebusite, on whose "threshing-floor" the Temple was subsequently built—are all excellent and appropriate names for Lodges. But all Scriptural names are not equally admissible. Cabul, for instance, must be rejected, because it was the subject of contention between Solomon and Hiram of Tyre; and Babylon, because it was the place where language was confounded and Masonry lost; and the names Jericho, because of the consequent impropriety of our ancient brethren; Jericho, because it was under a curse; and Mizpah and Topel, because they were places of idol worship. In short, it may be adopted as a rule, that no name should be adopted whose antecedents are in opposition to the principles of Masonry.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important may be mentioned St. John, Solomon, Hiram, King David, Adoniram, Enoch, Archimedes, and Pythagoras. The Widow's Son Lodge, of which there are several instances in the United States, is an affecting and significant title, which can hardly be too often used. A resource is also to be had to the names of modern distinguished men who have honored the Institution by their adherence to it, or who, by their learning in Masonry, have enriched, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, with Sussex, Moira, Frederick, Zetland, and Robert Burns; and in this country with Washington, Lafayette, Clinton, Franklin, and Clay. And thirty-three in New Hampshire, and only two local geographical appellations in the list.

In this country we are, it is true, predicated from a selection from such a name; but the names are often found of some old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country, and have now become the common property of the world-wide Craft. There are, for instance, Carcassius, the first royal patron of Masonry in England; and St. Albans, the first Grand Master; and Athalina and Prince Edwin, both active encouragers of the art in the same kingdom. There are Wykworth, Gundulph, Giffard, Langham, Yevons (called, in the old records, the King's Freemason), and Chicheley, Jermyn, and Wren, all illustrious Grand Masters of England, each of whom would be well entitled to the honor of giving name to a Lodge, and any one of whom would be better, more euphonious, and more spirit-stirring than the unmeaning, and oftentimes crabbed, name of some obscure village or post-office, from which too many of our Lodges derive their titles.

And, then, again, among the great benefactors of Masonic literature and laborers in Masonic science there are such names as...
Anderson, Dunckerley, Preston, Hutchinson, Town, Webb, and a host of others, who, though dead, still live by their writings in our memories.

The virtues and tenets—the inculcation and practice of which constitute an important part of the Masonic system—form very excellent and appropriate names for Lodges, and have always been popular among correct Masonic nomenclators. Thus we everywhere find such names as Charity, Concord, Equality, Faith, Fellowship, Harmony, Hope, Humility, Mystic Tie, Relief, Truth, Union, and Virtue. Frequent, too, by a transposition of the word "Lodge" and the distinctive appellation, with the interposition of the preposition "of," a more sonorous and emphatic name is given by our English and European brethren, although the custom is but rarely followed in this country. Thus we have by this method the Lodge of Regularity, the Lodge of Fidelity, the Lodge of Industry, and the Lodge of Prudent Brethren, in England; and in France, the Lodge of Beneficent Friends, the Lodge of Perfect Union, the Lodge of the Friends of Peace, Morgan Le Fay, and the celebrated Lodge of the Nine Sisters.

As the names of illustrious men will sometimes stimulate the members of the Lodges which bear them to an emulation of their characters, so the names of the Masonic virtues may serve to incite the brethren to their practice, lest the inconsistency of their names and their conduct should excite the ridicule of the world.

Another fertile and appropriate source of names is to be found in the symbols and implements of the Order. Hence, we frequently meet with such titles as Level, Triangle, Rising Star, Rising Sun, Olive Branch, Evergreen, Doric, Corinthian, Delta, and Corner-Stone Lodges. Acacia is one of the most commonly used and one of the most beautiful of these symbolic names; but, unfortunately, through gross ignorance, it is often corrupted into Cassia—an insignificant plant, which has no Masonic or symbolic meaning.

An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious. This principle of euphony has been too little attended to in the selection of even geographical names in this country, where names with inpracticable sounds, or with ludicrous associations, are often affixed to our towns and rivers. Speaking of a certain island, with the unpronounceable name of "Sib," Lieber says, "If Homer himself were born on such an island, it could not become immortal, for the best-disposed scholar would be unable to remember the name"; and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the revolution of that country, the mind of foreigners no effect but that of utter confusion. An error like this must always be avoided in bestowing a name upon a Lodge.

The word selected should be soft, vocal—not too long nor too short—and, above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association. For this reason such names of Lodges should be rejected as Sheboygan and Oconomowoc from the registry of Wisconsin, because of the uncoyness of the sound; and Rough and Ready and Indian Days from that of California, on account of the ludicrous associations which these names convey. Again, Pythagoras Lodge is preferable to Pythagorean, and Archimedes is better than Archimedean, because the former is euphonious and more easily pronounced than the adjective. But this rule is difficult to illustrate or enforce; for, after all, this thing of euphony is a mere matter of taste, and we all know the adage, "de gustibus."

A few negative rules are, however, easily deduced from the affirmative ones already given, will complete the topic.

No name of a Lodge should be adopted which is not, in some reputable way, connected with Masonry. Everybody will acknowledge that Masons are men of an anomaly, and that Covet Lodge would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally objectionable. Why should any of our Lodges, for instance, assume, as many of them have, the names of Madison, Jefferson, or Taylor, since none of these distinguished men were Masons or patrons of the Craft?

The indiscriminate use of the names of saints is connected with Masonry, for a similar reason objectionable. Beside our patrons St. John the Baptist and St. John the Evangelist, but three other saints can lay any claim to Masonic honors, and these are St. Alban, who introduced, or is said to have introduced, this Order into England, and has been liberally complimented in the nomenclature of Lodges; and St. Walthard, who was at the head of the Craft in the reign of Ethelwolf; and St. Benedict, who was the founder of the Masonic fraternity of Bridge Builders. But St. Mark, St. Luke, St. Andrew, all of whom have given names to numerous Lodges, can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not all connected with the Craft.

To the Indian names of Lodges there is a radical objection. It is true that their names are often very euphonious and always significant, for the red men of our continent are tasteful and ingenious in their selection of names—much more so, indeed, than the whites, who borrow from them; but their significance has nothing to do with Masonry.

What has been said of Lodges may with equal propriety be said, mutatis mutandis, of Chapters, Court of and Commandery.

Namur. A city of Belgium, where the Primitive Scottish Rite was first established; hence sometimes called the Rite of Namur.
NAOES

NAYSUS GREGUS 507

NAOES. The ark of the Egyptian gods. A chest or structure with more height than depth, and thereby unlike the Israelite Ark of the Covenant. The winged figure emerged from the holy of the Naos, while the cherubim of the Ark of Yahweh were placed above its lid. Yahweh took up his abode above the propitiatory or covering between the wings of the cherubim, externally, while the gods of Egypt were reputed as hidden in the interior of the Naos, in sacred barks, behind hermetically closed doors. (See Cherubim.)

NAPHTHALI. The territory of the tribe of Naphtali adjoined, on its western border, to Phoenicia, and there must, therefore, have been frequent and easy communication between the Phoenicians and the Naphtalites, resulting sometimes in intermarriage. This will explain the fact that Hiram the Builder was the son of a widow of Naphtali and a man of Tyre. Naphtali Freemasonry must have been practised in Naples before 1751, for in that year King Charles issued an edict forbidding it in his dominions. The author of Antiquités Niciennes says that there was a Grand Lodge of Naphtali at Naples for a time, within the period. In 1781 Ferdinand IV, renewed the edict of suppression, and from that time until the end of the century Freemasonry was subjected in Italy to the combined persecutions of the Church and State, and the Masons of Naples met only in secret. In 1798, after the French Revolution, many Lodges were openly organized. A Supreme Council of the Scottish Rite was established on the 11th of June, 1809, of which King Joachim was elected Grand Master, and the Grand Orient of Naples on the 24th of the same month. The fact that the Grand Orient worked according to the French Rite, and the Supreme Council according to the Scottish, caused dissensions between the two bodies, which, however, were finally healed. And on the 23d of May, 1811, a Concordat was established between the Supreme Council and the Grand Orient, by which the latter took the supervision of the degrees up to the Eighteenth, and the former of those from the Eighteenth to the Thirty-third. In October, 1812, King Joachim accepted the presidency of the Supreme Council as its Grand Commander. Both bodies became extinct in 1815, on the accession of the Bourbons.

NAPOLEON. I. It has been claimed, and with much justice perhaps, that Napoleon the Great was a member of the Brotherhood, and it is said was initiated at Malta, between June 12 and July 19, 1788. The Abbe Maçonique of 1853, and Clavel, in 1853, allege that he visited a Lodge incognito in Paris. His life indicated favor to the Fraternity, and he appointed Joseph Buonaparte G. Master of the Grand Orient. Lucien and Louis Buonaparte were of the Fraternity, as also Marie-Joseph. Louis Napoleon III was a member of the Supreme Council A. A. Scottish Rite of France.

NAPOLEONIC MASONRY. An Order under this name, called also the French Order of Noachites, was established at Paris, in 1816, by some of the adherents of the Emperor Napoleon. It was divided into three degrees: I. Knight; 2. Commander; 3. Grand Elect. The last degree was subdivided into three points: I. Secret Judge; ii. Perfect Initiate; iii. Knight of the Crown of Oak. The mystical ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Naamah, Peleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word NAYMUS, and this is enough to show the character of the system. General Bertrand was elected Grand Master, but, as he was then in the island of St. Helena, the Order was directed by a Supreme Commander and two Lieutenants. It was Masonic in form only, and lasted but for a year or two.

NARBONNAISE, RITE OF. See PRIMITIVE RITE.

NATIONAL GRAND LODGE OF GERMANY. The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1740, and recognized as a Grand Lodge, by Frederick the Great, as a part of the universal system of the Rite of Strict Observance in 1771, and declaring itself free and independent, assumed the title of "The Grand National Mother Lodge of the Three Globes," by which appellation it is still known.

The Grand Orient of France, among its first acts, established, as an integral part of itself, a National Grand Lodge of France, which was to take the place of the old Grand Lodge, which it declared, had ceased to exist. But the year after, in 1778, the National Grand Lodge was suppressed by the power which had given it birth; and no such power is now recognized in French Masonry.

NAYSUS GREGUS. The Grand Lodge, No. 1., MS. contains the following passage: "Y's befall that their was on' curious Mason that height [was called] Naysus Gregus that had byn at the making of Sallomon's Temple, and he came into frainace, and there he taught the science of Masonrey to men of frainace." Who was this "Naysus Gregus"? The writers of these old records of Masonry are notorious for the way in which they mangle all names and words that are in a foreign tongue. Hence it is impossible to say who or what is meant by this word. It is differently spelled in the various manuscripts: Namos Gregius in the ancient, Nomes Gregus in the 1788, Maymus Gregus in the Stoane, Grecus alone in the Edinburgh-Kilwinning, and Maymus Gregus in the Dowland." Anderson, in the second

*For a table of the various spellings, see Ars Quatuor Coronatorum, iii, 153.
NAZARETH

AZARETH. A city of Galilee, in which our Saviour spent his childhood and much of his life, and whence he is often called, in the New Testament, the Nazarene, or Jesus of Nazareth. Jesus Nazarenus was a portion of the inscription on the cross. (See J. N. R. I.) In the Ross Croix, Nazareth is a significant word, and Jesus is designated as "our Master of Nazareth," to indicate the origin and nature of the new dogma on which the Order of the Rossy Cross was instituted.

NEBRASKA. Masonry was introduced into Nebraska in October, 1855, by a Charter from the Grand Lodge of Illinois to Nebraska Lodge Number One, which was promptly chartered by the Grand Lodges of Missouri and Iowa. In September, 1857, the Grand Lodge of Nebraska was organized by a convention of delegates from these three Lodges, and R. J. Jordan was elected Grand Master. The Grand Chapter was organized March 19, 1857. The Grand Commandery of Nebraska was instituted at Omaha, December 28, 1871.

NEBUCHADNEZZAR. About 630 years B. C. the temple and city of Babylon were conquered by Nebuchadnessar, the king of the Chaldeans, a nomadic race, who, descending from their homes in the Semitic mountains, had overwhelmed the countries of Southern Asia. Nebuchadnessar was engaged during his whole reign in wars of conquest. Among other nations who fell beneath his victorious arms was Judea, whose king, Jehoiakim, was slain by Nebuchadnessar, and his son, Jehoiachin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnessar, who made his kingdom subject to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnessar repaired to Jerusalem, and, after a siege of eighteen months, reduced it. The city was razed to the ground, the Temple pillaged and burned, and the inhabitants carried captive to Babylon. These events are commemorated in the first section of the English and American Royal Arch system.

NEBUZARADAN. A captain, or, as we would now call him, a general of Nebuchadnessar, who commanded the Chaldean army at the siege of Jerusalem, and who executed the orders of his sovereign by the destruction of the city and Temple, and by carrying the inhabitants, except a few husbandmen, as captives to Babylon.

NEGRE LODGES. The subject of Lodges of colored persons, commonly called "Negro Lodges," was for many years a source of agitation in the Lodges States, not on account, generally, of the color of the members of these Lodges, but on account of the supposed illegality of their Charters. The history of their organization was thoroughly investigated, many years ago, by Bro. Philip S. Tucker, of Vermont, and Charles W. Moore, of Massachusetts, and the result is here given, with the addition of certain facts derived from a statement made by the officers of the Lodge in 1827.

Prince Hall, a Negro, was made a Mason in a military Lodge in the British Army then at Boston, on March 6, 1775. When the Army was withdrawn these Negroes applied to the Grand Lodge of England for a Charter and on the 20th of September, 1784, a Charter for a Masonic Lodge was granted, although not received until 1787, to Prince Hall and others, all colored men, under the authority of the Grand Lodge of England. The Lodge bore the name of "African Lodge, No. 429," and was situated in the city of Boston. The Lodges opened in connection with the Grand Lodge of England for many years, and about the beginning of the present century its registration was stricken from the rolls of the United Grand Lodge of England, when new lists were made as were many other Lodges in distant parts of the world, its legal existence, in the meantime, never having been recognised by the Grand Lodge of Massachusetts, to which body it had always refused to acknowledge allegiance.

After the death of Hall and his colleagues, to whom the Charter had been granted, the Lodge, for want of some one to conduct its affairs, fell into abeyance, or, to use the technical phrase, became dormant. After some years it was revived, but by whom, or under what process of Masonic law, is not stated, and information of the revival given to the Grand Lodge of England, but no reply or recognition was received from that body. After some hesitation as to what would be the proper course to pursue, they came to the conclusion, as they have themselves stated, "that, with what knowledge they possessed of Masonry, and as people of color by themselves, they were, and ought by rights to be, free and independent of other Lodges." Accordingly, on the 18th of June, 1827, they issued a "Notice" to the Lodge, in which they said: "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge but that of our own."
They soon after assumed the name of the "Prince Hall Grand Lodge," and issued Charters for the constitution of subordinate bodies, and from it have proceeded all the Lodges of colored persons now existing in the United States.

Admitting even the legality of the English Charter of 1784— it will be seen that there was admitted to Masonic authority in Massachusetts upon whose prerogatives of jurisdiction such Charter was an invasion—it cannot be denied that the unrecognized self-revival of 1827, and the subsequent assumption of Grand Lodge powers, were illegal, and rendered both the Prince Hall Grand Lodge and all the Lodges which emanated from it clandestine. And this has been the unanimous opinion of all Masonic jurists in America.

[However, Masonry has spread among the negroes until now they have Lodges and Grand Lodges in most of the States and in Canada and Liberia. As they wear emblems of all the other bodies it is presumable they have them as well.]

Neighbour. All the Old Constitutions have the charge that "every Mason shall keep true counsel of Lodge and Chamber." (G. M. B. S., No. 8848.) This is enlarged in the Andersonian Charges of 1722 thus: "You are not to let your family, friends, and neighbours know the concerns of the Lodge." (Constitutions, 1723, p. 55.) However lucubrations a Mason may be in the natural confidence of neighborhood intercourse, he must be reserved in all that relates to the esoteric concerns of Masonry.

Nett. The Egyptian synonym of the Greek Athené or Minerva.

Nekam. נֶקָם. But properly according to the Masonic spelling, NAKAM. A Hebrew word signifying Vengeance, and a significant word in the high degrees. (See Vengeance.)

Nekamah. נקאמר. Hebrew, signifying Vengeance, and, like Nekam, a significant word in the high degrees.

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

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

Neocorus. A name of the guardian of the Temple.

Neophyte. Greek, νεοφυής, newly planted. In the primitive church, it signified one who had recently abandoned Judaism or Paganism and embraced Christianity; and in the Roman church the term was applied to any who were admitted into its communion are still so called. Hence it has also been applied to the young disciple of any art or science. Thus Ben Jonson calls a young actor, at his first entrance "on the boards," a neophyte player. In Freemasonry the newly initiated and un instructed candidate is sometimes so designated.

Neoplatonism. A philosophical school, founded at Alexandria in Egypt, which added to the theosophic theories of Plato many mystical doctrines borrowed from the East. The principal disciples of this school were Philo-Judeus, Plotinus, Porphyry, Jamblichus, Proclus, and Julian the Apostate. Much of the symbolic teaching of the higher degrees of Masonry has been derived from the school of the Neoplatonists, especially from the writings of Jamblichus and Philo-Judeus.

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

Nergal. (Heb. נֶרְגָּלָל.) The synonym of misfortune and ill-luck. The Hebrew name for Mars; and in astrology the lesser Malefic. The word in Sanakri is Nargel.

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

Netherlands. Speculative Masonry was first introduced in the Netherlands by opening at The Hague, in 1731, of an occasional Lodge under a Deputation granted by Lord Lovel, G. M. of England, of which Dr. Desaguliers was Master, for the purpose of conferring the First and Second degrees on the Duke of Lorraine, afterward the Emperor Francis I. He received the Third Degree subsequently in England. But it was not until September 30, 1734, that a regular Lodge was opened by Bro. Vincent de la Chapelle, as Grand Master of the United Provinces, who may therefore be regarded as the originator of Masonry in the Netherlands. In 1735, this Lodge received a Process or Deputation from the Grand Lodge of England, John Cornelius Rademaker being appointed Provincial Grand Master, and several daughter Lodges were established by it. In the same year the States General prohibited all Masonic meetings by an edict issued November 30, 1735. The Roman clergy actively prosecuted the Masons, which seems to have produced a reaction, for in 1737 the magistrates repealed the edict of suppression, and forbade the clergy from any interference with the Order, after which Masonry flourished in the United Provinces. The Masonic innovations and controversies that had affected the rest of the continent never successfully obstructed on the Dutch Masons, who practised with great fidelity the simple rite of the Grand Lodge of England, although an attempt had been made in 1757 to introduce them. In 1798, the Grand Lodge adopted a Book of Statutes, by which it accepted the three Symbolic degrees, and fixed high degrees of the French Rite to a Grand Chapter. In 1818, Prince Frederick attempted a reform in the degrees, which was, however, only partially successful. The Grand Lodge
of the Netherlands, whose Orient is at The Hague, tolerates the high degrees without actually recognizing them. Most of the Lodges confine themselves to the Symbolic degrees of St. John’s Masonry, while a few practise the so-called Free Masonry.

Network. One of the decorations of the pillars at the porch of the Temple. (See Pillars of the Porch.)

New Jersey. The history of Freemasonry in New Jersey prior to the establishment of the Grand Lodge in A.D. 1786, was involved in such obscurity that only by the diligence and perseverance of the late Grand Secretary Joseph H. Hoey, President of the cooperative Historical Committee, has it been possible to ascertain and collate the fragmentary and scanty data into a sequent, albeit incomplete, narrative.

The general upturning due to the Revolutionary War, the unsettled conditions which prevailed for many years, and the infrequency of opportunity for Masonic meetings, must account for the dispersion of such records as were kept, and suggest why it was that the information contained in the earlier works purporting to be Masonic history was so brief and unsatisfactory as to appear to be traditional rather than authentic. The researches of this committee of the Grand Lodge of New Jersey have removed much of the obscurity surrounding the minutes of this Lodge.

It proved the issue of the first deputation by the Duke of Norfolk, then Grand Master of England, to Daniel Coxe, on June 6, 1730, empowering the latter as “Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania.” In 1744, Diligent search in the archives of the Grand Lodge of England, and thorough inquiry for the letters and papers bearing upon the subject among the descendants of Bro. Coxe, failed to disclose any testimony whatever of the exercise by him of the authority, of the prerequisites contained in that deputation. The chronological fact remains, however, that Daniel Coxe was the first appointed Provincial Grand Master of Masons in the new world.

The establishment of the first Lodges in New Jersey appears to be recorded as follows: The Provincial Grand Master of New York, George Harrison, issued a warrant erecting a Lodge in the city of Newark, dated May 13, 1731, and although the minutes of this Lodge are not continuous, and the meetings were intermittent, once, apparently for sixteen years, yet it survives, venerated and held in high regard for its honorable history, as St. John’s Lodge, No. 1, upon the present register.

A year later Provincial Grand Master Jeremy Gridley of Massachusetts procured the issue of a deputation to erect Temple Lodge, No. 1 in Elizabeth-town, dated June 24, 1762, and on December 27, 1763, the same Grand Lodge granted a petition for the erection of a Lodge by the name of St. John’s at Princeton. No record of the actual transactions of these two Lodges has been discovered, but the late Recording Grand Secretary of Massachusetts, was the sufficient authority for the statement that both Lodges had been duly organized, and did Masonic work, evidenced by documents regarding them, which were subsequently destroyed in the burning of the Masonic Temple in Boston in 1865. After an interval of three years, Provincial Grand Master Ball of Pennsylvania warranted a
NEW MEXICO

Lodge at Baskingridge, N. J., as No. 10, on the register of Pennsylvania, another was warranted in 1779 at Middletown, and in 1781 Burlington Lodge, No. 32, was given existence.

A word as to the organization of the Grand Lodge at New York. A convention of Free and Accepted Masons was held pursuant to notice in the city of New Brunswick on December 18, 1786, and "being Master Masons, as every one of them find upon strict trial and due examination, and residing in the state of New Jersey, taking into consideration the propriety and necessity of forming a Grand Lodge of F. & A. M. of the state of New Jersey, do hereby unanimously nominate and elect the following Master Masons to the several offices following, to wit:"

The civic titles of the respective officers follow: Chief Justice, Vice President of New Jersey, late High Sheriff, Representative in the Assembly, late Colonel in the Army of the U. S., Clerk of the General Assembly and another High Sheriff. The individual Masons therefore, not Lodges, had the honor of establishing this Grand Lodge, the complete records of which, carefully preserved, are in print and available for information respecting the growth of the Fraternity in New Jersey.

The Grand Chapter was organized at Burlington, December 30, 1856; the Grand Council, November 26, 1860; and the Grand Commandery, February 14, 1860. [R. A. S.]

New Mexico. The Grand Lodge of Masons in New Mexico, viz.: Astec Lodge, No. 106; Chapman Lodge, No. 95; and Montesuma Lodge, No. 109.

These Lodges met in convention, August 6, 1877, at Santa Fe, for the purpose of discussing the question of forming a Grand Lodge. Bro. Simon B. Newcomb presided. The committee on credentials found the representatives of the three above-mentioned Lodges to be present.

The new Grand Constitution and By-Laws were adopted, the Grand Officers were elected and installed, Bro. Wm. W. Griffin being M. W. Grand Master, and David J. Miller R. W. Grand Secretary.

New Templars. An Order of five degrees instituted in France in the early part of this century. The degrees were termed—Initiati; Intimi Initiati; Adepti; Orientales Adepti; and Magne aquile nigre sancti Johannes Apostoli Adepti.

New York. The first Deputation for the American Colonies was that of Daniel Coxe by the Duke of Norfolk, for the Provinces of New York, New Jersey and Pennsylvania, and was for two years. There are no authentic records that he exercised his authority. Richard Riggs was appointed by the Earl of Dartmouth, Governor of the Province of New York, as successor, but there are no records extant except newspaper notices of meetings of "the Lodge." Francis Goelet was appointed by Lord Byron in 1751, and was succeeded by George Harrison, appointed June 3, 1763, by Lord Carysfort. Harrison chartered Lodges in New York, New Jersey, Connecticut, and Michigan. Sir John Johnson was appointed by Lord Blany in 1767, but did not assume office until 1771, and was the last of the "Modern" Provincial Grand Masters. The present Grand Lodge was organized December 15, 1782, under a Provincial Grand Warrant from the "Athon" Grand Lodge, dated September 8, 1781, declared its independence June 6, 1787, and assumed the title of the "Grand Lodge of Free and Accepted Masons of the State of New York." There have been four schisms, all of which were credibly adjusted. A Grand Chapter was organized in 1783, which had but a short existence and was succeeded by the present Grand Chapter March 4, 1798. The Grand Commandery was organized June 18, 1814, and the Grand Council Royal and Select Masters January 25, 1823. The Supreme Council, Northern Jurisdiction, A. A. S. R. was organized by Emmanuella De La Motta in New York City in 1813, but was preceded by a Lodge of Perfection at other cities in N. Y., in 1767. [W. J. A.]

Nick. (Danish, Nikken.) The spirit of the waters, an enemy of man, the devil, or in the vulgar "Old Nick."

Nicolai, Christoph Friedrich. Christoph Frederic Nicolai, author of a very interesting essay on the origin of the Society of Freemasons, was a bookseller of Berlin, and one of the most distinguished of the German savants of that Augustan age of German literature in which he lived. He was born in Berlin on the 18th of March, 1733, and died in the same city on the 8th of January, 1811. He was the editor of, and an industrious contributor to, two German periodicals of high literary character, a learned writer on various subjects of science and philosophy, and the intimate friend of Lessing, whose works he edited, and of the illustrious Mendelssohn.

In 1782-3, he published a work with the following title: Versuch über die Beschuldigungen welche dem Tempelerrordnung gemacht worden und über dessen Geheimniss; neben einem Anhange über das Entstehen der Freimaurergesellschaft; i. e., "An Essay on the accusations made against the Order of Knights Templars and their mystery; with an Appendix on the origin of the Fraternity of Freemasons." In this work Nicolai advanced his peculiar theory on the origin of Freemasonry, which is substantially as follows:

Lord Bacon, taking certain hints from the writings of Andrea, the founder of Rosicrucianism and his English disciple, Fludd, on the subject of the regeneration of the world, proposed to accomplish the same object, but by a different and entirely opposite method. For, whereas, they explained everything esoterically, Bacon’s plan was to abolish all distinction between the esoteric and the exterior, and to demonstrate everything by proofs from nature. This idea he first promulgated in his Instauratio Magna, but afterward more fully developed in his New Atlantis. In this latter work, he introduced his beautiful apo-
logue, abounding in Masonic ideas, in which he described the unknown island of Bensalem, where a king had built a large edifice, called after himself, Solomon's House. Charles I., it is said, had been much attracted by this idea, and had intended to found something of the kind upon the plan of Solomon's Temple, but the occurrence of the Civil War prevented the execution of the project.

The idea lay for some time dormant, but was subsequently revived, in 1648, by Wallis, Wilkins, and several other learned men, who established the Royal Society for the purpose of carrying out Bacon's plan of communicating to the world scientific and philosophical truths. About the same time another society was formed by other learned men, who sought to arrive at truth by the investigations of alchemy and astrology. To this society such men as Ashmole and Lily were attached, and they resolved to construct a House of Solomon in the island of Bensalem, where they might communicate their instructions by means of secret symbols to cover their mysterious designs, they got themselves admitted into the Masons' Company, and held their meetings at Mason's Hall, in Mason's Alley, Basinghall Street. As freemen of London they took the name of Freemasons, and naturally adopted the Masonic implements as symbols. Although this association, like the Royal Society, sought, but by a different method, to inculcate the principles of natural science and philosophy, it subsequently withdrew from the other. Most of the members were strongly opposed to the puritanism of the dominant party and were in favor of the royal cause, and hence their meetings, ostensibly held for the purpose of scientific investigation, were really used to conceal their secret political efforts to restore the old house of Stuart. From this society, which subsequently underwent a decadence, sprang the revival in 1717, which culminated in the establishment of the Grand Lodge of England.

Such was the theory of Nicolai. Few will be found at the present day to concur in all his views, yet none can refuse to award to him the praise of independence of opinion, originality of thought, and an entire avoidance of the beaten paths of hearsay testimony and unsupported tradition. His results may be rejected, but his method of attaining them must be commended.

Nicolaites, Order of. A secret order mentioned by Clavel, teaching the doctrines of Pythagoras.

Night Lodges, all over the world, meet, except on special occasions, at night. In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their evident antecedents. The Hymn of Thespis, as Justin says that at Eleusis, Triptolemus invented the art of sowing corn, and that, in honor of this invention, the nights were consecrated to initiation. The application is, however, rather abstruse.

In the Bacchus of Euripides, that author introduces the god Bacchus, the supposed inventor of the Dionysian mysteries, as replying to the question of King Pentheus in the following words:

"Pentheus—By night or day, these sacred rites perform'st thou?"  
Bacchus—Mostly by night, for venerable is darkness";

and in all the other mysteries the same reason was assigned for nocturnal celebrations, since night and darkness have something solemn and august in them which is disposed to fill the mind with sacred awe. And hence black, as an emblem of darkness and night, was considered as the color appropriate to the mysteries.

In the mysteries of Hindustan, the candidate for initiation, having been duly prepared by previous purifications, was led at the dead of night to the gloomy cavern, in which the mystic rites were performed.

The same period of darkness was adopted for the celebration of the mysteries of Mithras in Persia. Among the Druids of Britain and Gaul, the principal annual initiation commenced at "low twelve," or midnight of the eve of May-day. In short, it is indisputable that the initiations in all the Ancient Mysteries were nocturnal in their character.

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

Death and the resurrection were the doctrines taught in the Ancient Mysteries; and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very groundwork of Freemasonry; and as the Master Mason, to use the language of Hutchinson, "represents a man saved from the grave of iniquity and raised to the faith of salvation," darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession.

Nile. There is a tradition in the old Masonic Records that the inundations of the river
Nile, in Egypt, continually destroying the perishable landmarks by which one man could distinguish his belongings from those of another, Euclid instructed the people in the art of geometry, by which they might measure the vast lands and waters with walls and ditches, so that after an inundation each man could identify his own boundaries.

The tradition is given in the Cooke MS. thus: “Euclid was one of the first founders of Geometry, and he gave him name, for in his tyme there was a water in that land of Egypt that is called Nilo, and hit flowid so ferre into the londe that men myght not dwelle therein. Then this worthy clerke Encide taught hem to make grete wallys and ditches to holde owt the water, and he by Clemensia measured the londe and departyd hit in divers partsys, and made every man to close his owne parte with walles and ditches.” (Lincs 455-472.) This legend of the origin of the art of geometry was born (from the old Operative Masons from the Origines of St. Isidores of Seville, where a similar story is told.

NIL NILS CLAVIS DEEST. Latin. Nothing but the key is wanting. A motto or device often attached to the double triangle of Royal Arch Masonry, or a badge or jewel of the Grand Chapter of Scotland, the other devices being a double triangle and a triple tau.

Nimrod. The legend of the Craft in the Old Constitutions refers to Nimrod as one of the heroes of the Bible. Thus in the York MS., No. 1, we read: “At ye making of ye Tower of Babel there was Masonic first much esteemed of, and the King of Babilon ye was called Nimrod was A Mason himselfe and loved well Masons.” And the Cooke MS. then repeats the story: “And this same Nembroth began the towre of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well.” (Line 343.) The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorised version, as it is in the improved one of Bochart, which says: “From that land Nimrod went forth to Ashur, and built Nineveh, and Rehoboam city, and Calah, and Resen between Nineveh and Calah, that is the great city.”

Nineveh. If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrigenous substance to serve it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelop given to matter. Every material extension, every circular line, has for its representative sign the number nine among the Pythagoreans, who had observed the plan to build with which this number possesses of reproducing itself incessantly and entire in every multiplication; thus offering to the mind a very striking emblem of matter, which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the Museus. It is the sign of every circumference; because a circle or 360 degrees is equal to 9, that is to say, 3 + 6 + 0 = 9. Nevertheless, the ancients regarded this number with a sort of terror; they considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where none appears, and chiefly 81, the produce of 9 multiplied by itself, and the addition whereof, 8 + 1, again presents the number 9.

As the figure of the number 8 was the symbol of the terrestrial globe, animated by a Divine spirit, the figure of the number 9 symbolised the earth, under the influence of the Evil Principle; and thence the terror it inspired. Nevertheless, according to the Kabalists, the cipher 9 symbolises the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life.

The Ennead, signifying an aggregate of nine things or persons, is the first square of unequal numbers.

Everyone is aware of the singular properties of the number 9, which, multiplied by itself or any other number whose results contain a 9, or always divisible by 9, multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:

1. 2. 3. 4. 5. 6. 7. 8. 9. 10
9. 18. 27. 36. 45. 54. 63. 72. 81. 90

The first line of figures gives the regular series, from 1 to 10.

The second reproduces this line doubly; first ascending from the first figure of 18, and then returning from the second figure of 81.

In Freemasonry, 9 derives its value from its being the product of 3 multiplied into itself, and consequently in Masonic language the number 9 is always denoted by the expression 3 times 3. For a similar reason, 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed as sacred numbers in the higher degrees.

Nineveh. The capital of the ancient kingdom of Assyria, and built by Nimrod. The traditions of its greatness and the magnificence of its buildings were familiar to the
Arabs, the Greeks, and the Romans. The modern discoveries of Rich, of Bottia, and other explorers, have thrown much light upon its ancient condition, and have shown that it was the seat of much architectural splendor and of a profoundly symbolical religion, which had something of the characteristics of the Mithraic worship. In the mythical relations of the Old Constitutions, which make up the legend of the Craft, it is spoken of as the ancient birthplace of Masonry, where Nimrod, who was its builder, and "was a Mason and loved well the Craft," employed 90,000 Masons to build it, and gave them a charge "that they should be true," and this, says the Harleian MS., No. 1942, was the first time that any Mason had any charge of Craft.

Nisan. C. The seventh month of the Hebrew civil year, and corresponding to the months of March and April, commencing with the new moon of the former.

Noachite. The descendants of Noah. A term applied to Freemasons on the theory, derived from the "legend of the Craft," that Noah was the father and founder of the Masonic system of theology. And hence the Freemasons claim to be his descendants, because in times past they preserved the pure principles of his religion amid the corruptions of surrounding faiths.

Dr. Anderson first used the word in this sense in the second edition of the Book of Constitutions: "A Mason is obliged by his tenure to observe the moral law as a true Noachite." But he was not the inventor of the term, for it was used by the following Lodge of England to the Grand Lodge of Calcutta in 1735, which letter is preserved among the Rawlinson MSS. in the Bodleian Library, Oxford. (See Ars Quatuor Coronorum, xi., 33.)

Noachite, or Prussian Knight. (Noachite ou Chevalier Prusien.) 1. The Twenty-first Degree of the Ancient and Accepted Scottish Rite. The history as well as the character of this degree is a very singular one. It is totally unconnected with the series of Masonic degrees which are founded upon the Temple of Solomon, and is traced to the tower of Babel. Hence the Prussian Knights call themselves Noachites, or Disciples of Noah, while they designate all other Masons as Hiramites, or Disciples of Hiram. The early French rituals state that the degree was translated in 1757 from the German by M. de Beraye, Knight of Eloquence in the Lodge of the Count St. Gelaire, Inspector-General of Prussian Lodges in France. Lenning gives no credit to this statement, but admits that the origin of the degree must be attributed to the year above named. The destruction of the tower of Babel constitutes the legend of the degree, whose mythical founder is said to have been Peleg, the chief builder of that edifice.

A signal that there shall be no artificial light in the Lodge room, and that the meetings shall be held on the night of the full moon of each month. The degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Scottish Rite. But it is misplaced in any series of degrees supposed to emanate from the Solomonic Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substitution, Noah for Solomon, and Peleg for Hiram Abif. The Supreme Council for the Southern Jurisdiction has abandoned the original ritual and made the degree a representation of the Vehmergericht or Westphalian Frano Judges. But this by no means removes the necessity of the objection of Masonic incompatibility. That it was ever adopted into the Masonic system is only to be attributed to the passion for high degrees which prevailed in France in the middle of the last century.

In the modern ritual the meetings are called Grand Chapters. The officers are a Lieutenant Commander, two Wardens, an Orator, Treasurer, Secretary, Master of Ceremonies, Warder, and Standard-Bearer. The apron is yellow, inscribed with an arm holding a sword and the Egyptian figure of silence. The order is black, and the jewel a full moon or a triangle traversed by an arrow. In the original ritual there is a coat of arms belonging to the degree, which is thus emblazoned: 'Party per fess, in chief, azure, some of stars, or a full moon, argent; in base, sable, an equilateral triangle, having an arrow suspended from its upper point, barb downward, or.'

The legend of the degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following epigraph: In trenching the rubbish of the salt-mines of Prussia was found in A.D. 553, at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epigraph: Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble.'

This legend, although wholly untenable on historic grounds, is not absolutely puerile. The dispersion of the human race in the time of Peleg had always been a topic of discussion among the learned. Long dissertations had been written to show that all the nations of the world, even America, had been peopled by the three sons of Noah and their descendants. The object of the legend seems, then, to have been to impress the idea of the thorough dispersion. The fundamental idea of the degree is, under the symbol of Peleg, to teach the crime of assumption and the virtue of humility.

2. The degree was also adopted into the Rite of Mizraim T. where it is the thirty-fifth.

Noachites, Sovereign. (Noachite, Sou- retain.) A degree contained in the nomenclature of Fustier.

Noachites. The same as Noachite, which see.
NOAH

Noah. In all the old Masonic manuscripts, Constitutions that are extant, Noah and the flood play an important part in the "Legend of the Craft." Hence, as the Masonic system became developed, the Patriarch was looked upon as what was called a patron of Masonry. And this connection of Noah with the mythic history of the Order was rendered still closer by the influence of many symbols borrowed from the Arkite worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legend of Masonry that Freemasonry bears, at length, to be called, and are still called, "Noachides," or the descendants of Noah, a term first applied by Anderson, and very frequently used at the present day.

It is necessary, therefore, that every scholar who desires to investigate the legendary symbolism of Freemasonry should make himself acquainted with the Noachic myths upon which much of it is founded. Dr. Oliver, it is true, accepted them all with a childlike faith; but he is not likely that the historical inquiries of the present day will attribute to them any character of authenticity. Yet they are interesting, because they show us the growth of legends out of symbols, and they are instructive because they are for the most part symbolic.

The "Legend of the Craft" tells us that the three sons of Lamech and his daughter, Naamah, "did know that God would take vengeance for sin, either by fire or water; wherefore they wrote these sciences which they had of Freemasonry, that they might be found after the flood." Subsequently, this legend took a different form, and to Enoch was attributed the precaution of burying the stone of foundation in the bosom of Mount Moriah, and of erecting the tower of Babel on the same stone.

The first Masonic myth referring to Noah that presents itself is one which tells us that, while he was piously engaged in the task of excoriating his contemporaries to repentance, his attention had often been directed to the pillars which Enoch had erected on Mount Moriah. By diligent search he at length detected the entrance to the subterranean vault, and, on pursuing his inquiries, discovered the stone of foundation, although he was unable to comprehend the mystical characters there deposited. Leaving these, therefore, where he had found them, he simply took away the stone of foundation on which they had been deposited, and placed it in the ark as a convenient altar.

Another myth, preserved in one of the ineffable degrees, informs us that the ark was built of cedars which grew upon Mount Lebanon, and that Noah employed the Sidonians to cut them down, under the superintendence of Japheth. The successors of these Sidonians, by tradition, were employed by King Solomon to fell and prepare cedars on the same mountain for his stupendous Temple.

The record of Genesis lays the foundation for another series of symbolic myths connected with the dove, which has thus been introduced into Masonry.

After forty days, when Noah opened the window of the ark that he might learn if the waters had subsided, he despatched a raven, which, returning, gave him no satisfactory information. He then sent forth a dove three several times, at an interval of seven days between each excursion. The first time, the dove, finding no resting-place, quickly returned; the second time she came back in the evening; but in the last month an olive-leaf, which showed that the waters must have sufficiently abated to have exposed the tops of the trees; but on the third departure, the dry land being entirely uncovered, she returned no more.

In the Arkite rites, which arose after the dispersion of Babel, the dove was always considered as a sacred bird, in commemoration of its having been the first discoverer of land. Its name, which in Hebrew is teosah, was given to one of the earliest nations of the earth; and, as the emblem of peace and good fortune, it became the bird of Venus. Modern Masons have commemorated the messenger of Noah in the honorary degree of "Ark and Dove," which is sometimes conferred on Royal Arch Masons.

On the 27th day of the second month, equivalent to the 12th of November, in the year of the world 1657, Noah, with his family, left the ark. It was exactly one year of 365 days, or just one revolution of the sun, that the patriarchal ark was enclosed in the ark, they might be found after the flood." Subsequently, this legend took a different form, and to Enoch was attributed the precaution of burying the stone of foundation in the bosom of Mount Moriah, and of erecting the tower of Babel on the same stone.

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erivation; they would adore the wisdom which contrived, and the goodness which prompted to, the execution of such a plan." So pious a feeling would exist, and be circumscribed within its proper limits by reverential gratitude, while the legends of the deluge continued to be preserved in their purity, and while the Divine preserver of Noah was remembered as the one god of his posterity. But when, by the confusion and dispersion at Babel, the flood of heathenism and Noah were lost, and idolatry or polytheism was substituted for the ancient faith, then Noah became a god, worshiped under different names in different countries, and the ark was transformed into the temple of the Deity. Hence arose those peculiar systems of initiations which, known under the name of the "Arkite rites," formed a part of the worship of the ancient world, and traces of which are to be found in almost all the old systems of religion.

It was in the six hundredth year of his age, as Noah, with the ark, was delivered from the ark. Grateful for his preservation, he erected an altar and prepared a sacrifice of thank-offerings to the Deity. A Masonic tradition says, that for this purpose he made use of the Arkite altar, which he had discovered in the subterranean vault of Enoch, and which he had carried with him into the ark. It was at this time that God made his covenant with Noah, and promised him that the earth should never again be destroyed by a flood. Hence, Noah and his immediate descendants continued to live for many years in the neighborhood of the mountain upon which the ark had been thrown by the subsidence of the waters. There is indeed no evidence that the patriarch ever removed from it. In the nine hundred and fiftieth year of his age he died, and, according to the traditions of the Orient, was buried in the land of Mesopotamia. During that period of his life which was subsequent to the deluge, he continued to instruct his children in the great truths of religion. Hence, Masons are sometimes called Noachides, or the sons of Noah, to designate them, in a peculiar manner, as the preservers of the sacred deposit of Masonic truth bequeathed to them by their great ancestor; and circumstances intimately connected with the transactions of the immediate descendants of the patriarchs are recorded in a degree which has been adopted by the Ancient and Accepted Scottish Rite under the name of "Patriarch Noachite." The primitive teachings of the patriarch, which were simple but comprehensive, continued to be preserved in the line of the patriarchs and the prophets to the days of Solomon, but were soon lost to the other descendants of Noah, by a circumstance to which we must now refer. After the death of Noah, his sons removed from the region of Mount Ararat, where, until then, they had resided, and “travelling from the East, found a plain in the land of Shinar, and dwelt there.” Here they commenced the building of a lofty tower. This act seems to have been displeasing to God, for in consequence of it, he confounded their language, so that one could not understand what another said; the result of which was that they separated and dispersed over the face of the earth in search of different dwellings. With the loss of the original language, the great truths which that language had conveyed, disappeared from their minds. The worship of the one true God was abandoned. A multitude of deities began to be adored. Idolatry took the place of pure theism. And then arose the Arkite rites, or the worship of Noah and the Ark, Sabeism, or the adoration of the stars, and other superstitious observances, in all of which, however, the priesthood, by their mysteries or initiations, were always in the forefront, some faint allusions to the truth, and retained just so much light as to make their “darkness visible.”

Such are the Noachide traditions of Masonry, which, if they are considered as materials of history, would be too little, yet have furnished valuable sources of symbolism, and in that way are full of wise instruction.

Noah, Precepts of. The precepts of the patriarch Noah, which were preserved as the Constitutions of our ancient brethren, are seven in number, and are as follows:

1. Renounce all idols.
2. Worship the only true God.
3. Commit no murder.
4. Be not defiled by incest.
5. Do not steal.
6. Be just.
7. Eat no flesh with blood in it.

The "proselytes of the gate," as the Jews termed those who lived among them without undergoing circumcision or observing the ceremonial law, were bound to obey the seven precepts of Noah. The Talmud says that the first six of these precepts were originally given by God to Adam, and the seventh afterward to Noah. These precepts were designed to be obligatory on all the Noachides, or descendants of Noah, and consequently, from the time of Moses, the Jews would not suffer a stranger to live among them unless he observed these precepts, and never gave quarter in battle to an enemy who was ignorant of them.

Noffodei. The name of this person is differently spelled by different writers. Villani, and after him Burme, call him Naffn Dei, Recchelini Naffodei, and Addison Noxx de Florencia. But the more usual spelling is Naffodei. He and Squin de Flexian were the first to make those false accusations against the Knights Templars which led to the downfall of the Order. Naffodei, who was a Florentine, is asserted by some writers to have been an apostate Templar, who had been condemned
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by the Preceptor and Chapter of France, to perpetual imprisonment for impiety and crime. But Dupuis denies this, and says that he never was a Templar, but that, having been banished from his native country, he had been condemned by the Pope for heresy. For a history of his tryal, see Squin de Flezian.

Nomenclature. There are several Masonic works, printed or in manuscript, which contain lists of the names of degrees in Masonry. Such a list is called by the French writers a nomenclature. The most important of these nomenclatures are those of Fevret, Fustier, Fyson, and Lemanoeau. Ragon has a nomenclature in his Tuteur Générale; and Thorley has an exhaustive and descriptive one in his Acta Latomorum. Oliver also gives a nomenclature, but an imperfect one, of one hundred and fifty degrees in his Historical Landmarks.

Nominations: it is the custom in some Grand Lodges and Lodges to nominate candidates for office to election, and in others this custom is not adopted. But the practice of nomination has the sanction of ancient usage. Thus the records of the Grand Lodge of England, under date of June 24, 1717, tell us that "before dinner the oldest Master Mason . . . in the chair proposed a list of proper candidates, and the brethren, by a majority of hands, elected Mr. Anthony Sayner, Gentleman, Grand Master of Masons." (Constitution, 1738, 100.) The present Constitution of the Grand Lodge of England requires that the Grand Master shall be nominated in December, and the Grand Treasurer in September, but that the election shall not take place until the following March. Nominations appear, therefore, to be the correct Masonic practice; yet, if a member be elected to any office to which he had not previously been nominated, the election will be valid, for a nomination is not essential.

Nonesynches. In the Old Constitutions known as the Dowland MS. is found the following passage: "St. Albons loved well Masons and descheied them much. And he made their pare right good . . . for he gave them ije-vjd, a weeke, and ijijd. to their nonsynches." This word, which cannot, in this precise form, be found in any archaic dictionary, evidently means food or refreshment, for in the parallel passage in other Constitutions the word used is cheer, which has the same meaning. The old English word from which we get our lussen is noonshun, which is defined to be the refreshment taken at noon, when laborers rest from work. Sometimes is the best. Of this, nonsynches is a corrupt form.

Nonae. A significant word in the Thirty-second Degree of the Scottish Rite. The original old French rituals endeavor to explain it, and say that it and two other words in conjunction are formed out of the initials of the words of a particular aphorism which has reference to the secret arcanæ and "sacred treasure" of Masonry. Out of several interpretations, no one can be positively ascertained as the original, although the intent is apparent to him to whom the same may lawfully belong. (See Salix and Tengu.)

Non nobis. It is prescribed that the motto beneath the Passion Cross on the Grand Standard of a Commandery of Knights Templar shall be "Non nobis Domine, sed tuum laudabimus." That is, Not unto us, O Lord! not unto us, but unto Thy name give glory. It is the commencement of the 118th Psalm, which is sung in the Christian church on occasions of Thanksgiving. It was the ancient Templar's about of victory.

Non-Resident. The members of a Lodge who do not reside in the locality of a Lodge, but live at a great distance from it in another State, or, perhaps, country, but still continue members of it, and contribute to its support by the payment of Lodge dues, are called "non-resident members." Many Lodges, in view of the fact that such members enjoy none of the local privileges of their Lodges, require from them a less amount of annual payment than they do from their resident members.

Noorthouck, John. The editor of the fifth, and by far the best, edition of the Book of Constitutions, which was published in 1764. He was the son of Herman Noorthouck, a bookseller, and was born in London about the year 1746. Oliver describes him as "a clever and intelligent man, and an expert Mason." His literary pretensions were, however, greater than this modest anonymum would indicate. He was patronised by the celebrated printer, William Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker, and a corrector of the press. He was, besides his edition of the Book of Constitutions, the writer of a History of London, 4to, published in 1773, and an Historical and Classical Dictionary, 2 vols., 8vo, published in 1773. To him also, as well as some others, has been attributed the authorship of a once popular book entitled The Man after God's Own Heart. In 1852, J. R. Smith, a bookseller of London, advertised for sale "the original autograph manuscript of the life of John Noorthouck." He calls this "a very interesting piece of autobiography, containing many curious literary anecdotcs of the last century, and deserving to be printed." Noorthouck died in 1816, aged about seventy years.

Normal. A perpendicular to a curve; and included between the curve and the axis of the abscissae. Sometimes a square, used by Operative Masons, for proving angles.

Norns. In the Scandinavian Mysteries these were three maidens, known as Urd, Verdandi, and Skuld, signifying Past, Present, and Future. Their position is seated near the Ur达尔-wells under the world-tree Yggdrasil.
and there they determine the fate of both gods and men. They daily draw water from the spring, and with it and the surrounding clay sprinkle the ash-tree Yggdrasil, that the branches may not wither and decay.

North. The north is Masonically called a place of darkness. The sun in his progress through the ecliptic never reaches farther than 23° 28' north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early rituals of the last century. It is a portion of the old sun worship, of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. In all the Talmud, as well as in Josephus, allude to an extensive opening toward the North, framed with costly magnificence, and known as the great "Golden Window." There were as many openings in the outer wall on the north as on the south side of the city, for the Chel on the north and south.

(See Temple.)

While once within the walls and Chel of the Temple all advances were made from east to west, yet the north side was mainly used for storage, as the new temple, etc., and contained the chambers of broken knives, despled stones, of the house of burning, and of sheep. The Masonic symbolism of the entrance of an initiate from the north, or, more practically from the north-west, and advancing toward the position occupied by the corner-stone in the northeast, forcibly calls to mind the triplet of Homer:

"Two marble doors unfold on either side; 
Sacred the South by which the gods descend; 
But mortals enter on the Northern end."

So in the Mysteries of Dionysos, the gate of entrance for the aspirant was from the north; but when purged from his corruptions, he was termed indifferently new-born or immortal, and the sacred south door was thence accessible to his steps.

In the Middle Ages, below and to the right of the judges stood the accuser, facing north; to the left was the defendant, in the north-west corner. In his Antiquities of Freemasonry, says: "In the centre of the court, directly before the judge, stood an altar piece or shrine, upon which an open Bible was displayed. The south, to the right of the justiciaries, was deemed honorable and worthy for a plaintiff; but the north was typical of a frightful and diabolical somberness." Thus, when a solemn oath of purgation was taken in grievous criminal accusations, the accused turned toward the north. The judicial beakman, in executing the extreme penalty of outraged justice, turned the convict's face northward, or towards the place whence emanated the earliest dismal shades of night.

When Earl Hakon bowed a tremulous knee before the deadly points of Perseus, and sacrificed his seven-year-old child, he gazed out upon the far-off, gloomy north.

"In Naxtrond, or shores of death, stood a revolting hall, whose portals opened toward the north—the regions of night. North, by the Jutes, was denominated black or sombre; the Frisians called it fear corner. The gallows faced the north, and from these hyperborean shores everything base and terrible proceeded. In consequence of this belief, it was ordered that, in the adjudication of a crime, the accused should be on the north side of the court enclosure. And in harmony with the Scandinavian superstition, no Lodge of Masons illuminates the darkened north with a symbolic light, whose brightness would be unable to dissipate the gloom of that cardinal point with which was associated all that was sinistris and direful." (P. 292.)

North Carolina. The early history of Masonry in no State is more uncertain than in that of North Carolina, in consequence of the carelessness of the authorities who have attempted to write its early annals. Thus, Robert Williams, the Grand Secretary, in a letter written to the Grand Lodge of Kentucky in 1808, said that the Grand Lodge of North Carolina was constituted by a warrant issued from the Grand Lodge of Scotland in the year 1761, signed by Henry Somerville, Duke of Beaufort . . . as Grand Master; and attested by George John Spencer, Earl of Spencer . . . as Grand Secretary." Now this statement contains on its face the evidences of flagrant error. 1. The Duke of Beaufort never was Grand Master of Scotland. 2. The Grand Master of Scotland in 1761 was the Earl of Elgin. 3. The Earl of Spencer never was Grand Secretary either of England or Scotland, but Samuel Spencer was Grand Secretary of the Grand Lodge of England from 1757 to 1767, and died in 1768. 4. The Duke of Beaufort was not Grand Master of England in 1761, but held that office from 1767 to 1771. There is no mention in the printed records of the Grand Lodge of England of a Charter at any time granted to a Provincial Grand Lodge in North Carolina. But in two lists of Lodges charted by that body, we find that on August 21, 1769, a Warrant was granted for the creation of "Royal White Hart Lodge," at Halifax, in North Carolina. Probably this is the true date of the introduction of Masonry.
North Star. This star is frequently used as a Masonic symbol, as are the morning star, the day star, the seven stars. Thus, the morning star is the forerunner of the Great Light that is about to break upon the Lodge; or, as in the grades of G. Master Architect, twelfth of the Scottish system, the initiate is received at the hour when the day star has risen in the east, and the north star looked down upon the seven stars that circle round him.” The symbolism is truth; thus, the North star is the pole star, the Polaris of the mariner; the Cynosure, that guides Masons over the stormy seas of time. The seven stars are the symbol of right and justice to the order and the country.

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

It is at the same northeast point that those first instructions begin in Masonry which enable the true Mason to commence the erection of that spiritual temple in which, after the decay of his mortal frame, “his soul becomes united with the supreme.”

In the important ceremony which refers to the northeast corner of the Lodge, the candidate becomes as one who, to all outward appearance, “man and Mason, the representative of a spiritual corner-stone, on which he is to erect his future moral and Masonic edifice.”

This symbolic reference of the corner-stone of a material edifice to a Mason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a “well-tried, true, and trusty” corner-stone. The squareness of its surface, emblematic of morality—its cubical form, emblematic of firmness and stability of character—and the peculiar finish and fineness of the material, emblematic of virtue and holiness—show that the ceremony of the northeast corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which, just at that time and in that place, the candidate is most impressively charged to maintain.

Notum. A significant word in some of the high degrees of the Templar system. It is the anagram of Aumont, who is said to have been the first Grand Master of the Templars in Scotland, and the restorer of the Order after the death of De Molay.

Nova Scotia. The first Lodge established in Nova Scotia was at Annapolis and under authority from Boston by the St. John’s...
Grand Lodge of Massachusetts. Under date of 1740 the minutes read: "The Rt. Worship'd Grand Master granted a Deputation at the Petition of sundry Brethren for holding a lodge at Annapolis in Nova Scotia, and appointed the Right Worshipful Erasmus James Phillips, D. G. M., there, who afterward erected a Lodge at Halifax and appointed his Excellency Edward Cornwallis their first Master." For the next hundred years, Lodges were instituted and Provincial Masters appointed by England and Scotland, and Lodges alone without superior provincial authority by Ireland. In June, 1866, an independent Grand Lodge was instituted and recognized by most of the Masonic powers of the United States. But as none of the Lodges holding Warrants from the Grand Lodge of Scotland would recognize it, it was subsequently organized by the union of all the subordinate Lodges and Alexander Keith became the first Grand Master. Novice. 1. The Second Degree of the Illuminati of Bavaria. 2. The Fifth Degree of the Rite of Strict Observance.

Novice, Masonic. That is to say, a freemason who is a Novice. It is the First Degree of the Moral Order of the Dames of Mount Tabor.

Novice, Mystical. (Novice Mythological.) The First Degree of the Historical Order of the Dames of Mount Tabor.

Novice, Scottish. (Novice Ecstatic.) The First Degree of initiation in the Order of Mount Tabor.

Novitate. The time of probation, as well as of preparatory training, which, in all religious orders, precedes the solemn professed at least one year. By dispensation only can the period of time be reduced. Novices are immediately subject to a superior called Master of Novices, and their time must be devoted to prayer and section.

Nuk-pa-ne-nuk. The Egyptian equivalent for the expression "I am that I am."

Numbers. The symbolism which is derived from numbers was common to the Pythagoreans, the Kabbalists, the Gnostics, and all mystical associations. Of all superstitions, it is the oldest and the most generally diffused. Allusions are to be found in it in the system of religion; the Jewish Scriptures, for instance, abound in it, and the Christian shows a share of its influence. It is not, therefore, surprising that the number of the most predominant of all symbolism in Freemasonry is that of numbers.

The doctrine of numbers as symbols is most familiar to us because it formed the fundamental idea of the philosophy of the Pythagoreans. Yet, we are not original with him, since he brought his theories from Egypt and the East, where this numerical symbolism had always prevailed. Jamblichus tells us (Vit. Pyth., c. 25) that Pythagoras himself admitted that he had received the doctrine of numbers from Orphus, who taught that numbers were the most provident beginning of all things in heaven, earth, and the intermediate space, and the root of the perpetuity of Divine beings, of the gods and of demons. From the disciples of Pythagoreans we learn (for he himself taught only orally, and left no writings) that his theory was that numbers contain the elements of all things, and even of the sciences. Numbers are the invisible covering of beings as the body is the visible, and the primary cause upon which the whole system of the universe rests; and he who knows these numbers knows at the same time the laws through which nature exists. The Pythagoreans, said Aristotle (Metaph., xi., 8), make all things proceed from numbers. Dacier (Vie de Pyth.), it is true, denies that this was the doctrine of Pythagoreans, and contends that it was only a corruption of his disciples. It is an immaterial point. We know that the symbolism of numbers was the basis of what is called the Pythagorean dogmas. But it would be wrong to suppose that from it the Masons derived their system, since the two are in some points antagonistic; the Masons, for instance, revere the nine as a sacred number of peculiar significance, while the Pythagoreans looked upon it with despotism. In the system of the Pythagoreans there was, of all numbers, the most perfect, because it symbolizes the completion of things; but in Masonic symbolism the number ten is unknown. For is not, in Money, a number of much representative importance? But it was sacredly revered by the Pythagoreans as the trinity, or figure derived from the Jewish Tetragrammaton, by which they swore.

Plato also indulged in a theory of symbolic numbers, and calls him happy who understands spiritual numbers and perceives their mighty influences. Numbers, according to him, are the cause of universal harmony, and of the production of all things. The Neoplatonists extended and developed this theory, and from them it passed over to the Gnostics; from them probably to the Rosicrucians, to the Hermetic philosophers, and to the Freemasons.

Cornelius Agrippa has descanted at great length, in his Occult Philosophy, on the subject of numbers. "There lies," he says, "wonderful efficacy and virtue in numbers, as well for good as for evil, not only the most eminent philosophers teach, but also the Catholic Doctors." And he quotes St. Hilary as saying that the seventy Elders brought the Psalms into order by the efficacy of numbers.

Of the prevalence of what are called representative numbers in the Old and New Testament, there is abundant evidence. "However we may explain it," says Dr. Mahan (Palmoni, p. 67), "certain numerals in the Scriptures occur so often in connection with certain classes of ideas, that we are naturally led to associate the one with the
other. This is more or less admitted with regard to the numbers Seven, Twelve, Forty, Seventy, and it may be a few more. The Fathers were disposed to admit it with regard to many others, and to see in it the marks of a supernatural design.

Among the Greeks and the Romans there was a superstitious veneration for certain numbers. The same practice is found among savage nations; it entered more or less into all the ancient systems of philosophy; constituted a part of all the old religions; was accepted to a great extent by the early Christian Fathers; constituted an important part of the Kabala; was adopted by the Gnostics, the Rosicrucians, and all the mystical societies of the Middle Ages; and finally has carried its influence into Freemasonry.

The respect paid by Freemasons to certain numbers, all of which are odd, is founded not on the belief of any magical virtue, but because they are assumed to be the types or representatives of certain ideas. That is to say, a number is in Masonry a symbol, and no more. It is venerated, not because it has any supernatural efficacy, as thought to by Pythagoreans and others, but because it has concealed within some allusion to a sacred object or holy thought, which it symbolises. The number three, for instance, like the triangle, is a symbol; the number nine, the Eternity, is another. The Masonic doctrine of sacred numbers must, therefore, be confounded with the doctrine of numbers which prevailed in other systems.

The most important symbolic or sacred numbers in Masonry are three, five, seven, nine, twenty-seven, and eighty-one. Their interpretation will be found under their respective titles.

Numeration by Letters. There is a Kabbalistical process especially used in the Hebrew language, but sometimes applied to other languages, for instance, to the Greek, by which a mystical meaning of a word is deduced from the numerical value of the words of which it is composed, each letter of the alphabet being equivalent to a number. Thus in Hebrew the name of God, א"ה, JAH, is equivalent to 15, because ג = 10 and ח = 5, and 15 thus becomes a sacred number. In Greek, the Kabbalistic word Abraxas, or Ἀβραχάς, is made to symbolize the solar year of 365 days, because the sum of the value of the letters of the word is 365; thus, α = 1, β = 2, γ = 100, δ = 1, Ε = 60, Ζ = 1, and Θ = 200. To facilitate these Kabbalistic operations, which are sometimes used in the high and especially the Hermetical Masonry, the numerical value of the Hebrew and Greek letters is here given.

Nun. (Heb. נ, a fish, in Syriac an ikhrom.) The Chaldaic and hieroglyphic form of this Hebrew letter was like Fig. 1, and the Egyptian like Fig. 2, signifying fishes in any of these forms. Joshua was the son of Nun, or a fish, the deliverer of Israel. As narrated of the Noah in the Hindu account of the deluge, whereby the forewarning of a fish caused the construction of an ark and the salvation of one family of the human race from the flood of waters. (See Beginnings of History, by Lenormant.)

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

Nyaya. The name of the second of the three great systems of ancient Hindu philosophy. Nyctazontes. An ancient sect who praised God by day, but rested in quiet and presumed security during the night.
O

O. The fifteenth letter in the English and in most of the Western alphabets. The corresponding letter in the Hebrew and Phoenician alphabets was called Ḥyd, that is, eye; the primitive form of the Phoenician letter being the rough picture of an eye, or a circle with a dot in the center. This dot will be observed in ancient MSS., but being dropped the circle forms the letter O. The numerical value is 70, and in Hebrew is formed thus, פ, the hieroglyphic being a plant, as well as at times a circle or an eye.

Oak Apple, Society of the. Instituted about 1668, and lapsed under the disturbances in England during the reign of James II., but it lingered along the Stuart adherents for many years.

Oannes. The earliest instructor of man in letters, sciences, and arts, especially in architecture, geometry, botany, and agriculture, and in all other useful knowledge, was the fish god Oannes (myth). This universal teacher, according to Herodotus, appeared in the Persian Gulf, bordering on Babylonia, and although an animal, was endowed with reason and great knowledge. The unusual appearance of the creature was that of a fish, having a human head beneath that of a fish, and feet like unto a man. This personage conversed with men during the day, but never ate with them. At Kounsik there was a colossal statue of this god Oannes. The following is from the Book of Enoch (vol. ii., p. 154): “The Moseh hold their grand festival on the day of St. John, not knowing that therein they merely signify the fish-god Oannes, the first Hermes and the first founder of the Mysteries, the first messenger to whom the Apocalypse was given, and whom they ignorantly confused with the fabulous author of the common Apocalypse. The sun is then (midsummer day) in its greatest altitude. In this the Naos is commemorated.”

Oath. In the year 1738, Clement XII., at that time Pope of Rome, issued a bull of excommunication against the Freemasons, and assigned, as the reason of his condemnation, that the Institution confederated persons of all religious and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprisonment of heavy punishments.

This persecution against the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal see. We shall find it existing in a sect which we should suppose, of all others, the least likely to follow in the footsteps of a Roman pontiff. In 1757, the Associate Synod of Seceders of Scotland adopted an act concerning what they called “the Mason oath,” in which it is declared that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, shall be reputed under scandal and incapable of admission to sealing ordinances, or as Pope Clement expressed it, be “ipso facto excommunicated.”

In the preamble to the act, the Synod assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it. These reasons are: “That there were very strong presumptions, that, among Masons, an oath of secrecy is administered to entrants into their society, even under a capital penalty, and before any of those things, which they swear to keep secret, be revealed to them; and that they pretend to take some of these secrets from the Bible; besides other things which are ground of scruple in the manner of swearing the said oath.”

These have, from that day to this, constituted the sum and substance of the objections to the obligation of Masonic secrecy, and, for the purpose of brief examination, they may be classed under the following heads:

First. It is an oath.
Secondly. It is administered before the secrets are communicated.
Thirdly. It is accompanied by certain superstitious ceremonies.
Fourthly. It is attended by a penalty.
Fifthly. It is considered, by Masons, as paramount to the obligations of the laws of the land.

In replying to these statements, it is evident that the conscientious Freemason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of his adversary, in relation to the mysteries of the Craft. But it may be granted, for the sake of argument, that every one of the first four charges is true, and then the inquiry will be in what respect they are offensive or immoral.

First. The oath or promise cannot, in itself, be sinful, unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, is not, in itself, forbidden by any Divine or human law. Indeed, the infirmity of human nature demands, in many instances, the sacred sanction of such an attestation; and it is continually exacted in the transactions of man with man, without any notion
of sinfulness. Where the time, and place, and circumstances are unconnected
with levity, or profanity, or crime, the adminis-
tration of an obligation binding to secrecy
or obedience, or veracity, or any other virtue,
and the invocation of Deity to witness, and
to strengthen that obligation, or to punish
its violation, is incapable, by any perversion
of Scripture, of being considered a criminal
act.
Secondly. The objection that the oath
is administered before the secrets are made
known, is sufficiently absurd to provoke a
smile. The purposes of such an oath would
be completely frustrated, by revealing the
thing to be concealed before the promise
of concealment was made. In that case, it
would be optional with the candidate to
give the obligation, or to withhold it, as
best suited his inclinations. If it be con-
ceded that the essence of a solemn promise
of secrecy is not, in itself, improper, then
certainly the time of exacting it is before
and not after the revelation.
Dr. Harris (Masonic Discourses, Disc.
IX., p. 184) has met this objection in the
following language:
"What the ignorant call 'the oath,' is
simply an obligation, covenant, and prom-
ise, exacted previously to the divulging of
the specialties of the Order, and our mean-
ings of recognizing each other; that they shall
be kept from the knowledge of the world,
lest their original intent should be thwarted,
and their benevolent purport prevented.
Now, pray, what harm is there in this? Do
you not all, when you have anything of a
private nature which you are willing to
confide in a particular friend, before you tell
him what it is, demand a solemn promise of
secrecy? And is there not the utmost pro-
priety in knowing whether your friend is de-
termined to conceal your secret, before you
presume to reveal it? Your answer confutes
your cavil."
Thirdly. The objection that the oath is
accompanied by certain superstitious cere-
monies does not seem to be entitled to much
weight. Oaths, in all countries and at all
times, have been accompanied by peculiar
rites, intended to increase the solemnity
and reverence of the act. The ancient
Hebrews, when they took an oath, placed
the hand beneath the thigh of the person
to whom they swore. Sometimes the an-
cients took hold of the horns of the altar,
and touched the sacrificial fire, as in the
league between Latins and Eneas, where
the ceremony is thus described by Virgil:
"Tango aera; medique ignes, et numina,
testor."
Sometimes they extended the right hand to
heaven, and swore by earth, sea, and stars.
Sometimes, as among the Romans in pri-
ivate contracts, the person swearing laid his
hand upon the hand of the party to whom
he swore. In all solemn covenants the oath
was accompanied by a sacrifice; and some
of the hair being cut from the victim's
head, a part of it was given to all present,
that each one might take a share in the
oath, and be subject to the imposition
Other ceremonies were practised at various
times and in different countries, for the
purpose of throwing around the act of at-
testation an increased amount of awe and
respect. The oath is equally obligatory
without them; but they are their signifi-
cance, and there can be no reason why the
Freemasons should not be allowed to adopt
the mode most pleasing to themselves of
exact ing their promises or confirming their
covenants.
Fourthly. It is objected that the oath is
attended with a penalty of a serious or
capital nature. If this be the case, it does
not appear that the expression of a penalty
of any nature whatever can affect the pur-
port or augment the solemnity of an oath,
which is, in fact, an attestation of God to
the truth of a declaration, as a witness and
avenger; and hence every oath includes in
itself, and as its very essence, the covenant
of God's wrath, the heaviest of all penal-
ties, as the necessary consequence of its viola-
tion. A writer, in reply to the Synod of
Scotland (Scot's Mag., October, 1757), quotes
the opinion of an eminent jurist to this effect:
"It seems to be certain that every promis-
atory oath, in whatever form it may be con-
ceived, whether explicitly or impliedly, only
contains both an attestation and an ob-
secration; for in an oath the execution
supposes an attestation as a precedent, and
the attestation infers an execution as a
necessary consequence.

"Hence, then, to the believer in a super-
intending Providence, every oath is an af-
firmation, negation, or promise, corroborated
by the attestation of the Divine Being." This
attestation includes an obsecration of Divine
punishment in case of a violation, and is
therefore, a matter of no moment whether
this obsecration or penalty be expressed in
words or only implied; its presence or absence
does not, in any degree, alter the nature of the
obligation. If in any promise or vow made by
Masons, such a penalty is inserted, it may
probably be supposed that it is used only with
a metaphorical and paraphrasical signifi-
cation, and for the purpose of symbolic or his-
torical allusion. Any other interpretation
but this would be entirely at variance with
the opinions of the most intelligent Masons,
who, it is to be presumed, best know the intent
and meaning of their own ceremonies.
Fifthly. The last, and, indeed, the most
important objection urged is, that these oaths
are construed by Masons as being of higher
obligation than the law of the land. It is in
vain that this charge has been repeatedly and
indignantly denied; it is in vain that this
recapitulate the order-loving and law-fearing
regulations of the Institution; the charge is
renewed with unerring pertinacity, and believed with a credulity that owes its birth to vengeful prejudice alone. To repeat the denial is but to provoke a repetition of the charge. The answer is, however, made by one who, once a Mason, was afterward an opponent and an avowed enemy of the Institution, W. L. Stone (Letters on Masonry and Anti-Masonry, Let. VII., p. 89), who uses the following language:

"Is it, then, to be believed that men of acknowledged talents and worth in public stations, and of virtuous and, frequently, religious habits, in the walks of private life, with the Holy Bible in their hands—which they are solemnly pledged to receive as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil law, an understanding of obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality even by silence? Can it for a moment be supposed that the hundreds of eminent men whose patriotism is unquestioned, and the exercise of whose talents and virtues has shed a lustre upon the church history of our country, and who, by their walk and conversation, have, in their own lives, illustrated the beauty of holiness? Is it to be credited that the thousands of persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—is it, I ask, possible that any portion of this community can, on calm reflection, believe that such men have oaths to take, and oaths in such things—then to eternal silence in regard to the guilt of any man because he happens to be a Freemason, no matter what be the grade of offence, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible to credit such an idea—nor could it, at any moment, have prevailed, to any considerable extent, amongst reflecting and intelligent citizens."

Oath, Corporal. The modern form of taking an oath is by placing the hands on the Gospels or on the Bible. The corporal, or corporal cloth, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred elements consecrated as "the body of our Lord" are placed. Hence the expression corporal oath originated in the ancient custom of swearing while touching the corporal cloth. Relics were sometimes made of use of. The laws of the Allemannii (cap. 657) direct that he who swears shall place his hand upon the coffer containing the relics. The idea being that something sacred must be touched by the hand of the jurator to give validity to the oath, in time the custom was adopted of substituting the holy Gospels for the corporal cloth or the relics, though the same title was retained. Haydn (Dict. of Dates) says that the first mention of the Gospels was vailed in England as early as A.D. 528. The laws of the Lombards repeatedly mention the custom of swearing on the Gospels. The sanction of the church was given at an early period to the oath. Thus, in the history of the Council of Constantinople (Anno 381), it is stated that "George, the well-beloved of God, a deacon and keeper of the records, having touched the Holy Gospels of God, swore in this manner," etc. And a similar practice was adopted at the Council of Nice, fifty-six years before. The custom of swearing on the book, thereby meaning the Gospels, was adopted by the Medieval guild of Freemasons, and allusions to it are found in all the Old Constitutions. Thus in the York MS., No. 1, about the year 1600, it is said, "All charges...you shall well and truly keep to your power; so help you God and by the contents of that book." And in the Grand Lodge MS., No. 1, in 1583 we find this: "These charges ye shall keep, so help ye God, and your holy name and by this book in your hands unto your power." The form of the ceremony required that the corporal oath should be taken with both hands on the book, or with one hand, and then always the right hand.

Oath of the Gild. The oath that was administered in the English Freemasons' guild of the Middle Ages is first met with in the Harleian MS., No. 1452, written about the year 1670. The 31st article prescribes: "That no person shall be deemed a Free Mason, or know the secrets of the said Society, until he hath first taken the oath of secrecy hereafter following:"

"I, A. B., in the presence of Almighty God and my Fellowes and Brethren here present, promise to you that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of the secrets, privileges or counsels of the Fraternity or fellowship of Free Masonry, which at this time, or at any time hereafter, shall be made known unto me; so help me God and the holy contents of this book." In the Roberts' Constitutions, published in 1722, this oath, substantially in the same words, is for the first time printed with the amendment of "privileges" for "privileges."

Oath, Tiler's. Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in America to take the following oath:"

"I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime degree of a Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled; and know of no reason why I should not hold Masonic communication with my brethren."

It is called the "Tiler's oath," because it is usually taken in the Tiler's room, and was formerly administered by that officer, whose duty it is to protect the Lodge from the approach of unworthy persons. It is now administered by the committee of examination, and not only he to whom it is adminis-
Obedience. The doctrine of obedience to constituted authority is strongly inculcated in all the Old Constitutions as necessary to the preservation of the association. In them it is directed that "every Mason shall prefer his elder and put him to worship." Thus the Master Mason obeys the order of his Lodge, the Lodge obeys the mandates of the Grand Lodge, and the Grand Lodge submits to the landmarks and the old regulations. The doctrine of passive obedience and non-resistance in politics, however much it may be supposed to be inimical to the progress of free institutions, constitutes undoubtedly the great principle of Masonic government. Such a principle would undoubtedly lead to an unbearable despotism, were it not admirably modified and controlled by the compensating principle of appeal. The first duty of every Mason is to obey the mandates of the Master. But if that mandate should have been unlawful or oppressive, he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the Institution. Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperialist "Obed. orders, even if you break owners."

Obedience of a Grand Body. Obedience, used in the sense of being under the jurisdiction, is a technicality borrowed only recently by Masonic authorities from the French, where it has always been regularly used. Thus "the Grand Lodge has addressed a letter to all the Lodges of its obedience" means "to all the Lodges under its jurisdiction." In French, "à toutes les Loges de son obedience." It comes originally from the usage of the Middle Ages, in the Low Latin of which obedientia meant the homage which a vassal owed to his lord. In the ecclesiastical language of the same period, the word signified the duty of the bishop toward his superior. Obedience is as a rectangular monolithic column, diminishing upward, with the sides gently inclined, but not so as to terminate in a pointed apex, but to form at the top a flatish, pyramidal figure, by which the whole is finished off and brought to a point. It was the most common species of monument in ancient Egypt, where they are still to be found in great numbers, the sides being covered with hieroglyphic inscriptions. Obelisks were, it is supposed, originally erected in honor of the sun god. Pliny says (Holland's trans.), "The king of Egypt in times past made of this stone certain long beams, which they called obelisks, and consecrated them unto the sun, whom they honored as a god; and, indeed, some resemblance they carry of sunbeams." In continental Masonry the monument in the Master's Degree is often made in the form of an obelisk, with the letters M. B. inscribed upon it. And this form is appropriate, because in Masonic, as in Christian, iconography the obelisk is a symbol of the resurrection.

Objections to Freemasonry. The principal objections that have been urged by its opponents to the institution of Freemasonry may be arranged under six heads: 1. Its secrecy; 2. The exclusiveness of its charity; 3. Its admission of unworthy members; its claim to be a religion; 4. Its administration of unlawful oaths; and, 5. Its peculiarity as a system of instruction. Each of these objections is replied to in this work under the respective heads of the words which are italicized above.

Obligated. To be obligated, in Masonic language, is to be admitted into the covenant of Masonry. "An obligated Mason" is theological, because there can be no Mason who is not an obligated one.

Obligation. The solemn promise made by a Mason on his admission into any degree is technically called his obligation. In a legal sense, obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word obligatio literally signifies a tying or binding. The obligation is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation, a Mason is bound or tied to his Order. Hence the Romans called the military oath which was taken by the soldier his obligation, and, too, it is said that it is the obligation that makes the Mason. Before that ceremony, there is no tie that binds the candidate to the Order; so as to make him a part of it; after the ceremony, the tie has been completed, and the candidate becomes at once a Mason, entitled to all the rights and privileges and subject to all the duties and responsibilities that ensue in that character. The jurists have divided obligations into imperfect and perfect, or natural and civil. In Masonry there is no such distinction. The Masonic obligation is that moral one which, although it cannot be enforced by the courts of law, is binding on the party who makes it, in conscience and according to moral justice. It varies in each degree, but in each is perfect. Its different clauses, in which different duties are prescribed, are called its points, which are either affirmative or negative, a division like that of the precepts of the Jewish law. The affirmative points are those which require certain acts to be performed; the negative points are those
which forbids certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the degrees, and this point is called the tie.

Occasional Lodge. A parallelogram, or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others. [Of course the term "oblong square" is strictly without any meaning, but it is used to denote two squares joined together to form a rectangle."

This is the symbolic form of a Masonic Lodge, and it finds its prototype in many of the structures of our ancient brethren. The ark of Noah, the camp of the Israelites, the Ark of the Covenant, the Tabernacle, and, lastly, the Temple of Solomon, were all oblong squares. (See Ground-Floor of the Lodge.)

Obelisk. Ventriolism. It will be found so denominated in the Septuagint version, Isaiah xxi. 3, also xix. 3.

Oberon, Ebermaus, Grand Master of the Order of the Temple in 1392, according to the chronology of the Strict Observance of Germany.

Observance, Clerks of Strict. See Clerks of Strict Observance.

Observance, Relaxed. (Observance Relaxata.) This is the term by which Ragon translates the lata observantia or lax observance applied by the disciples of Von Hund to the other Lodges of Germany. Ragon (Orth. Mag. 1872, p. 386) calls it incorrectly a Rite, and confounds it with the Clerks of Strict Observance. (See Lax Observance.)

Observance, Strict. See Strict Observance, Rite of.

Obverse. In numismatics that side of a coin or medal which contains the principal figure, generally a face in profile or a full or half-length figure, is called the obverse.

Occasional Lodge. A temporary Lodge convened by a Grand Master for the purpose of making Masons, after which the Lodge is dissolved. The term was first used by Anderson in the second edition of the Book of Constitutions, and is repeated by subsequent editors. To make a Mason in an Occasional Lodge is equivalent to making him "at sight." But an Lodge, called temporarily by the Grand Master for a specific purpose and immediately afterward dissolved, is an Occasional Lodge. Its organization as to officers, and its regulations as to ritual, must be the same as in a permanent and properly warranted Lodge. (See Sight, Making Masons at.)

Occult Masonry. Ragon, in his Orthodorie Maçonique, proposes the establishment of a Masonic system, which he calls "Occult Masonry." It consists of three degrees, which are the same as those of Ancient Craft Masonry, only that all the symbols are interpreted after alchemical principles. It is, in fact, the application of Masonic symbolism to Hermetic symbolism—two things that never did, according to Hitchcock, materially differ.

Occult Sciences. This name is given to the sciences of alchemy, magic, and astrology, which existed in the Middle Ages. Many of the speculations of these so-called sciences were in the eighteenth century made use of in the construction of the high degrees. We have even a "Hermetic Rite" which is based on the doctrines of alchemy.

Occupied Territory. A state or kingdom where there is a Grand Lodge organisation and subordinate Lodges working under it is said to be occupied territory, and, by the American and English law, all other Grand Lodges are precluded from entering it and exercising jurisdiction. (See Jurisdiction of a Grand Lodge.)

Octagon. The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite form in Christian ecclesiology, and most of the Chapter-Houses of the cathedrals in England are eight sided. It is sometimes used in rituals of Knights of Malta, and then, like the eight-pointed cross of the same Order, is referred symbolically to the eight beatitudes of our Savior.

Odd Numbers. In the numerical philosophy of the Pythagoreans, odd numbers were male and even numbers female. It is wrong, however, to say, as Oliver and some others after him have, that odd numbers were perfect, and even numbers imperfect. The combination of two odd numbers would make an even number, which was the most perfect. Hence, in the Pythagorean system, 4, made by the combination of 1 and 3, and 10, by the combination of 3 and 7, are the most perfect of all numbers. Herein the Pythagorean differs from the Masonic system of numerals. In this latter all the sacred numbers are odd, such as 3, 5, 7, 9, 27, and 81. Thus it is evident that the Masonic theory of sacred numbers was derived, not as it has been supposed, from the school of Pythagoras, but from a much older system.

Odem. (Heb. א"ד.) The carnelian or agate in the high priest's breastplate. It was of a red color, and claimed to possess medical qualities.

Odin. The chief Scandinavian deity and father of Balder, which see. The counterpart of Hermes and Mercury in the Egyptian and Roman mythologies. Odin and his brothers Vili and Ve, the sons of Boar, or the first-born, slew Ymir or Chaos, and from his body created the world. As ruler of heaven, he sends daily his two black ravens, Thought and Memory, to gather tidings of all that is being done throughout the world.

Offerings, Masonic. See Crimes, Masonic.

Offerings, The Three Grand. See Ground Floor of the Lodge.

Officers. The officers of a Grand Lodge, Grand Chapter, or other Supreme body in Masonry, are divided into Grand and Subordinate; the former, who are the Grand and Deputy Grand Master, the Grand Wardens and Grand Treasurer, Secretary, and Chaplain, are also sometimes called the Dignitaries. The officers of a Lodge or Chapter are divided into the Elected and the Appointed, the former in America being the Master,
WARDENS, TREASURER, AND SECRETARY, WHILE IN ENGLAND ONLY THE MASTER AND TREASURER ARE ELECTED.

OFFICERS' JEWELS. SEE JEWELS, OFFICIAL.

OFFICE, TENURE OF. IN MASONRY THE TENURE OF EVERY OFFICE IS NOT ONLY FOR THE TIME FOR WHICH THE INCUMBENT WAS ELECTED OR APPOINTED, BUT EXTENDS TO THE DAY ON WHICH HIS SUCCESSOR IS INSTALLED. DURING THE PERIOD WHICH ELAPSES FROM THE ELECTION OF THAT SUCCESSOR UNTIL HIS INSTALLATION, THE OLD OFFICER IS TECHNICALLY SAID TO "HOLD OVER."

OCHMUS. THE DRUIDICAL NAME FOR HERCULES, WHO IS REPRESENTED WITH NUMEROUS FINE CHAINS PROCEEDING FROM THE MOUTH TO THE EARS OF OTHER PEOPLE, HENCE POSSESSING THE POWERS OFeloquence and persuasion.

OHEB ELOAH. THE 24TH. ODE OF GOD. THIS AND OHEB KAROHO, ODE OF OUR NEIGHBOR, ARE THE NAMES OF THE TWO SUPPORTS OF THE LADDER OF KADOE. COLLECTIVELY THEY ALLUDE TO THAT DIVINE PASSAGE, "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY STRENGTH." THEY ARE THE FIRST AND GREATEST COMMANDMENT. AND THE SECOND IS LIKE UNTO IT. THOU SHALT LOVE THY NEIGHBOR AS THYSELF. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS." HENCE THE LADDER OF KADOE IS SUPPORTED BY THESE TWO CHRISTIAN COMMANDMENTS.

OHEB KAROHO. SEE OHEB ELOAH.


OIL. THE HEBREWS ANOINTED THEIR KINGS, PROPHETS, AND HIGH PRIESTS WITH OIL MINGLED WITH THE RICHEST SPICES. THEY ALSO ANOINTED THEMSELVES WITH OIL ON ALL FESTIVE OCCASIONS, WENCE THE EXPRESSION IN PSALM XLI. 7, "GOD HATH ANOINTED THEE WITH THE OIL OF GLADNESS." (SEE CORN, WINE AND OIL.)

OIL MESS. See Manuscripts, Old.

OLD MEN. OLD MEN IN THEIR DOTAGE ARE BY THE LAWS OF MASONRY DISQUALIFIED FOR INITIATION. FOR THE REASON OF THIS LAW, SEE DOTAGE.


OLIVE. IN A SECONDARY SENSE, THE OLIVE PLANT IS A SYMBOL OF PEACE AND VICTORY, BUT IN ITS PRIMARY SENSE, LIKE ALL THE OTHER SACRED PLANTS OF ANTIQUITY, IT WAS A SYMBOL OF RESURRECTION AND IMMORTALITY. HENCE IN THE ANCIENT MYSTERIES IT WAS THE ANAGLUGE OF THE ACACIA OF FREEMASONRY.

OLIVE-BRANCH IN THE EAST, BROTHERHOOD OF THE. A NEW ORDER, WHICH WAS PROPOSED AT BOMBAY, IN 1845, BY DR. JAMES BURNS, THE AUTHOR OF A HISTORY OF THE KNIGHTS TEMPLAR, WHO WAS THEN THE PROVINCIAL GRAND MASTER OF INDIA FOR SCOTLAND. IT WAS INTENDED TO PROVIDE A SUBSTITUTE FOR NATIVE MASTERS FOR THE CHIVALRIC DEGREES, FROM WHICH, ON ACCOUNT OF THEIR RELIGIOUS FAITH, THEY WERE EXCLUDED. IT CONSISTED OF THREE CLASSES, NOVICE, COMPANION, AND OFFICER. FOR THE FIRST, IT WAS REQUISITE THAT THE CANDIDATE SHOULD HAVE BEEN INITIATED INTO FREEMASONRY; FOR THE SECOND, THAT HE SHOULD BE A MASTER MASON; AND FOR THE THIRD IT WAS RECOMMENDED, BUT NOT IMPERATIVELY REQUIRED, THAT HE SHOULD HAVE ATTAINED THE ROYAL ARCH DEGREE. THE BADGE OF THE ORDER WAS A DOVE DESCENDING WITH A GREEN OLIVE-BRANCH IN ITS MOUTH. THE NEW ORDER WAS RECEIVED WITH MUCH ENTHUSIASM BY THE MOST DISTINGUISHED MASTERS OF INDIA, BUT IT DID NOT SECURE A PERMANENT EXISTENCE.

of England, and was ordained a deacon. The subsequent year he was made a priest. In the spring of 1815, Bishop Tomline collated him to the living of Clece, his name being in the time placed in the hands of Trinity College, Cambridge, as a ten-year man by Dr. Bayley, Subdean of Lincoln and examining Chaplain to the Bishop. In the same year he was admitted as Surrogate and a Steward of the Clerical Fund. In 1831, Bishop Kaye gave him the living of Southwell, which he held to the time of his death. He graduated as Doctor of Divinity in 1836, being then rector of Wolverhampton, and a prebendary of the collegiate church at that place, both of which positions had been presented to him by Dr. Hobart, Dean of Westminster. In 1846 the Lord Chancellor conferred on him the rectory of South Hykeham, which vacated the incumbency of Wolverhampton. At the age of seventy-two Dr. Oliver's physical powers began to fail, and he was obliged to confine the charge of his parishes to the care of curates, and he passed the remaining years of his life in retirement at Lincoln. In 1805 he had married Mary Ann, the youngest daughter of Thomas Beverley, Esq., by whom he left five children. He died March 3, 1837, at Eastgate, Lincoln.

To the literary world Dr. Oliver was well known as a laborious antiquary, and his works on ecclesiastical antiquities during fifty years of his life, from fifty-five, earned for him the title of the most important were, History and Antiquities of the Collegiate Church of Beverley, History and Antiquities of the Collegiate Church of Wolverhampton, History of the Conventual Church of Grimsby, Monumental Antiquities of Grimsby, History of the Guild of the Holy Trinity, Stamford, Letters on the Druidical Remains near Lincoln, Guide to the Druidical Temple at Nottingham and Remains of Ancient Britons between Lincoln and Stamford.

Dr. Oliver was a Freemason and the most indefatigable and copious Masonic author of his age that Dr. Oliver principally claims our attention. He had inherited a love of Freemasonry from his father, the Rev. Samuel Oliver, who was an expert Master of the work, the Chaplain of his Lodge, and who contributed during a whole year, from 1797 to 1798, an original Masonic song to be sung on every Lodge night. His son has repeatedly acknowledged his indebtedness to him for valuable information in relation to Masonic usages.

Dr. Oliver was initiated by his father, in the year 1801, in St. Peter's Lodge, in the city of Peterborough. He was at that time but nineteen years of age, and was admitted by dispensation during his minority, according to the practice then prevailing, as a levix, or the son of a Mason.

Under the tuition of his father, he made much progress in the rites and ceremonies then in use among the Lodges. He read with great attention every Masonic book within his reach, and began to collect that store of knowledge which he afterward used with so much advantage to the Craft.

Soon after his appointment as head master of King Edward's Grammar School at Grimsby, he came to reside in that borough, the chair of which he occupied for fourteen years. So strenuous were his exertions for the advancement of Masonry, that in 1822 he was enabled to lay the first stone of a Masonic hall in the town, where, three years before, there had been scarcely a Mason resident.

About this time he was exalted as a Royal Arch Mason in the Chapter attached to the Rodney Lodge at Kingston-on-Hull. In Chapters and Consistories connected with the same Lodge he also received the higher degrees as those of Masonic Knighthood. In 1813, he was appointed a Provincial Grand Steward; in 1816, Provincial Grand Chaplain; and in 1832, Provincial Deputy Grand Master of the Province of Lincolnshire. These are all the official honors that he received, except that of Past Deputy Grand Master, conferred, as an honorary title, by the Grand Lodge of Massachusetts. In the year 1840, Dr. Oliver was called home from his duties in Russia, and he died at his residence on St. Peter's Hill, Peterborough, on February 23, 1840. He is buried in the vault of his family at Peterborough.
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Institutions of the Ancient World, published in 1840. The professed object of the author was to show the resemblances between these ancient systems of initiation and the Masonic, and to trace them to a common origin; a theory which, under some modification, has been very generally accepted by Masonic scholars.

Following this was The Theoritical Philosophy of Freemasonry, a highly interesting work, in which he discusses the speculative character of the Institution. A History of Freemasonry from 1889 to 1840 has proved a valuable appendix to the work of Preston, an edition of which he had edited in the former year.

His next and most important, most interesting, and most learned production was his Historical Landmarks and Other Evidences of Freemasonry Explained. No work with such an amount of facts in reference to the Masonic system had ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading. But it would be no brief task to enumerate merely the titles of the many works which he produced for the instruction of the Craft.

A few of them must suffice. Those are the letters which we have in his Institute of Freemasonry, containing, in a fictitious form, many of the usages of the last centuries, with anecdotes of the principal Masons of that period; The Golden Remains of the Early Masonic Writers, and other works of which contains an interesting introduction by the editor; The Book of the Lodge, a useful manual, intended as a guide to the ceremonies of the Order; The Symbol of Glory, intended to show the object and end of Freemasonry; A Mirror for the Johannean Masons, in which he discusses the question of the dedication of Lodges to the two Saints John; The Origin and Insignia of the Royal Arch Degree, a title which explains itself; A Dictionary of Symbolic Masonry, by no means the best of his works. Almost his last contribution to Masonry was his Institutes of Masonic Jurisprudence, a book in which he expressed views of law that did not meet with the universal concurrence of his English readers.

Besides these elaborate works, Dr. Oliver was a constant contributor to the early volumes of the London Freemasons' Quarterly Review, and published a valuable article, "On the Gothic Constitutions," in the American Quarterly Review of Freemasonry.

The great error of Dr. Oliver, as a Masonic teacher, was a too easy credulity or a too great warmth of imagination, which led him to accept without hesitation the crude theories of previous writers, and to recognize documents and legends as unquestionably authentic whose truthfulness subsequent researches have led most Masonic scholars to doubt or deny. His statements, therefore, as to the origin or the history of the Order, have to be received with many grains of allowance. Yet it must be acknowledged that no writer in the English language has ever done so much to elucidate the scientific character of Freemasonry.

Dr. Oliver was in fact the founder of what may be called the literary school of Masonry. Bringing to the study of the Institution an amount of archeological learning but seldom surpassed, an inquisitive fund of miscellaneous reading, and all the laborious researches of a genuine scholar, he gave to Freemasonry a literary and philosophic character which has induced many succeeding scholars to devote themselves to its studies which he had made so attractive. While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the Father of Anglo-Saxon Masonic Literature.

In reference to the personal character of Dr. Oliver, a contemporary journalist (Stanford Mercury) has said that he was of a kind and genial disposition, charitable in the highest sense of the word, courteous, affable, self-denying and beneficent; humble, unsuasioning, and unaffected; ever ready to oblige, easy of approach, and amiable, yet firm in the right.

Dr. Oliver's theory of the system of Freemasonry may be briefly stated in these words: He believed that the Order of Hiram was established in the earliest periods of recorded history. It was taught by Seth to his descendants, and practised by them under the name of Primitive or Pure Freemasonry. It passed over to Noah, and at the death of Noah, it divided into two parts — one called the Holy Masons, and the other the Craft Masons. The latter were divided into two divisions — one of Spurious and the other of the Secret Sovereign.
The first mention of On in the Bible is in the history of Joseph, to whom Pharaoh gave "to wife Asenath, the daughter of Poti-pherah, priest of On." The city of On was in Lower Egypt, between the Nile and the Red Sea, and "adorned," says Philo, "by a gorgeous temple of the sun, in which a numerous priesthood officiated."

The investigations of modern Egyptologists have shown that this is an error. On was the name of a city where the sun-god was worshiped, but not the name of that god. Champollion, in his *Dictionnaire Egyptien*, gives the phonetic characters with the figurative symbols of a serpent and disk, and a seated figure, as the name of the sun-god. Now, of these two characters, the upper one has the power of R, and the lower of A, and hence the name of the god is Ra. And this is the concurrent testimony of Bunsen, Lepsius, Gadd, and all recent authorities.

On and "Veche" were really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god, and had so incorporated it with their system. With better light than theirs, we can no longer accept their definition; yet the translation "sun" as a symbol of the Egyptian god. I know not who has power to reject it; and if scholars preserve, outside of the symbolism, the true interpretation, no harm will be done. It is not the only significant word in Masonry work, but it is not the one to be retained as a symbol of the Egyptian god. Shown to be incorrect, and sometimes even absurd. Higgins (Col. Druids, 171) quotes an Irish commentator as showing that the name Ain or On was the name of a trident of gods in the Irish language. "All etymologists," Higgins continues, "have supposed the word On to mean the sun; but how the name arose has not before been explained."

In another work (Anacalypses, vol. i., p. 109), Higgins makes the following important remarks on the various deities given the word ON; but they are all unsatisfactory. It is written in the Old Testament in two ways, ON, aum, and ON, aum. It is usually rendered in English by the word On. This word is supposed to mean the sun, and the Greeks translated it by the word Όν, or Sol. But I think it only stood for the sun, as the emblem of the procreative power of nature. Bryan says (Anc. Mythol., 1, 19), when speaking of this word: "On, Eon or Aon, was another title of the sun among the Amonians. The Seventy, when the word occurs in the Scriptures, interpret it the sun, and call the city of On, Heliopolis; and the Copio Pentateuch renders the city of On by the city of the sun." Plato, in his *Timaeus*, says: "Tell me of the god, and I will speak of the beginning." And although Plato may have been here thinking of the Greek word ON, which means Being, it is not improbable that he may have referred to the god worshiped at On, or Heliopolis, as it was that the Greeks derived so much of their learning from. It would be vain to attempt to make an analogy between the Hindu sacred word AUM and the Egyp-
the Provincial Grand Lodge became dormant and remained so until 1845, when Masonic enthusiasm once more gained the ascendency. An urgent appeal was sent out and a Third Provincial Grand Lodge organized in Hamilton with Bro. Sir Allan MacNab Provincial Grand Master of “Ancient and Accepted,” appointed by the Earl of Zetland. This body continued work until 1858.

In 1853 a number of the lodges holding Irish Warrants organized a Grand Lodge, but it was not very successful. They then endeavored to secure the cooperation of the Provincial Grand Lodge in forming a Grand Lodge for Canada, but the Provincial Grand Body declined. But Home Rule and a self-governing body for Canada was the idea uppermost and would not down, and finally, on October 10, 1855, a convention of all the lodges in the two Provinces was called at Hamilton and the Grand Lodge of Canada was formed. Forty-one lodges were represented, twenty-eight in Canada West (Ontario), thirty-three in Canada East (Quebec), and M. W. Bro. William Mercer Wilson was elected Grand Master.

In September, 1857, the Provincial Grand Lodge under England met and resolved itself into an independent Grand Lodge, under the name of “Ancient Grand Lodge of Canada,” but the next year in July, 1858, they united with the Grand Lodge of Canada. In October, 1869, the majority of the lodges in the Province of Quebec held a convention and decided to form a Grand Lodge for that Province. The Grand Lodge of Canada strenuously opposed this new body, and an edict of suspension covering all the lodges and Brethren taking part was issued. The Grand Lodge of Quebec, however, becoming duly recognized by all the leading Grand Lodges of the world, the Grand Lodge of Canada, in 1874, likewise decided to do the same and withdraw from the Province, all the lodges of her obedience joining the Quebec Grand Body. In 1875 a schism occurred and a number of Brethren organized a “Grand Lodge of Ontario.” This breach was finally healed and the Brethren and lodges became of allegiance to the Grand Lodge of Canada in 1895.

In 1853 the words “in the Province of Ontario” were added to the title of the “Grand Lodge of Canada.”

Onyx, Siwun. The second stone in the fourth row of the high priest’s breastplate. It is of a bluish-black color, and represented the tribe of Joseph.

Opening of the Lodge. The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the despatch of the ordinary business of any association, has always been recognized. Decorum and the dignity of the meeting are supposed to be observed in regular assemblies called only for a temporary purpose, that a presiding officer shall, with some formality, be inducted into the chair, and he then, to use the ordinary phrase, “open” the meeting with the announcement, in an address to the audience, explanatory of the objects that have called them together.

If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseemly abruptness in proceeding to business, it may well be supposed that religious societies have been more observant of the custom, and that, as their pursuits are more elevated, the ceremonies of their preparation for the object of their meeting should be still more impressive.

In the Ancient Mysteriæ (those sacred rites which have furnished so many models for Masonic symbolism) the opening ceremonies were of the most solemn character. The sacred herald commenced the ceremonies of opening the greater initiations by the solemn formula of “Depart hence, ye profane!” to which was added a proclamation which forbade the use of any language which might be deemed of unfavorable augury to the approaching rites.

In like manner a Lodge of Masons is opened with the employment of certain ceremonies in which, that attention may be given to their symbolic as well as practical importance, every member present is expected to take a part.

These ceremonies, which slightly differ in each of the degrees—but differ so slightly as not to affect their general character—may be considered, in reference to the several purposes which they are designed to effect, to be divided into eight successive steps or parts.

1. The Master having signified his intention to proceed to the labors of the Lodge, every brother is expected to assume his necessary Masonic clothing and, if an officer, the insignia of his office, and silently and decorously to repair to his appropriate station.

2. The next step in the ceremony is with the usual precautions, to ascertain the right of each one to be present. It is scarcely necessary to say that, in the performance of this duty, the officers who are charged with it should allow no one to remain who is not either well known to themselves or properly vouched for by some discreet and experienced brother.

3. Attention is next directed to the external avenues of the Lodge, and the officers within and without who are entrusted with the performance of this important duty, are expected to execute it with care and fidelity.

4. By a wise provision, it is no sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will be respectively called upon to perform.

5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and, mindful of the peaceful character of his present permission, he strictly forbids all immoral or unmasonic conduct whereby the harmony of the Lodge may be impeded, under no less a penalty than the by-laws may impose, or a majority of the brethren present may see fit to inflict. Nor, after this, is any member permitted to leave the Lodge during Lodge hours
operative art and a speculative science. The operative art is that which was practised by the Stone-Masons of the Middle Ages. The speculative science is that which is practised by the Freemasons of the present day. The technicalities and usages of the former have been incorporated into and modified by the latter. Hence, Freemasonry is sometimes defined as a speculative science founded on an operative art.

Operative Masonry. Freemasonry, in its character as an operative art, is familiar to everyone. As such, it is engaged in the application of the rules and principles of architecture to the construction of edifices for private and public use, houses for the dwelling-place of men, and temples for the worship of the Deity. It abounds, like every other art, in the use of technical terms, and employs, in practise, an abundance of implements and materials which are peculiar to itself.

This operative art has been the foundation on which has been built the speculative science of Freemasonry. (See Speculative Masonry.)

Operative Masons. Workers in stone, who construct material edifices, in contradistinction to Speculative Masons, who construct only spiritual edifices.

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

Option. When a Masonic obligation leaves to the person who assumes it the option to perform or omit any part of it, it is not to be supposed that such option is to be only an arbitrary will or unreasonable choice. On the contrary, in exercising it, he must be governed and restrained by the principles of right and duty, and be controlled by the circumstances which surround the case, so that this option, which at first would seem to be a favor, really involves a great and responsible duty, that of exercising a just judgment in the premises.

That which at one time would be proper to perform, at another time and in different circumstances it would be equally proper to omit.

Oral Instruction. Much of the instruction which is communicated in Freemasonry, and, indeed, all that is esoteric, is given orally; and there is a law of the Institution that forbids such instruction to be written. There is in this usage and regulation a striking analogy to what prevailed on the same subject in all the secret institutions of antiquity.

In all the ancient mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent; and hence the secret knowledge taught in the initiations was preserved in symbols, the true meaning of which was closely concealed from the profane.

The Druids had a similar regulation; and Cæsar informs us that, although they made use of the letters of the Greek alphabet to record their ordinary or public transactions, yet it was not considered lawful to entrust their
sacred verses to writing, but these were always committed to memory by their disciples. The secret doctrine of the Kabbala, or the mystical philosophy of the Hebrews, was also communicated in an oral form, and could be revealed only through the medium of allegory and similitude. The Kabbalistic knowledge, transmitted orally, was, says Maurice (Ind. Antiq., iv., 548), "transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both David and Solomon were deeply conversant in its most hidden mysteries. Nobody, however, had ventured to commit anything of this kind to paper."

The Christian church also, in the age immediately succeeding the apostolic, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding Pagans should be made acquainted with what they could neither understand nor appreciate. St. Basil (De Spiritu Sanclo), treating of this subject in the fourth century, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed down to us without writing, lest the vulgar, too familiar with our dogmas, should lose a due respect for them."

A custom so ancient as this, of keeping the language of the Fraternity, and one so invariably observed by the Masonic Fraternity, it may very naturally be presumed, must have been originally established with the wisest intentions; and, as the usage was adopted by many other institutions whose organization was in many respects similar to the Fratric; and if it may also be supposed that it was connected, in some way, with the character of an esoteric instruction.

Two reasons, it seems to me, may be assigned for the adoption of the usage among Freemasons. In the first place, by confining our secret doctrines and landmarks to the care of tradition, all danger of controversies and schisms among Masons and in Lodges is effectually avoided. Of these traditions, the Grand Lodge in each jurisdiction is the interpreter, and to its authoritative interpretation every Mason and every Lodge in the jurisdiction is bound to submit. There is no book, to which every brother may refer, whose language each one may interpret according to his own views, and whose expressions—sometimes, perhaps, equivocal and sometimes obscure—might afford ample sources of wordy contest and verbal criticism. The doctrines themselves, as well as their interpretation, are contained in the memheiries of the Great Masters, as the lawful representatives of the Fraternity, are alone competent to decide whether the tradition has been correctly preserved, and what is its true interpretation. And hence it is that there is no institution in which there have been so few and such unimportant controversies with respect to essentials and fundamental doctrines.

In illustration of this argument, Dr. Oliver, while speaking of what he calls the antediluvian system of Freemasonry—a part of which must necessarily have been traditional, and transmitted from father to son, and a part entrusted to symbols—makes the following observations:

"Such of the legends as were communicated orally would be entitled to the greatest degree of credence, while those that were committed to the custody of symbols, which, it is alterable, many of the collateral legends would be, were in great danger of perversion, because the truth could only be ascertained by those persons who were intrusted with the secret of their interpretation. And if the symbols were of doubtful character, and carried a double meaning, as many of the Egyptian hieroglyphics of a subsequent age actually did, the legends which they embodied might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands."

Maimonides (More Novochim, c. lxxi.) assigns a similar reason for the unwritten preservation of the Oral Law. "This," he says, "was the perfection of wisdom in our law, that by this means the evils were avoided into which it fell in succeeding times, namely, the variety and perplexity of sentiments and opinions, and the doubts which so commonly arise from written doctrines contained in books, besides the errors which are easily committed by writers and copyists, whence, after- wards, spring up controversies, schisms, and confusion of parties."

A second reason that may be assigned for the unwritten ritual of Masonry is, that by compelling the craftsman who desires to make rapid progress in his art, he is no sooner initiated into the mysteries than he is at all times exposed. As, that, as a general rule, those skilful brethren who are technically called "bright Masons," are better acquainted with the esoteric and unwritten portion of the lectures, which they were compelled to acquire under a competent instructor, and by oral information, than with that which is published in the Monitors, and, therefore, always at hand to be read.

Cesar (Bell. Gall., vi., 14) thought that this was the cause of the custom among the Druids, for, after mentioning that they did not suffer the doctrines to be committed to writing, he adds: "They seem to me to have adopted this method for two reasons: that their mysteries might be hidden from the common people, and to exercise the memory of their disciples, which would be neglected if they had the books on which they might rely; as, we find, is often the case."

A third reason for this unwritten doctrine of Masonry, and one, perhaps, most familiar to the Craft, is also alluded to by Cesar in the case of the Druids, "because they did not
wish their doctrines to be divulged to the common people." Maimonides, in the conclusion of the passage which we have already quoted, makes a similar remark with respect to the oral law of the Jews. "But it," says he, "so much care was exercised that the oral instruction of the people might be open to all persons, lest, perchance, it should become corrupted and depraved, how much more caution was required that the secret interpretations of that law should not be divulged to every person, and pearls be thrown to swine." Therefore, he adds, "they were intrusted to certain private persons, and by them were transmitted to other educated men of excellent and extraordinary gifts." And for this regulation he quotes the Rabbis, who say that the secrets of the law are not delivered to any person except a man of prudence and wisdom.

It is, then, for these excellent reasons—to avoid idle controversies and endless disputes; to preserve the secrets of our Order from divulgence, and to diminish the difficulties by which they are to be obtained, to diminish the probability of their being forgotten, and, finally, to secure them from the unhallowed gaze of the profane—that the oral instruction of Masonry was first instituted, and still continues to be religiously observed. Its secret doctrines are the precious jewels of the Order, and the memories of Masons are the well-guarded caskets in which those jewels are to be preserved with unsullied purity. And hence it is known by a secret sign. "Moreover," he adds, "that the attentive ear receives the sound from the instructive tongue, and the secrets of Freemasonry are safely lodged in the repository of faithful breasts."

Oral Law. The Oral Law is the name given by the Jews to the interpretation of the written code, which is said to have been delivered to Moses at the same time, accompanied by the Divine command: "Thou shalt not divulge the words which I have said to thee out of my mouth." The Oral Law was, therefore, never entrusted to books; but, being preserved in the memories of the judges, prophets, priests, and other wise men, was handed down, from one to the other, through a long succession of ages.

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

When Moses had descended from Mount Sinai, and had spoken to the people, he retired to his tent. Here he was visited by Aaron, who spoke to him and recited the law and its explanation, as he had received it from God. Aaron then rose and seated himself on the right hand of Moses. Eliasar and Ithamar, the sons of Aaron, now entered the tent, and Moses repeated to them all that he had communicted to their father; after which they seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them, in the same manner as he had taught Aaron and his sons. Afterward, all of this a book and law book was opened to all persons, lest, perchance, it should become corrupted and depraved, how much more caution was required that the secret interpretations of that law should not be divulged to every person, and pearls be thrown to swine. Therefore, he adds, "they were intrusted to certain private persons, and by them were transmitted to other educated men of excellent and extraordinary gifts." And for this regulation he quotes the Rabbis, who say that the secrets of the law are not delivered to any person except a man of prudence and wisdom.

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ORDER

Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members; and if it does not constitute a religion in itself, it is at least religion's handmaid.

The ecclesiastical writers define an Order to be a congregation or society of religious persons, governed by particular rules, living under the same superior, in the same manner, and wearing the same habit; a definition equally applicable to the society of Freemasons. These ecclesiastical Orders are divided into three classes: 1. Monastic, such as the Benedictines and the Augustinians. 2. The Mendicant, as the Dominicans and the Franciscans. 3. The Military, as the Hospitallers, the Templars, and the Teutonic Knights. Only the first and the third have any connection with Freemasonry; the first because it was by them that architecture was fostered, and the Masonic guild patronised in the Middle Ages; and the third because it was in the bosom of Freemasonry that the Templars found a refuge after the dissolution of their Order.

Order Book. The book to which all appeals were made, in the Order of Strict Observance, as to matters of history, usage, or ritual. It was invariably bound in red.

Order Name. The name or designation assumed by the Illuminati, the members of the Rite of Strict Observance, and of the Royal Order of Scotland, was called the Order Name, or the Characteristic Name. (See Eques.)

The Illuminati selected classical names, of which the following are specimens:

Weishaupt was Spartacus.
Knigge " Philo.
Bode " Amelius.
Nicola " Lucian.
Westeuerroeder " Pythagoras.
Constaow " Diomedes.
Zwack " Cato.
Count Savioi " Brutus.
Busche " Bayard.
Baladin " Ector.

The members of the Strict Observance formed their Order Names in a different way. Following the custom of the combatants in the old tournaments, each called himself an eques, or knight of some particular object; as, Knight of the Sword, Knight of the Star, etc. Where one belonged both to this Rite and to that of Illuminism, his Order Name in each was different. Thus Bode, as an Illuminatus, was, we have seen, called "Amelius," but as a Strict Observant, he was known as "Eques à lilio convallium," or Knight of the Lily-of-the-Valleys. The following examples may suffice. A full list will be found in Thor's Acta Latomorum.

Hund was Eques ab ensa = Knight of the Sword.
Jaccobi was Eques à stella = Knight of the Star.
Count Bruhl was Eques à gladio semipiti = Knight of the Double-edged Sword.
Bode was Eques à lilio convallium = Knight of the Lily-of-the-Valleys.

Beyerle was Eques à fascis = Knight of the Girdle.
Berend was Eques à septem stellis = Knight of the Seven Stars.
Docquer was Eques à plagula = Knight of the Curtain.
Lavater was Eques ab Aesculapio = Knight of Aesculapius.
Seckendorf was Eques à capricorno = Knight of Capricorn.
Prince Charles Edward was Eques à sole aureo = Knight of the Golden Sun.
Zinnendorf was Eques à lapide negro = Knight of the Black Stone.

ORDER

Order of Business. In every Masonic body, the by-laws should prescribe an "Order of Business," and in proportion as that order is rigorously observed will be the harmony and celerity with which the business of the Lodge will be despatched.

In Lodges whose by-laws have prescribed no settled order, the arrangement of business is left to the discretion of the presiding officer, who, however, must be governed, to some extent, by certain general rules founded on the principles of parliamentary law, or on the suggestions of common sense.

The order of business may, for convenience of reference, be placed in the following tabular form:

1. Opening of the Lodge.
2. Reading and confirmation of the minutes.
3. Reports on petitions.
5. Reports of special committees.
6. Reports of standing committees.
7. Consideration of motions made at a former meeting, if called up by a member.
10. Reading of the minutes for information and correction.
11. Closing of the Lodge.

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

Order, Rules of. Every permanent deliberative body adopts a code of rules of order to suit itself; but there are certain rules derived from what may be called the common law of Parliament, the wisdom of which having been proven by long experience, that have been deemed of force at all times and places, and are, with a few necessary exceptions, as applicable to Lodges as to other societies.

The rules of order, sanctioned by uninterrupted usage and approved by all authorities, may be enumerated under the following distinct heads, as applied to a Masonic body:

1. Two independent original propositions cannot be presented at the same time to the meeting.
2. A subsidiary motion cannot be offered out of its rank of precedence.
3. When a brother intends to speak, he is required to stand up in his place, and to address himself always to the presiding officer.
4. When two or more brethren rise nearly at the same time, the presiding officer will
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a people of grand ideas, and of confirmed religious convictions." It was massive, and without the airy proportions of the Greek orders. It was, too, eminently symbolic, and among its ornaments the lotus leaf and plant predominated as a symbol of regeneration. Among the peculiar forms of the Egyptian architecture were the fluted column, which suggested the Ionic order to the Greeks, and the basket capital adorned with the lotus, which afterward became the Corinthian. To the Masonic student, the Egyptian style of architecture becomes interesting, because it was undoubtedly followed by King Solomon in his construction of the Temple. The great similarity between the pillars of the porch and the columns in front of Egyptian temples is very apparent. Our translators have, however, unfortunately substituted the lily for the lotus in their version.

Orders of Knighthood. An order of knighthood is a confraternity of knights bound by the same rules. Of these there are many in every kingdom of Europe, bestowed by sovereigns on their subjects as marks of honor and rewards of merit. Such, for instance, are in England the Knights of the Garter; in Scotland the Order of St. Andrew; and in Ireland the Knights of St. Patrick. But the only Orders of Knighthood that have had any historical relation to Masonry, except the Order of Charles XII. in Sweden, are the three great religious and military orders which were established in the Middle Ages. These are the Knights Templar, the Knights Hospitallers or Knights of Malta, and the Teutonic Knights, each of which may be seen under its respective title. Of these three, the Masons can really claim a connection only with the Templars. They alone had a secret initiation, and with them there is at least traditional evidence of a fusion. The Knights of Malta and the Teutonic Knights have always held themselves aloof from the Masonic Order. Their ceremonies of initiation, their reception was open and public; and the former Order, indeed, during the latter part of the eighteenth century, became the willing instruments of the Church in the persecution of the Masons. They were at that time in the island of Malta. There is, indeed, a Masonic degree called Knight of Malta, but the existing remnant of the historical order has always repudiated it. With the Teutonic Knights, the Freemasons have no other connection than this, that in some of the high degrees their peculiar cross has been adopted. An attempt has been made, but without reason, to identify the Teutonic Knights with the Prussian Knights, or Nosicles.

Orders of the Day. In parliamentary law, propositions which are appointed for consideration at a particular hour and day are called the orders of the day. When the day arrives for their discussion, they take precedence of all other matters, unless passed over by mutual consent or postponed for another day. The same rules in reference to these orders prevail in Masonic as in other assem-
The parliamentary law is here applicable without modification to Masonic bodies.

**Ordinario.** The Old Constitutions known as the Halliwell or Regius MS. (fourteenth century) speak of an ordinacio in the sense of a law. "Ab ordinacio artis geometrica." (L. 471.) It is borrowed from the Roman law, where ordinatio signified an imperial edict. In the Middle Ages, this word was used in the sense of a statute, or the decision of a judge.

**Ordination.** At the close of the reception of a neophyte into the order of Elected Cohens, the Master, while communicating to him the mysterious words, touched him with the thumb, index, and middle fingers (the other two being closed) on the forehead, heart, and side of the head, thus making the figure of a triangle. This ceremony was called the ordinatio.

**Ordo ab Chao.** Order out of Chaos. A motto of the Thirty-third Degree, and having the same allusion as luce et tenebris, which see. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and it is first met with in the Patent of Council (Exempt) No. 1, 1762. When De Grasse afterward carried the Rite over to France and established a Supreme Council there, he changed the motto, and, according to Lemming, Ordo ab hoc was used by him and his Council in all the documents issued of a statute, it was simply a blunder.

**Oregon.** The first Lodges instituted in Oregon were under Warrants from the Grand Lodge of California, in the year 1849. On August 16, 1851, a convention of three Lodges was held in Oregon City, and the Grand Lodge of Oregon was then organized, Berryman Jennings being elected Grand Master. The Grand Chapter was organized at Salem, September 18, 1860.

**Organist, Grand.** An officer in the Grand Lodge of England, Scotland, and Ireland whose duty it is to superintend the musical exercises on private and public occasions. He must be a Master Mason, and is required to attend the Quarterly and other communications of the Grand Lodge. His jewel is an antique lyre. Grand Lodges in this country do not recognize such an officer. But an organist has been recently employed since the introduction of musical services into Lodge ceremonies by some Lodges.

**Organisation of the Grand Lodges.** See **Grand Lodge**.

**Orient.** The East. The place where a Lodge is situated is sometimes called its "Country" but more often its "East," and the "Grand Orient." The seat of a Grand Lodge has also sometimes been called its "Grand Orient"; but here "Grand East" would, perhaps, be better. The term "Grand Orient" has been used to designate certain of the Supreme Bodies of ecclesiastical law throughout the world, and also in South America; as, the Grand Orient of France, the Grand Orient of Portugal, the Grand Orient of Brazil, the Grand Orient of New Grenada, etc. The title always has reference to the East as the place of honor in Masonry. (See East, Grand.)

**Orient, Grand.** See Grand Lodge.

**Orient, Grand Commander of the.** (Grand Commandeur d'Orient.) The Forty-third Degree of the Rite of Mizraim.

**Orient, Interior.** A name sometimes used in Germany to designate a Grand Chapter or superintending body of the higher degrees.

**Orient, France, Grand.** See France.

**Orient, Order of the.** (Ordre d'Orient.) An Order founded, says Thury (Act. Lat., i, 330), at Paris, in 1806, on the system of the Templars, to whom it traced its origin.

**Oriental Chair of Solomon.** The seat of the Master in a Symbolic Lodge, and so called because the Master is supposed symbolically to fill the place over the Craft once occupied by King Solomon. For the same reason, the seat of the Grand Master in the Grand Lodge receives the same appellation. In England it is called the throne.

**Oriental Philosophy.** A peculiar system of doctrines concerning the Divine Nature which is said to have originated in Persia, its founder being Zoroaster, where it passed through Syria, Asia Minor, and Egypt, and was finally introduced among the Greeks, whose philosophical systems it at times modified. Pliny calls it "a magical philosophy," and says that Democritus, having traveled both for purposes of learning it, and returning home, taught it in his mysteries. It gave birth to the sect of Gnostics, and most of it being adopted by the school of Alexandria, it was taught by Philo, Jamblichus, and other disciples of that school. Its essential feature was the theory of emanations (which see). And the Oriental Philosophy permeates, sometimes to a very palpable extent, Ineffable, Philosophic, and Hermetic Masonry, being mixed up and intertwined with the Jewish and Kabalistic Philosophy. A knowledge of the Oriental Philosophy is therefore essential to the proper understanding of these high degrees.

**Oriental Rite.** The title first assumed by the Rite of Memphis.

**Orientation.** The orientation of a Lodge is its situation due east and west. The word is derived from the technical language of architecture, where it is applied, in the expression "orientation of churches," to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built on an east and west direction, the explanation of the usage, contained in the old lectures of the last century, that it was "because all chapels and churches are, or ought to be so," has become obsolete, and is "East," and the "Grand Orient." Yet there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture very generally observed by builders, in accordance with the ecclesiastical law from the earliest days of the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attrib-
uted to St. Clement, are yet of great antiquity, we find the express direction, "sit sedes orbis oblonga or orientem versus"—let the church be of an oblong form, directed to the east—a direction which would be strictly applicable in the building of a Lodge room. St. Charles Borromeo, in his *Institutiones Fabricae Ecclesiasticæ*, is still more precise, and directs that the major axis of the church shall look directly to the east, "in orientem versus recta spectat," and that it shall be not "ad solstitium sed ad equinoctium orientem"—not to the solstitial east, which varies by the declination of the sun rising, but to the equinoctial east, where the sun rises at the equinoxes, that is to say, *due east*. But, as Bingham (*Antiq.*, b. viii., c. iii.) admits, although the usage was very general to erect churches toward the east, yet "it admitted of exceptions, as necessity or expediency"; and the same exception prevails in the construction of Lodges, which, although always erected due east and west, where circumstances will permit, are sometimes from necessity built in a different direction. But it may be generally said that the position of the Lodge with reference to the points of the compass, it is always considered internally that the Master's seat is in the east, and therefore that the Lodge is "situated due east and west." As to the original interpretation of the usage, there is no doubt that the Masonic was derived from the ecclesiastical, that is, that Lodges were at first built east and west because churches were; nor can we help believing the post church, borrowed and Christianized its symbol from the Pagan reverence for the place of sunrise. The admitted reverence in Masonry for the east as the place of light, gives to the usage the modern Masonic interpretation of the symbol of orientation.

**Oriflammes.** The ancient banner which originally belonged to the Abbey of St. Denis, and was borne by the Counts of Vexin, patrons of that church, but which, after the country of Vexin fell into the hands of the French crown, became the principal banner of the kingdom. It was charged with a saltire wavy Or, with rays issuing from the center crossways; Seccese into five points, each bearing a tassel of green silk.

**Original Points.** The old lectures of the last century, which are now obsolete, contained the following instruction: "There are in Freemasonry twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in every subsequent one."

**Origin of Freemasonry.** The origin and source whence first sprang the institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources: 1. To the Patriarchal religion. 2. To the Ancient Pagan Mysteries. 3. To the Temple of King Solomon. 4. To the Crusaders. 5. To the Knights Templar. 6. To the Roman College of Artificers. 7. To the Christians of the Middle Ages. 8. To the Rosicrucians of the sixteenth century. 9. To Oliver Cromwell, for the advancement of his political schemes. 10. To the Pretender. 11. To the Stuart. 12. To Dr. Desaguliers and his associates in the year 1717. Each of these twelve theories has been from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by their advocates. A few of them, however, have long since been abandoned, but the others still attract attention and find defenders. Dr. Mackey basely the situation of the subject in his book *History of Freemasonry*, to which the reader is referred.*

**Orleans, Duke of.** Louis Philippe Joseph, Duke of Orleans, better known in history by his revolutionary name of Egalité, was the fifth Grand Master of the Masonic Order in France. As Duke of Chartres, the title which he held during the life of his father, he was elected Grand Master in the year 1771, upon the death of Jean de Clarion, the prime minister of the Duke of Luxembourg his substitute, he did not attend a meeting of the Grand Lodge until 1777, but had in the meantime paid much attention to the interests of Masonry, visiting many of the Lodges, and laying the foundations of a Masonic Hall at Bordeaux.

His abandonment of his family and his adherence to the Jacobins during the revolution, when he repudiated his hereditary title of Duke of Orleans and assumed the republican one of Egalité, forms a part of the history of the time. In the year 1791, he wrote a letter to Milstein, the editor, over the signature of "Citoyen Egalité," which was published in the *Journal de Paris*, and which contains the following passages: "This is my Masonic history. At one time, when certainly no one could have foreseen our revolution, I was in favor of Freemasonry, which presented to me a sort of image of equality, as I was in favor of the parliament, which presented a sort of image of liberty. I have now quite lost my faith in the reality. In the month of December last, the secretary of the Grand Orient having addressed himself to the person who discharged the functions, near me, of secre-
History of the Grand Master, to obtain my opinion on a question relating to the affairs of that society, I replied to him on the 5th of January as follows: 'As I do not know how the Grand Orient is composed, and as, besides, I think that there should be no mystery or secret assembly by that name, I am writing to inform you of the commencement of its establishment, I desire no longer to mingle in the affairs of the Grand Orient, nor in the meetings of the Freemasons.'

In consequence of the publication of this letter, the Grand Orient on May 13, 1783, declared the Grand Mastership vacant, thus virtually deposing their recreant chief. He soon reaped the reward of his treachery and political debasement. On the 6th of November in the same year he suffered death on the guillotine.

Ormus or Ormestus. See Rose Croix of Gold, Brethren of.

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

Ornaments of a Lodge. The lectures describe the ornaments of a Lodge as consisting of the Masonic Pavement, the Indented Tassel, and the Blazing Supervisor. They are called ornaments because they are the decorations with which a properly furnished Lodge is adorned. See these respective words.

Ornan the Jebusite. He was an inhabitant of Jerusalem, at the time that city was called Jebus, from the son of Canaan, whose descendants peopled it. He was the owner of the threshing-floor situated on Mount Moriah, in the same spot on which the Temple was afterward built. This threshing-floor David bought to erect on it an altar to God. (1 Chron. xxvii. 18-25.) On the same spot Solomon afterward built the Temple. Hence, in Masonic language, the Temple of Solomon is sometimes spoken of as the threshing-floor of Ornan the Jebusite.

Orphan. The obligation that Masons should care for the children of their deceased brethren has been well observed in the Institution by many Grand Lodges, independent associations of Masons, and of asylums for the support and education of Masonic orphans. Among these, perhaps one of the most noteworthy, is the orphan asylum founded at Stockholm, in 1753, by the contributions of the Swedish Masons, which, by subsequent bequests and endowments, has become one of the richest private institutions of the kind in the world.

Orpheus. There are no less than four persons to whom the ancients gave the name of Orpheus, but of these only one is worthy of notice as the inventor of the mysteries, or, at least, as the introducer of them into Greece. The genuine Orpheus is said to have been a Thracian, and a disciple of Linus, who flourished when the kingdom of the Athenians was dissolves. From him the Thracian or Orphic mysteries derived their name, because he first introduced the sacred rites of initiation and mystical doctrines into Greece. He was, according to fabulous tradition, torn to pieces by Ciconian women, and after his death he was defied by the Greeks. The story, that by the power of his harmony he drew wild beasts and trees to him, was literally interpreted, that by his sacred doctrines he tamed men of rustic and savage disposition. An abundance of fables has clustered around the name of Orpheus; but it is at least generally admitted by the learned, that he was the founder of the system of initiation into the sacred mysteries as practised in Greece. The Grecian theology, says Thomas Taylor—himself the most Grecian of all moderns—originated from Orpheus, and was promulgated by him, by Pythagoras, and by Plato; by the first, mystically and symbolically; by the second, enigmatically and through images; and by the last, scientifically. The mysticism of Orpheus should certainly have given him as high a place in the esteem of the founders of the present system of Speculative Masonry as has been bestowed upon Pythagoras. But it is strange that, while they delighted to call Pythagoras an "ancient friend and brother," they have been utterly silent as to Orpheus.

Orphic Mysteries. These rites were practised in Greece, and were a modification of the mysteries of Bacchus or Dionysus, and they were so called because their institution was falsely attributed to Orpheus. They were, however, established at a much later period than his era. Indeed, M. Fereet, who investigated this subject with much learning in the Memoires de l'Academie des Inscriptions (tom. xxi.), regards the Orphics as a degenerate branch of the school of Pythagoras, formed, after the destruction of that school, by some of its disciples, who, seeking to establish a religious association, devoted themselves to the worship of Bacchus, with which they mingled certain Egyptian practices, and out of this mixture made up a species of life which they called the Orphic life, and the origin of which, to secure greater consideration, was attributed to Orpheus, publishing under his name many apocryphal works.

The Orphic rites differed from the other Pagan rites, in not being connected with the priesthood, but in being practised by a fraternity who did not possess the sacerdotal functions. The initiated commemorated in their ceremonies, which were performed at night, the murder of Bacchus by the Titans, and his final restoration to the supreme government of the universe, under the name of Phanes.

Demosthenes, while reproaching the Echimenes for having engaged with his mother in these mysteries, gives us some notion of their nature.

In the day, the initiates were crowned with fern and poplar, and carried serpents in their hands, or twined them around their heads, crying with a loud voice, enos, sabos, and danced to the sound of the mystic words, hyps, aites, aites, hyps. At night the mystes was bathed in the lustral water, and having
been rubbed over with clay and bran, he was
clothed in the skin of a fawn, and having risen
from the bath, he exclaimed, "I have de-
parted from evil and have found the good."

The Orphic poets made Bacchus identical
with Osiris, and celebrated the mutilation and
palingenesis of that deity as a symbol teaching
the resurrection to eternal life, so that their
design was similar to that of the other Pagan
mysteries.

The Orphic initiation, because it was not
sacerdotal in its character, was not so cele-
brated among the ancients as the other mys-
teries. Plato, even, calls its disciples charac-
tana. It nevertheless existed until the first
ages of the Christian religion, being at that
time adopted by the philosophers as a means
of opposing the progress of the new revelation.
It fell, however, at last, with the other rites of
Paganism, a victim to the rapid and trium-
phant progress of the Greeted.

Osiris. He was the chief god of the old
Egyptian mythology, the husband of Isis, and
the father of Horus. Jablonski says that
Osiris represented the sun only, but Plutarch,
whose opportunity of knowing was better,
asserts that, while generally considered as a
symbol of the solar orb, some of the Egyptian
philosophers regarded him as a god of death,
and called him Nihilus. But the truth is,
that Osiris represented the male, active or genera-
tive, powers of nature; while Isis represented
its female, passive or prolific, powers. Thus,
when Osiris was the sun, Isis was the earth, to
be vivified by his rays; when he was the Nile,
Isis was the land of Egypt, fertilized by his
overflow. Such is the mythological or mys-
tical sense in which Osiris was received.

Historically, he is said to have been a great
and powerful king who, having conquered the
world, leading a host of fauns or satyrs, and other fabulous beings in his train, actually an army of followers. He civilized the
whole earth, and taught mankind to fer-
tilize the soil and to perform the works of
agriculture. He is said to have been the God
who was subsequently expressed by the Greeks in their
travels of Dionysus, and the wanderings
of Heracles; and it is not improbable that the old
Masons had some dim perception of this story,
which they have incorporated, under the fig-
ure of Eulud, in their "Legend of the Craft."

Osiris, Mysteries of. The Osian mysteries
consisted in a scenic representation of the
murder of Osiris by Typhon, the subse-
quent recovery of his mutilated body by Isis,
and his deification, or restoration to immortal
life. Julius Firmicus, in his treatise On the
Fealty of the Pagan Religions, thus describes
the object of the Osian Mysteries: "But in
these funerals and lamentations which are
annually celebrated in honor of Osiris, the de-
fed receive as an auaceful ceremony.
They call the seeds of fruit, Osiris;
the earth, Isis; the natural heat, Typhon;
and because the fruits are ripened by the
natural heat and collected for the life of
man, and are separated from their natural
ties by winter approaches, this they consider is
the death of Osiris; but when the fruits, by the
genial fostering of the earth, begin again to
be generated by a new procreation, this is
the finding of Osiris." This explanation does
not essentially differ from that already given
in the article Aesculapius Mysteries. The sym-
bolism is indeed precisely the same—that of
a restoration or resurrection from death to life.
(See Egyptian Mysteries.)

Oseret. The name of the assassin at the
west gate in the legend of the Third Degree,
according to some of the high degrees. I have
vainly sought the true meaning or derivation
of this word, which is most probably an ana-
gram of a name. It was, I think, invented by
the Stuart Masons, and refers to some person
who was inimical to that party.

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

Ouriel. See Uriel.

Out of the Lodge. The charges of a Fre-
mason, compiled by Anderson from the An-
cient Records, contain the regulations for the
behavior of Masons out of the Lodge under
several heads; as, behavior after the Lodge is
over, when brethren meet without strangers;
in the presence of strangers, at home, and to-
ward a stranger brother. Oldrick gives the
same directions in the following words:
"A brother Freemason shall not only con-
duct himself in the Lodge, but also out of the
Lodge, as a brother towards his brethren; and
happy are they who are convinced that they
have in this respect ever obeyed the laws of
the Order."

Ovate Temples. The temple in the Druid-
cal mysteries was often of an oval form. As
the oblong temple was a representation of the
inhabited world, a semicircle is derived from the
form of the Lodge, so the oval temple was a rep-
resentation of the mundane egg, which was also
a symbol of the world. The symbolic idea in
both was the same.

Oversher. The title of three officers in a
Mark Lodge, who are distinguished as the
Master, Senior, and Junior Oversher. The
jewel of their office is a square. In Mark
Lodges attached to Chapters, the duties of
these officers are performed by the three
Grand Masters of the Veil.

Ox. The ox was the device on the banner
of the tribe of Ephraim. The ox on a scarlet
field is one of the Royal Arch banners, and is
borne by the Grand Master of the Third Veil.

Oyres de Ornellas, Frango. A Portu-
guese gentleman, who was arrested as a Free-
mason, at Lisbon, in 1776, was thrown into a
prison, where he remained fourteen months.
(See Aitoucourt.)

Osee. Sometimes Osee. The declaration
of the Scottish Rite is so spelled in many
French Cabarets. Hanoch, a Hebrew word
Deaumay (Tholter, p. 141) derives from the
Hebrew, Hoshesh, delivery, safety, or,
as he says, a savior. But see Hoshesh,
where another derivation is suggested.

Oziah. (Heb. 7:22; Latiy Porttudo dom-
int.) A priest again when the name of the
Senior Warden in the Fifth Degree of the
French Rite of Adoption.
P. The sixteenth letter of the English and Greek alphabets, and the seventeenth of the Hebrew, in which last-mentioned language its numerical value is 80, is formed thus P, signifying a mouth in the Phoenician. The sacred name of God associated with this letter is Hipheth or Redeemer.

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

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

Paganism. A general appellation for the religious worship of the whole human race except of that portion which has embraced Christianity, Judaism, or Mohammedanism. Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system. (See Dispensations of Religion.)

Paine, Thomas. A political writer of eminence during the Revolutionary War in America. He greatly injured his reputation by his attacks on the Christian religion. He was not a Mason, but wrote An Essay on the Origin of Freemasonry, with no other knowledge of the Institution than that derived from the writings of Smith and Dodd, and the very questionable authenticity of Prior's Masonry Dissected. He sought to trace Freemasonry to the Celtic Druids. For one so little acquainted with his subject, he has treated it with considerable ingenuity. Paine was born in England in 1737, and died in New York, in 1809.

Palestine, called also the Holy Land on account of the sacred character of the events that have occurred there, is situated on the coast of the Mediterranean, stretching from Lebanon south to the borders of Egypt, and from the thirty-fourth to the thirty-ninth degrees of latitude. It was conquered from the Canaanites by the Hebrews under Joshua 1450 years B.C. They divided it into twelve confederate states according to the tribes. Saul united it into one kingdom, and David enlarged its territories. In 755 B.C. it was divided into the two kingdoms of Israel and Judæa, the latter consisting of the tribes of Judah and Benjamin, and the former of the rest of the tribes. About 740 B.C., both kingdoms were subdued by the Persians and Babylonians, and after the captivity only the two tribes of Judah and Benjamin returned to rebuild the Temple. With Palestine, or the Holy Land, the mythical, if not the authentic, history of Freemasonry has been closely connected. There stood, at one time, the Temple of Solomon, to which some writers have traced the origin of the Masonic Order; there fought the Crusaders, among whom other writers have sought, with equal boldness, to find the cradle of the Fraternity; there certainly the Order of the Templars was instituted, whose subsequent history has been closely mingled with that of Freemasonry, and there occurred nearly all the events of sacred history that, with the places where they were enacted, have been adopted as important Masonic symbols.

Palestine, Explorations in. The desire to obtain an accurate knowledge of the archæology of Palestine, gave rise in 1866 to an association, which was permanently organized in London, as the "Palestine Exploration Fund," with the Queen as the chief patron, and a long list of the nobility and the most distinguished gentlemen in the kingdom, added to which followed the Grand Lodge of England and forty-two subordinate and provincial Grand Lodges and Chapters. Early in the year 1867 the committee began the work of examination, by mining in and about the various points which had been determined upon by a former survey as essential to a proper understanding of the ancient city, which had been covered up by débris from age to age, so that the present profiles of the ground, in every direction, were totally different from what they were in the time of David and Solomon, or even the time of Christ.

Lieutenant Charles Warren, R.E. [as he then was, now Lieut.-General Sir Charles Warren, G.C.M.G., K.C.B., F.R.S.], was sent out with authority to act as circumstances might demand, and the importance of the enterprise required. He arrived in Jerusalem February 17, 1867, and continued his labors of excavating in many parts of the city, with some interruptions, until 1871, when he returned to England.

During his operations, he kept the society in London constantly informed of the progress of the work in which he and his associates were so zealously engaged, in a majority of cases at the imminent risk of their lives and always that of their health. The result of these labors has been a vast accumulation of facts in relation to the topography of the holy city which throw much light on its archeology. A branch of the society has been established in this country, and it is still in successful operation.

Palestine, Knight of. See Knight of Palestine.

Palestine, Knight of St. John of. See Knight of St. John of Palestine.

Palestine, Order of. Mentioned by Baron de Tschouky, and said to have been the fountain whence the Chevalier Ramey obtained his information for the regulation of his system.

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

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

Palladium, Order of. An androgynous society of Masonic adoption, established, says Ragon, at Paris in 1737. It made great
pretensions to high antiquity, claiming that it had its origin in the instructions brought by Pythagoras from Egypt in Greece, and having fallen into decay after the decline of the Roman Emperor, it was revived in 1637 by Fénelon, Archbishop of Canbray; all of which is altogether mythical. Fénelon was not born until 1651. It was a very moral society, consisting of two degrees: 1. Adelphi; 2. Companion of Ulysses. When a female took the Second Degree, she was called a Companion of Penelope.

Palmer. From the Latin, palmifer, a palm-bearer. A name given in the time of the Crusades to a pilgrim, who, coming back from the holy war after having accomplished his vow of pilgrimage, exhibited upon his return home a branch of palm bound round his staff in token of it.

Palmer, L. L. Born in New York, October 18, 1819. He was the author of the celebrated report, in October, 1849, which resulted in the union of the two Grand Lodges in New York, the "Herring-Phillips" and the "New York" Grand Lodge. Bro. Palmer occupied almost every known position in Craft Masonry, and was the commanding officer of every one of its departments. He was P. G. Master of the G. Encampment of K. T. of the U. S., and G. Commander of the Supreme Council of the A. A. Scottish Rite, Northern Star, and G. of the U. S. of America. He died on May 7, 1909.

Pantheist. The pentalpha of Pythagoras is so called in the symbolism of High Magic and the Hermetic Philosophy. (See Pentacles.)

Pantheism. A speculative system, which, spiritually considered, identifies the universe with God, and, in the material form, God with the universe. Material Pantheism is subject to the criticism, if not to the accusation, of being atheistic. Religious Pantheism as a system of worship in India, as it was in Greece. Giordano Bruno was burned for his pantheistic opinions at Rome in 1600.

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

Papworth Manuscript. A manuscript in the possession of Mr. Wyatt Papworth, of London, who purchased it from a bookseller of that city in 1860. As some of the watermarks of the paper on which it is written bear the initials G. R., with a crown as a watermark, it is evident that the manuscript cannot be older than 1714, that being the year in which the first of the Georges ascended the throne. It is most probably of a still more recent date, perhaps 1720. The Rev. A. F. A. Woodford has thus described its appearance: "The scroll was written originally on pages of four map size, which were then joined into a continuous roll, and afterwards, probably for greater convenience, the pages were again separated by cutting them, and it now forms a book, containing twenty-four folios, sewed together in a light-brown paper cover. The text is of a bold outline, but written so irregularly that there are few consecutive pages which have the same number of lines, the average being about seventeen to the page." The manuscript is not complete, three or four of the concluding charges being omitted, although some one has written, in a hand very different from that of the text, the word finish at the bottom of the last page. The manuscript appears to have been simply a copy, in a little less antiquated language, of some older Constitution. It has been published by Bro. Hughan in his Old Charges of the British Freemasons. (1872.)

Papyrus. "The papyrus leaf," says J. W. Simons, in his Egyptian Symbols, "is that plant which formed tablets and books, and forms the first letter of the name of the only eternal and all-powerful god of Egypt, Amon, who in the beginning of things created the world," whose name signifies occult or hidden. The word oem, which signifies oem, is written on tablets forms ΩΕΜ, the annexed origin of things, obscure time, hidden eternity.

The Turin Funeral Papyrus is a book published by Dr. Lepanus in original character, but translated by Dr. Birch. This Book of the Dead is invaluable as containing the true philosophic belief of the Egyptians respecting the resurrection and immortality. The manuscript has been gathered from portions which it was obligatory to bury with the dead. The excavations of mummies in Egypt have been fruitful in furnishing the entire work.

Paracelsus. Philippus Aureolus Theophrastus Bombastus Paracelsus de Hohenheim, as he styled himself, was born in Germany in 1493, and died in 1541. He devoted his youth to the study and practice of astrology, alchemy, and magic, and passed many years of his life in traveling over Europe and acquiring information in medicine, of which he proclaimed himself to be the monarch. He was, perhaps, the most distinguished charlatan who ever made a figure in the world. The followers of his school were called Paracelsists, and they continued for more than a century after the death of their master to influence the schools of Germany. Much of the Kabalistical and mystical science of Paracelsus was incorporated into Hermetic Masonry by the founders of the high degrees.

Paracelsus, Sublime. A degree to be found in the manuscript collections of Peuvret.

Parallel Lines. In every well-regulated Lodge there is found a point within a circle, which circle is unbordered by two perpendicular parallel lines. These lines are representative of St. John the Baptist and St. John the Evangelist, the two great patrons of Masonry to whom our Lodges are dedicated, and who are said to have been "perfect patriots in Christianity as well as Masonry." In those English Lodges which have adopted the "Union System" established by the Grand...
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Lodge of England in 1813, and where the dedi-
cation is "to God and his service," the lines
parallel represent Moses and Solomon. As a
symbol, the parallel lines are not to be found
in the earlier rituals of Masonry. Although
Owen defines the number of authority of
what he calls the "Old Lectures," it is not to
be found in any anterior to Preston, and even
he only refers to the parallelism of the two Sts.
John.

Parikichan, Agnostic. An occult scienti-
fic work of the Brahmanas. According to
a work by Louis Jacobi, 1884, the Faikrs
produced phenomena at will with superior
intervention or else with shrewd charlatanism:
processes that were known to the Egyptians
and Jewish Kabbalists. The doctrines are
those known to the Alexandrian school, to the
Gauls, and as well to the Christians. In the
division of the Rabbis, the first treated of
the History of the Genesis or Creation, and
taught the science of nature; the second, or
Moses, of the history of the Chariot, and
treated a treatise on theology.

There were three degrees of initiation among
the Brahmanas:

1st. According to selection, the candidate
became a Gristla, a Fourahita or Faik, or in
twentv years a Guru.

2d. A Sanyasisa or Cenobite and Vana-
prasthas, and lived in the Temple.

3d. A Sanyasisa-Nirvana or Naked Ceno-
bite.

Those of the third degree were visible only
once in five years, appearing in a column of
light created by themselves, at midnight, and
on a stand in the center of a great tank.
Strange sounds and terrific shrieks were heard
as they were gazed upon as demigods, sur-
rounding them by thousands of Hindus.

The government was by a Supreme Council
of seventy Brahmanas, over seventy years of
age, selected from the Nirvaya, and chosen to
enforce the Law of the Lotus. The Su-
preme Chief, or Brahmanas, was required to
be over eighty years of age, and was looked
upon as immortal by the populace. This Pon-
tiff resided in an immense palace surrounded
by twenty-one walls.

The primitive holy word composed of the
three letters A. U. M., comprises the Vedas
trinity, signifying Creation, Preservation, and
Transformation, and symbolise all the initi-
atory secrets of the occult sciences. By some
it has been taught that the "Honore," or
primordial germ, as defined in the Avesta, ex-
bisted before all else. Also see Manu, Book
ti., Sloka 265. The following unexplained
magical words were always inscribed in two
Sapaya-Nahama.

He who possessed the word greater than
the A. U. M. was deemed next to Brahma.
The word was transmitted in a sealed box.

The Hindu triad, of which in later times OM
is the mystic name, represents the union of
the three gods, viz., a (Vishnu), u (Siva), m
(Brahma). It may also be typical of the
three Vedas. Om appears first in the Upan-
ishads as a mystical monosyllable, and is thus
set forth as the object of profound meditation.
It is usually called prana, more rarely
aksahara. The Buddhists use Om at the be-

Beginning of their Vidyā śhād-śakāhāriri mysti-
cal formula in six syllables: Śhād-śakāhāriri
pad me āhūm. (See Pitra Indicae Myste-
teriae and Aum.) [C. T. McClennahan.]

Paris, Congresses of. Three important
Masonic Congresses have been held in the city
of Paris. The first was convened by the Rite
of Philadelphia in 1765, that by a concurso
of intelligent Masons of all rites and countries,
and by a comparison of oral and written tra-
ditions, light might be procured on the most
essential subjects of Masonic science, and on
the nature, origins, and historical application as
well as the actual state of the Institution.
Savignie de Laques was elected President.
It closed after a protracted session of three
months, without producing any practical re-
sult. The second was called in 1787, as a
continuation of the former, and had with
precisely the same negative result. The third
was assembled in 1855, by Prince Murat,
for the purpose of effecting various reforms in
the Masonic system. At this Congress, ten
propositions, some of them highly important,
were introduced, and their adoption recom-
manded to the Grand Lodges of the world.
But the influence of this Congress has not
been more successful than that of its prede-
cessors.

Paris Constitutions. A copy of these
Constitutions, said to have been adopted in
the thirteenth century, will be found in G. P.
Depping's Collection de Documents inedita sur
l'Histoire de France. (Paris, 1837.) A part of
this work contains the Reflemens sur les arts
et métiers de Paris, rédigés au 18me siecle et
commis sous le nom de livres des métiers d'Etienne
Boileau. This treatise of the masons, stone-
cutters, plasterers, and mortar-makers, and,
as Steinbrenner (Or and Hist. of Mos., p. 104)
says, "is interesting, not only as exhibiting
the peculiar usages and customs of the Craft
at that early period, but as showing the con-
nection which existed between the laws and
regulations of the French Masons and those of
the Steinmetzen of Germany and the Masons
of England." A translation of the Paris Con-
stitutions was published in the Freemasons'
Magazine, Boston, 1863, p. 201. In the year
1743, the "English Grand Lodge of France"
published, in Paris, a series of statutes, taken
principally from Anderson's work of the
editions of 1723 and 1738. It consisted of
twenty articles, and bore the title of General
Regulations taken from the Minutes of the
Lodges, for the use of the French Lodges, together
with the alterations adopted at the General As-
ssembly of the Grand Lodge, December 11, 1743,
to serve as a rule of action for the said kingdom.
A copy of this document, says Findel, was
translated into German, with annotations,
and published in 1856 in the Zeitschrift für
Freimaurer von Altenberg.

Parliamentary Law. Parliamentary Law,
or the Lex Parlamentaria, is that code origi-
nally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States.

But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the slightest probability of ever coming to a conclusion, unless its debates were regulated by certain and acknowledged rules. The rules thus adopted for its government are called its parliamentary law, and they are selected from the parliamentary law of the national assembly, because that code has been instituted by the wisdom of past ages, and modified and perfected by the experience of successive periods, so that it is now very little short acknowledged that there is no better system of government for deliberative societies than the code which has so long been in operation under the name of parliamentary law.

Not only, then, is a thorough knowledge of parliamentary law necessary for the presiding officer of a Masonic body, if he would discharge the duties of the chair with credit to himself and comfort to the members, but he must be possessed of the additional information as to what parts of that law are applicable to Masonry, and what parts are not; as to where and when he must refer to it for the decision of a question, and where and when he must lay it aside, and rely for his government upon the organic law and the ancient usages of the Institution.

Parlirer. In the Lodges of Stone-Masons of the Middle Ages, there was a rank or class of workmen called Parlirers, literally, spokesmen. They were an intermediate class of officers between the Masters of the Lodges and the Fellow Craft. In the pursuit of education, the same as our modern Wardens. Thus, in the Strasbourg Constitutions of 1489, it is said: "No Craftman or Mason shall promote one of his apprentices as a parlirer whom he has taken as an apprentice from his rough state, or who is still in the years of apprenticeship," which may be compared with the old English charge that "no Brother can be a Warden until he has passed the part of a Fellow-Craft." (Constitutions, 1723, p. 92.) They were called Parlirers, proper, says Heldmann, Parlirers, or Spokesmen, because, in the absence of the Masters, they spoke for the Lodge, to traveling Fellows seeking employment, and made the examination. There are various forms of the word: Kloe, citing the Strasbourg Constitutions, has Parlirer; Krause, has, from the same document, Parlirer, but says it is usually Potter; Heldmann uses Parlirer, which has been now generally adopted.

Parole. A Mot de Semebre (q.v.), communicated by the Grand Orient of France, and in addition, an annual word in November, which tends to show at once whether a member is in good standing.

Parrot Masons. One who commits to memory the questions and answers of the catechetical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a Parrot Mason, because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, many superficial Masons were held by many in high repute, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as "Bright Masons." But the progress of Masonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic scholar.

Parsees. The descendants of the original fire-worshipers of Persia, or the disciples of Zoroaster, who emigrated to India about the end of the eighth century. There they now constitute a body of half a million of industrious and moral citizens, adhering with great tenacity to the principles and practices of their ancient religion. Many of the higher classes have become worthy members of the Masonic fraternity, and it was for their sake primarily that Dr. Burnes attempted some years ago to institute his new Order, entitled the Brotherhood of the Olive Branch, as a substitute for the Christian degrees of Knighthood, from which, by reason of their religion, they were excluded. (See Olive Branch in the East, Brotherhood of the, and Zendavesta.)

Particular Lodges. In the Regulations of 1721, it is said that the Grand Lodge consists of the representatives of all the particular Lodges on record. (Constitutions, 1723, p. 61.) In the modern Constitutions of England, the term used is private Lodges. In America, they are called subordinate Lodges.

Parts. In the old obligations, which may be still used in some portions of the country, there was a provision which forbade the revelation of any part of the mysteries of Masonry. Oliver explains the meaning of the word parts by telling us that it was "an old word for degrees or lectures." (See Points.)

Parvin, Theodore S. Born January 15, 1817, in Cumberland County, New Jersey. His journey in life gradually tending westward, he located in Ohio, and graduated in 1837 at the Cincinnati Law School. He was appointed private secretary by Robert Lucas, first Governor of Iowa, in which state he became Judge of the Probate Court and afterward Curator and Librarian of the State University at Iowa City. Bro. Parvin was initiated in Nova Cessarea Lodge, No. 2, Cincinnat, Ohio, March 14, 1838, and raised the 9th of the May following, and the same year admitted and removed to Iowa. He participated in the organization of the first Lodge, Des Moines, No. 1, and also of the second, Iowa Lodge, No. 2, at Muscatine. He was elected Grand Secretary of the Grand Lodge at its organization (1934), and held the same continuous from 11 November 1853, with the exception of the year 1852-3, when he served as Grand Master. He founded and organized...
the Grand Lodge Library and held the office of Grand Librarian until his death. His official signature is on the charter of the Grand Lodge of Iowa from 1844 to 1900.

He was exalted in Iowa City Chapter, No. 2, January 7, 1845, and held the offices of Grand High Priest of the Grand Chapter, 1854, and Grand Secretary of the Grand Chapter, 1855–56, and represented the Grand Chapter in the General Grand Chapter for many years.

He was created a Royal Select Master in Dubuque Council, No. 3, September 27, 1847, and presided over the Convention organizing the Grand Council of Iowa, 1857.

Knights January 15, 1855, in Apollo Encampment, No. 1, Chicago, Ill., he was a member of the Convention organizing the Grand Commandery of Iowa, 1854, being the first Grand Commander. He was Grand Recorder of the Grand Encampment E. T. of the U. S. for fifteen years, 1871–86.

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

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

He died at Cedar Rapids, Iowa, June 28, 1910.

Farrls. In the French system, the room immediately preceding a Masonic Lodge is so called. It is equivalent to the Preparatory Room of the American and English systems.

Paschal Feast. Celebrated by the Jews in commemoration of the Passover, by the Christians in commemoration of the resurrection of our Lord. The Paschal Feast, called also the Mystic Banquet, is kept by all Princes of the Rose Croix. Where two are together, Maundy Thursday, it is of obligation that they should partake of a portion of roasted lamb. This banquet is symbolic of the doctrine of the resurrection.

Paschalis, Martines. The founder of a new Rite or modification of Masonry, called by him the Rite of Elecuted Cohens or Priests. It was divided into two classes, in the first of which was represented the fall of man from virtue and happiness, and in the second, his final restoration. It consisted of nine degrees, namely: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Grand Elect; 5. Apprentice Cohen; 6. Fellow-Craft Cohen; 7. Master Cohen; 8. Grand Architect; 9. Knight Commander. Paschalis first introduced this Rite into some of the Lodges of Marseilles, Toulouse, and Bordeaux, and afterwar, in 1697, he extended it to Paris, where, for a short time, it was rather popular, ranking some of the Parisian literati among its disciples. It has now ceased to exist.

Paschalis was a German, born about the year 1700, of poor but respectable parentage. At the age of sixteen he acquired a knowledge of Greek and Latin. He then traveled through Turkey, Arabia, and Palestine, where he made himself acquainted with the Kabbalistic learning of the Jews. He subsequently repaired to Paris, where he established his Rite.

Paschalis was the Master of St. Martin, who afterward reformed his Rite. After living for some years at Paris, he went to St. Domingo, where he died in 1779. Torcy, in his Histoire de la Fondation du Grand Orient de France (pp. 239–253), has given very full details of this Rite and of its receptions.

Paschal Lamb. See Lamb, Paschal.

Pas perdus. The French call the room appropriated to visitors the Salle des pas perdus. It is the same as the Tiler’s Room in the English and American Lodges.

Passage. The Fourth Degree of the Passer Rite, of which Patrias forms the Fifth.

Passages of the Jordan. See Fords of the Jordan.

Passed. A candidate, on receiving the Second Degree, is said to be “passed as a Fellow-Craft.” It alludes to his having passed through the porch to the middle chamber of the Temple, the place in which Fellow-Crafts received their wages. In America “crafted” is often improperly used in its stead.

Passing of Conyng. That is, surpassing in skill. The expression occurs in the Cooke MS. (line 676), “The forcyslye Master Euglet ordeyneth that were passing of the masones should be passynge honore” duct. This was a Masonic principle of Masonry to pay honor to knowledge. The word “passing” is used as a symbol of passing through to the other side.

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

Password. A word intended, like the military countersign, to prove the friendly nature of him who gives it, and is a test of his right to pass or be admitted into a certain place. Between a Word and a Password there seems to be this difference: the former is given for instruction, as it always contains a symbolic meaning; the latter, for recognition only. Thus, the author of the life of the celebrated Elias Ashmole says, “Freemasons are known to one another all over the world by certain passwords known to them alone; they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress.” (See Sig.)
PAST. An epithet applied in Masonry to an officer who has held an office for the prescribed period for which he was elected, and has then retired. Thus, a Past Master is one who has presided for a longer period in a Lodge, and the Past High Priest one who, for the same period, has presided over a Chapter. The French use the word passé in the same sense, but they have also the word ancien, with a similar meaning. Thus, while they would employ 1723, that is to designate the degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service, an Ancien Vénérable, or Ancien Maître.

Past Master. An honorary degree conferred on the Master of a Lodge at his installation into office. In this degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of corner-stones, etc.

When a brother, who has never before presided, has been elected the Master of a Lodge, an emergent Lodge of Past Masters, consisting of not less than three, is convened, and all but Past Masters retiring, the degree is conferred upon them by the Grand Master. Some form of ceremony at the installation of a new Master seems to have been adopted at an early period at the revival. In the manner of constituting a new Lodge, as practised by the Duke of Wharton, who was Grand Master of London in the eighteenth century, and by the Grand Master when placing the candidate in the chair is given, and he is said to use "some other expressions that are proper and usual on that occasion, but not proper to be written." (Constitutions, 1723, p. 150.) Whence we conclude that there was an exoteric ceremony. Often the rituals tell us that this ceremony consisted only in the outgoing Master communicating certain modes of recognition to his successor. And this actually, even at this day, constitutes the essential ingredient of the Past Master's Degree.

The degree is also conferred in Royal Arch Chapters, where it succeeds the Mark Master's Degree. The conferring of this degree, which has no historical connection with the rest of the degrees, in a Chapter, arises from the following circumstances: Originally, when Chapters of Royal Arch Masonry were under the government of Lodges in which the degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch Degree unless he had previously presided in the Lodge as Master. When the Chapters became independent, the regulation could not be abolished, for that would have been an innovation; the difficulty has, therefore, been obviated, by making every candidate for the Chapter of Royal Arch a Past Virtual Master before his exaltation.

[Under the English Constitution this practice was forbidden in 1826, but seems to have lingered on in some parts until 1850.]

Some exoteric ceremonies, by no means creditable to their inventor, were at an early period introduced into America. In 1856, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the ordre de trois months was partially obeyed, and many Chapters still continue what one can scarcely help calling the indecorous form of initiation into the degree.

For several years past the question has been agitated in some of the Grand Lodges of the United States, whether the three months' ordre de trois should be adhered to in the jurisdiction of Symbolic or of Royal Arch Masonry. The explanation of its introduction into Chapters, just given, manifestly demonstrates that the jurisdiction over it by Chapters is altogether an assumed one. The Past Master of a Chapter is only a quasi Past Master; the true and legitimate Past Master is the one who has presided over a Symbolic Lodge.

Past Masters are admitted to membership in many Grand Lodges, and by some the inherent right has been claimed to sit in those bodies. But the most eminent Masonic authorities have made a contrary decision, and the general, and, indeed, almost universal opinion now is that Past Masters obtain their seats in Grand Lodges by courtesy, and in consequence of local regulations, and not by inherent right.

The jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center. In many Grand Lodges by courtesy, and in consequence of local regulations, and not by inherent right.

The French have two titles to express this degree. They apply Maître passé to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an Ancien Maître. The indiscriminate use of these titles sometimes leads to confusion in the translation of their rituals and treatises.

Pastophori. Couch or shrine bearers. The company of Pastophori constituted a sacred cloister in Egypt, whose duty it was to carry in processions the image of the god. Their chief, according to Apuleius (Met. xi.), was called a Scribe. Besides acting as mendicants in soliciting charitable donations from the populace, they took an important part in the mysteries.

Pastos. (Greek, παστος, a couch.) The pastos was a chest or close cell, in the pagan mysteries (among the Druids, an excavated stone), in which the aspirant was for some time placed, to commemorate the mystical death of the god. This constituted the symbolic death which was common to all the mysteries. In the Arkite rites, the pastos represented the ark in which Noah was confined. It is represented among Masonic symbols by the coffin.

Patents. Diplomas or certificates of the higher degrees in the Scottish Rite are called Patents. The term is also sometimes applied to commissions granted for the exercise of high
Masonic authority. *Litterae patentes* or *apertae,* that is, letters patent or open letters, was a term used in the Middle Ages in contradistinction to *litterae close,* or closed letters, to designate those documents which were spread upon the table in full view and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There was also a difference in their heading; letters patent were directed "universis tum presentibus quam futuris," i.e., *to all present or to come,* while closed letters were directed "universis presentibus litteras inspecturis," i.e., *to all present who shall inspect these letters.* Masonic diplomas are therefore properly called letters patent, or, more briefly, patents.

**Patience.** In the ritual of the Third Degree according to the American Rite, it is said that "time, patience, and perseverance will enable us to accomplish all things, and perhaps at least half of the work." Of the idea is similar to one expressed by the Hermetic philosophers. Thus Pernety tells us (Dict. Mythol. Herm.) that the alchemists said: "The work of the philosopher's stone is a work of patience, on account of the length of time and of labor that is required to conduct it to perfection;" and Gerber says that many adepts have abandoned it in weariness, and others, wishing to precipitate it, have never succeeded." With the alchemists, in their esoteric sense, the stone has the same symbolism as the WORD has in Freemasonry.

**Patriarchal Masonry.** The theory of Dr. Oliver on this subject has, we think, been misinterpreted. He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practised by the patriarchs, but simply that, in the simplicity of the patriarchal worship, unencumbered as it was with dogmatic creeds, we may find the true model after which the religious system of Speculative Masonry has been constructed. Thus he says: "Nor does it (Freemasonry) exclude a survey of the patriarchal mode of devotion, which indeed forms the primitive model of Freemasonry. The events that occurred in those ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favoured creature, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the brethren and their improvement in morality and the love and fear of God." (Hist. Landm.) 1., 207.) There is here no attempt to trace an historical connection, but simply to claim an identity of purpose between the two religious systems, the Patriarchal and the Masonic.

**Patriarch, Grand.** The Twentieth Degree of the Council of Emperors of the East and West. The same as the Twentieth Degree, or Noachite, of the Ancient and Accepted Rite.

**Patriarch of the Crusades.** One of the names formerly given to the degree of Grand Scottish Knight of St. Andrew, the Twentieth of the Ancient and Accepted Scottish Rite. The legend of that degree connects it with the Crusades, and hence the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym.

**Patriarch of the Grand Luminary.** A degree contained in the nomenclature of Le Page.

**Patron.** In the year 1812, the Prince of Wales, becoming Regent of the kingdom, was constrained by reasons of state to resign the Grand Mastership of England, but immediately afterward accepted the title of Grand Patron of the Order in England, and this was the first time that the title was officially recognised. George IV. held it during his life, and on his death, William IV., in 1830, officially accepted the title of "Patron of the United Grand Lodge." On the accession of Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft, but King Edward VII., as "Protector of English Freemasons" on his accession to the throne in 1901. The office is not known in other countries.

**Patrons of Masonry.** St. John the Baptist and St. John the Evangelist. At an early period we find that the Christian churches adopted the usage of selecting for every trade and occupation its own patron saint, who is supposed to have taken it under his especial charge. And the selection was generally made in reference to some circumstance in the life of the saint, which traditionally connected him with the profession of which he was appointed the patron. Thus St. Crispin, because he was a shoemaker, is the patron saint of the "gentle craft," and St. Dunstan, who was a blacksmith, is the patron of blacksmiths. The reason why the two Saints John were selected as the patron saints of Freemasonry will be seen under the head of Dedications of Lodges.

**Paul, Confraternity of Saint.** In the time of the Emperor Charles V., there was a secret community at Trapani, in Sicily, which called itself La Confraternità di San Paolo. These people, when assembled, passed sentence on their fellow-citizens; and if anyone was condemned, the waylaying and putting him to death was allotted to one of the members, which office he was obliged, without murmuring, to execute. (Slobery's Travels, vol. iii., p. 472.) In the travels of Brocquaire to and from Palestine in 1432 (p. 328), an instance is given of the power of the association over its members. In the German romance of Hermann of Unna, of which there are an English and French translation, this tribunal plays an important part.

**Paul I.** This emperor of Russia was induced by the machinations of the Jeantschik,
whom he had recalled from banishment, to prohibit in his dominions all secret societies, and especially the Freemasons. This prohibition lasted from 1797 to 1803, when it was repealed by his successor. Paul had always expressed himself an enthusiastic admirer of the Knights of Malta; in 1797 he had assumed the title of Protector of the Order, and in 1799 accepted the Grand Mastership. This is another evidence, if one was needed, that there was no sympathy between the Order of Malta and the Freemasons.

Pavement, Mosaic. See Mosaic Pavement.

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

Peyna, Hugh de. In Latin, Hugo de Reganis. The second and the first Grand Master of the Order of Knights Templar. He was born at Troyes, in the kingdom of Naples. Having, with eight others, established the Order at Jerusalem, in 1118 he visited Europe, where, through his representations, he promoted and augmented, and the number of its followers were greatly increased. In 1129 he returned to Jerusalem, where he was received with great distinction, but shortly afterward died, and was succeeded in the Grand Mastership by Robert de Craon, son of the Reganis.

P. D. E. P.: Letters placed on the ring of profession of the Order of the Temple, being the initials of the Latin sentence, Pro Deo et Patria, i.e., For God and my country.

Peace. The spirit of Freemasonry is antagonistic to war. Its tendency is to unite all men in one brotherhood, whose ties must necessarily be weakened by all dissension. Hence, as Bro. Albert Pike says, "Masonry is the great peace society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind republics, kingdoms, and empires together in one great band of peace and amity."

Pectoral. Belonging to the breast; from the Latin pectus, the breast. The heart has always been considered the seat of fortitude and courage, and hence by this word is suggested to the Mason certain symbolic instructions in relation to the virtue of fortitude. In the earliest lectures of the last century it was called one of the "principal signs," and had this hieroglyphic, X; but in the modern ritual the hieroglyphic has become obsolete, and the word is appropriated to one of the perfect points of entrance.

Pectoral of the High Priest. The breastplate worn by the high priest of the Israelites, the tabernacle pectoral, the breastplate, upon which it rested. (See Breastplate.)

Pedal. Belonging to the feet, from the Latin pedes, the feet. The just man is he who, firmly planting his feet on the principles of right, is immovable as a rock, and can be turned to Flattery, nor be moved by the allurements of flattery, nor the frowns of arbitrary power. And hence by this word is suggested to the Mason certain symbolic instructions in relation to the virtue of Justice. Like "Pectoral," this word was assigned, in the oldest rituals, to the principal signs of a Mason, having for its hieroglyphic; but in the modern lectures it is one of the perfect points of entrance, and the hieroglyphic is no longer used.

Pedestal. The pedestal is the lowest part or base of a column on which the shaft is placed. In a Lodge, there are supposed to be three columns, the column of Wisdom in the east, the column of Strength in the west, and the column of Beauty in the south. These columns are not generally seen in a Lodge, their pedestals always are, and at each pedestal there is one of the three superior officers of the Lodge. Hence we often hear such expressions as these, advancing to the pedestal, or standing the pedestal, to signify advancing to or standing before the seat of the Worshipful Master. The custom in some Lodges of placing tables or desks before the three principal officers is, of course, incorrect. They should, for the reason above assigned, be representations of the pedestals of columns, and should be painted to represent marble or stone.

Pedum. Literally, a shepherd's crook, and hence sometimes used in ecclesiology for the bishop's crozier. In the statutes of the Order of the Temple at Paris, it is prescribed that the Grand Master shall carry a "pedum magistrale seu patriarchale." But the better word for the staff of the Grand Master of the Templars is baculus, which see.

Pectush. The demon of calumny in the religious system of Zoroaster, Persia.

Pelagian Religion. The Pelagians were the oldest, if not the aboriginal, inhabitants of Greece. Their religion differed from that of the Hellenes, who succeeded them, in being less poetical, less mythical, and more abstract. We know little of their religious worship except by conjecture; but we may suppose it resembled in some respects the doctrines of what Dr. Oliver calls the Primitive Freemasonry. Creuser thinks that the Pelagians were either a nation of priests or a nation ruled by priests.

Peleg, Jt., Division. A son of Eber. In his day the world was divided. A significant word in the high degrees. In the Noachite, or Twentieth Degree of the Scottish Rite, there is a singular legend of Peleg, which of course is altogether mythical, in which he is represented as the architect of the Tower of Babel.

Pelican. The pelican feeding her young with her blood is a prominent symbol of the Eighteenth or Degree of the Ancient and Accepted Scottish Rite, and was adopted as such from the fact that the pelican, in ancient Christian art, was considered as an emblem of the Savior. Now this symbolism of the pelican, as a representative of his right, is almost universally supposed to be derived from the common belief that the pelican feeds her young with her blood, as the Savior shed his blood for
mankind; and hence the bird is always represented as sitting on her nest, and surrounded by her brood of young ones, who are dipping their bills into a wound in their mother's breast. But this is not the exact idea of the symbolism, which really refers to the resurrection, and is, in this point of view, more applicable to our Lord, as well as to the Masonic degree of which the resurrection is a doctrine.

In an ancient Bestiarius, or Natural History, in the Royal Library at Brussels, cited by Lewwood and Robertson in a recent work on The History of Sign-Boards, this statement is made: "The pelican is very fond of his young ones, and when they are born and begin to grow, they rebel in their nest against their parent, and strike him with their wings, crying about him, and beat him so much till they wound him in his eyes. Then the father strikes and kills them. And the mother is of such a nature that she comes back to the nest on the third day, and sits down upon her dead young ones, and opens her side with her bill and pours her blood over them, and so resuscitates them from death; for the young ones, by their instinct, receive the blood as soon as it comes out of the mother, and drink it.

The Ortelius Palma, compiled early in the fifteenth century, gives the fable more briefly: "It is said, if it be true, that the pelican kills its young, and grieves for them for three days. Then she wounds herself, and with the aspersions of her blood resuscitates; the writer cites, in explanation, the verses

"It pelicanu, fit matris sanguine sumus.
Sic Iesu sumus nos omnes sanguine nati."

i.e., "As the Pelican is restored by the blood of its mother, so are we all born by the blood of the Holy One," that is, of Christ.

St. Jerome gives the same story, as an illustration of the destruction of man by the old serpent, and his salvation by the blood of Christ. And Shelton, in an old work entitled the Armories of Birds, expresses the same sentiment in the following words:

"Then said the pelican, When my birds be slain, With my blood I them revive; Scripture doth record The same did our Lord, And rose from death to life."

This romantic story was religiously believed as a fact of natural history in the earliest ages of the church. Hence the pelican was very naturally adopted as a symbol of the resurrection and, by consequence, of him whose resurrection is, as Cruden terms it, "the cause, pattern, and argument of ours."

But in the course of time the original legend, to some extent, corrupted, so that a simpler one was adopted, namely, that the pelican fed her young with her own blood merely as a means of sustenance, and the act of maternal love was then referred to Christ as shedding his blood for the sins of the world. In this view of the symbolism, Pugin has said that the pelican is "an emblem of our Blessed Lord shedding his blood for mankind, and therefore a most appropriate symbol to be introduced on all vessels or ornaments connected with the Blessed Sacrament." And in the Antiquities of Durham Abbey, we learn that "over the high altar of Durham Abbey hung a rich and most sumptuous canopy for the Blessed Sacrament to hang within it, wherein stood a pelican, all of silver, upon the hearse of the said canopy, very finely gilt, giving her blood to her young ones, in token that Christ gave his blood for the sins of the world."

But I think the true theory of the pelican is, that by restoring her young ones to life by her blood, she symbolizes the resurrection. The old symbolists said, after Jerome, that the male pelican, who destroyed his young, represents the serpent, or evil principle, which brought death into the world; while the mother, in taking care of them, is the representative of that Son of Man of whom it is declared, "except ye drink of his blood, ye have no life in you."

And hence the pelican is very appropriately assumed as a symbol in Masonry, whose great object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new world spring forth—all of which is the heart allegory of the destruction by death and the resurrection to eternal life.

Pelagrini, Marquis of. One of the pseudonyms assumed by Joseph Balsamo, better known as Count Cagliostro (g. v.).

Penal Sign. That which refers to a penalty.

Penalty. The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly lingered than on the accusation that it makes, by horrid and impious ceremonies, all its members the willing or unwilling executioners of those who prove recrants to their vows and violate the laws which they are stringently bound to observe. Even a few timid and uninstructed Masons have been found who were disposed to believe that there was some weight in this objection. The fate of Morgan, apocryphal as it undoubtedly was, has been quoted as an instance of Masonic punishment inflicted by the regulations of the Order; and, notwithstanding the solemn asseverations of the most intelligent Masons to the contrary, men have been found, and still are to be found, who seriously entertain the opinion that every member of the Fraternity becomes, by the ceremony of his initiation and by the nature of the vows which he has taken, an active Nemesis of the Order, bound by some unholy promise to avenge the Institution upon any treach-
erous or unfaithful brother. All of this arises from a total misapprehension, in the minds of those who are thus led astray, of the true character and design of vows or oaths which are accompanied by an imprecation. It is well, therefore, for the information both of our adversaries—who may thus be deprived of any further excuse for slander, and of our friends—who will be relieved of any continued burden on their conscience, that we should show that, however solemn may be the promises of secrecy, of obedience, and of charity which are required from our initiates, and however they may be guarded by the sanctions of punishment upon their offenders, they never were intended to impose upon any brother the painful and—so far as the laws of the country are concerned—the illegal task of vindicating the outrage committed by the violator. The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and derision of the Craft, whom he has sought to betray.

But that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied.

The obsevation, or imprecation, is that part of every oath which constitutes its sanction, and which consists in calling some superior power to witness the declaration or promise made, and invoking his protection, or an anger against the person making it, according as the said declaration or promise is observed or violated. This obsevation has, from the earliest times, constituted a part of the oath—and an important part, too—among many people, varying, of course, according to the varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such obsevations as these: Co yagnashek il Elohim, So may God do to me.” A very common observation among the Greeks was: isto Zeus or theon marturomaj, “May Jove stand by me,” or “I call God to witness.” And the Romans, among an abundance of other obsevations, often said, di me perdant, “May the gods destroy me,” or ne vivam, “May I die.”

These modes of obsevation were accompanied, to make them more solemn and sacred, by certain symbolic forms. Thus the Jews caused the person who swore to hold up his right hand toward heaven, because an action he was supposed to signify that he appealed to God to witness the truth of what he had avowed or the sincerity of his intention to fulfill the promise that he had made. So Abraham said to the King of Sodom, “Take not my life with my hand under the thigh of my lord, ... that I will not take anything that is thine.” Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Eliasar and Abraham, as related in the 24th chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hands, or sometimes only the right hand, upon the altar, or upon the victims when, as was not unusual, the oath was accompanied by a sacrifice, or upon some other sacred thing. In the military oath, for instance, the soldiers placed their hands upon the sigma, or standards.

The obsevation, with an accompanying form of solemnity, was indeed essential to the oath among the ancients, because the crime of perjury was not generally looked upon by them in the same light in which it is viewed by the moderns. It was, it is true, considered as a heinous crime, but a crime not so much against society as against the gods, and its punishment was supposed to be left to the deity whose sanctity had been violated by the adjuration of his name to a false oath or broken vow. Hence, Cicero says that “death was the divine punishment of perjury,” but only dishonor was its human penalty.

And therefore the crime of giving false testimony under oath was not punished in any higher degree than it would have been had it been given without the solemnity of an oath. Swearing was entirely a matter of conscience, and the person who was guilty of false swearing, was not affected in any way, not affecting the rights or interests of others, was considered as responsible to the deity alone for his perjury.

The explicit invocation of God as a witness to the truth of the thing said, or, in promisory oaths, to the faithful observance of the act promised, the obsevation of Divine punishment upon the jurator if what he swore to be true should prove to be false, or if the vow made should be thereafter violated, and the solemn form of lifting up the hand to heaven or placing it upon the altar or the sacred victims, must necessarily have given confidence to the truth of the attestation, and must have been required by the hearers as some sort of safeguard or security for the confidence they were called upon to extend. This seems to have been the true reason for the ancient practice of solemn obsevation in the administration of oaths.

Among modern nations, the practice has been continued, and from the ancient usage of invoking the names of the gods and of placing the hands of the person swearing upon their altars, we derive the present method of sanctifying every oath by the attestation contained in the phrase “So help me God,” and the concluding form of kissing the Holy Scriptures.

And now the question naturally occurs as to what is the true intent of this obsevation, and what practical operation is expected to result from it. In other words, what is the meaning of this hand to hand, or an oath, and how is it to be enforced? When the ancient Roman, in attesting with the solemnity of an oath to the truth of what he had just said or was about to say, concluded with the formula, “May the gods destroy me,” it is evident that he simply meant to say that he was so convinced of the truth
of what he had said that he was entirely willing that his destruction by the gods whom he had invoked should be the condition consequent upon his falsehood. He had no notion that he was to become outlawed among his fellow-creatures, and that it should be not only the right, but the duty, of any man to destroy him. His crime might have been one against the Divine law, and subject only to a Divine punishment.

In modern times, perjury is made a penal offense against human laws, and its punishment is inflicted by human tribunals. But here the case of the law of the land is diametrically different from that inferred by the observance which terminates the oath. The words "So help me God," refer exclusively to the withdrawal of Divine aid and assistance from the juror in the case of his proving false, and not to the human punishment which society would inflict.

In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment; that is, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Masonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Mason recreant to his vows is subjected to by the laws of the Order, or that he is either the right or duty of any Mason to inflict such penalty on an offending brother.

It is a fact that Masonry is not without its stock of precepts which mean that if he violates his vows or betrays his trust he is worthy of such penalty, and that such penalty were inflicted on him it would be just and proper. "May I die," said the ancient, "if this be not true, or if I knew not who I was," and he may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritual penalties of Masonry, supposing such to be, are in their nature, such that man and God are to be inflicted by God, and not by man.

Bro. Fort says, in the 28th chapter of his Early History and Antiquities of Freemasonry, that "Penalties inflicted upon convicts of certain grades during the Middle Ages, were terrible and inhuman. The most cruel punishment awaited him who broke into and robbed a Pagan temple. According to a law of the Frisians, such desecration was redressed by dragging the criminal to the seashore and burying the body at a post in the sand. In the American system, the new Mason is called to fill his heart with the secret word of the Master, and the candidate is told that he will receive the penalty of the law, if he does not receive the candidate. In the French system, the candidate is told that he will receive the penalty of the law, if he does not receive the candidate.

Convicts were frequently adjudged by the ancient Norse code to have their hearts torn out." (Grimm, Deutsche Rechts-Alterthümer, p. 800. And for the following, see pp. 688 and 700.) "The oldest death penalties of the Scandinavians prescribed that the body should be exposed to fowls of the air to feed upon. Sometimes it was decreed that the victim be disemboweled, his body burnt to ashes and scattered as dust to the winds. Judges of the secret Vehmgerecht passed sentence of death as follows: 'Your body and flesh to the beasts of the field, to the birds of the air, and to the fishes in the stream.' The judicial executioner, in carrying into effect this decree, severed the body in twain, so that, to use the literal text, 'the air might strike together between the two parts.' The tongue was oftentimes torn out as a punishment. A law of the early Roman Empire, known as ex Jure Orientis Cesarum, enacted that any person, suitor at law or witness, having sworn upon the evangelists, and proving to be a perjurer, should have the tongue cut from its roots. A cord about the neck was used symbolically, in criminal courts, to denote that the accused was worthy of the extreme penalty of law by hanging. When thus used upon the person of a freeman, it signified a slight degree of seduction or servitude." (Pp. 318-320.)

Some eminent brethren of the Fraternity insist that the penalty had its origin in the manner in which the lamb was sacrificed under the charge of the Captain of the Temple, who directed the priests: and said, "Come and cast lots." "Who is to slaughter?" "Who is to sprinkle?" "Go and see if the time for slaughter approaches?" "Is it light in the East, or in the West, or in the north, or in the south?" and when the priest said "Yes," he was directed to "go and bring the lamb from the lamb-chamber;" this was in the northwest corner of the court. The lamb was brought to the north of the altar, its head southward and its face northward. Then may any man cut off the head, and finished the skinning; he tore out the heart; subsequently he left the body, and it became all open before him; he took out the intestines, etc.; and the various portions were divided as they had cast lots. (The Talmud, Joseph Barclay, L.L.D.)

Penet. In the English system this is one of the working-tools of a Master Mason, and is intended symbolically to remind us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life. In the American system, the pencil is not specifically recognised. The other English working-tools of a Master Mason are the skirit and compasses.

In the French Rite "to hold the pencil," tenir est croquis, is discharge the functions of a secretary during the communication of a lodge.

Penitential Sign. Called also the Suppliatory Sign. It is the third sign in the
English Royal Arch system. It denotes that frame of heart and mind without which our prayers and obligations will not obtain acceptance; in other words, it is a symbol of humility.

Pennsylvania. [The early history of Freemasonry in this State is wrapped in obscurity; the first mention of it as yet discovered is in the Pennsylvania Gazette for December 5–8, 1730, which contains the following: "As there are several Lodges of Freemen erected in this Province, and People have lately been much amus'd with Conjectures concerning them; we think the following account of Freemasonry from London will not be unacceptable to our readers," and then follows a Masonic catechism. Benjamin Franklin, the editor of the paper, was not then a Mason, but became one in the following year, and makes frequent references to the Craft in the Gazette, from which we learn that he was appointed J. G. W. by Grand Master Adam in June 1732, and elected Grand Master of this Grand Lodge of Pennsylvania in 1734.

From this it is quite plain that there were Masonic Lodges in Pennsylvania in 1730 and a Provincial Grand Lodge there in 1732, and it seems certain that these early Lodges were not by convocation of the Grand Lodge of England. The Pennsylvania was born by the Mother Country acting on its own authority.

In 1743 Thomas Oxard of Boston was appointed by the Grand Master of England to be Provincial Grand Master of all North America, and in 1749 he appointed Benjamin Franklin to be Provincial Grand Master of Pennsylvania.

In 1755 there were three Lodges in Philadelphia, and in 1758 a Lodge was warranted there by the "Ancients," followed by another in 1760, and in 1764 authority was granted by the "Ancient" for forming a Provincial Grand Lodge in Philadelphia, which in 1766 became the Grand Lodge of Pennsylvania.—E. L. H.]

The Grand Chapter of Pennsylvania was established in 1795. The Grand Chapter was at first only an integral part of the Grand Lodge, but in 1824 it became an independent body, except so far as that members of the Grand Lodge, who were Royal Arch Masons, were declared to be members of the Grand Chapter.

The Royal and Select degrees were formerly conferred in Pennsylvania by the Chapter, but on October 16, 1847, a Grand Council was organized.

A Grand Encampment, independent of the General Grand Encampment of the United States, was organized on February 16, 1814. On April 14, 1854, a Grand Commandery was organized under the authority of the Grand Encampment of the United States, and in February 1867, both of these bodies united to form the present Grand Commandery of Pennsylvania.

Pennsylvania Work. The method of Entering, Passing, and Raising candidates in the Lodges of Pennsylvania differs so materially from that practised in the other States of the Union, that it cannot be considered as a part of the American Rite as first taught by Webb, but rather as an independent, Pennsylvania modification of the York Rite of England. Indeed, the Pennsylvania system is much nearer the English than the American. Its ritual is simple and didactic, like the former, and is almost entirely without the impressive dramatisation of the latter. Bro. Vaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic work of this State with pardonable, although not with impartial, commendations: "The Pennsylvania work is sublime from its simplicity. That it is the ancient work is best shown conclusively, however, from this single fact: it is so simple, so free from those displays of modern inventions to attract the attention, without enlightening, improving, or cultivating the mind. In this work every word has its significance. Its type and symbols are but language in which truth is conveyed. These are to be studied to be understood. In the spoken language no synonyms are permitted. In the ceremonial no innovations are tolerated. In the ritual no modern verbiage is allowed."

Penny. In the table read in the Mark Degree a penny is the amount given to each of the laborers in the vineyard for his day's labor. Hence, in the ritual, a penny a day is said to be the wages of a Mark Master. In several passages of the authorised version of the New Testament, penny is the translation of the Greek δημιουργικός, which was intended as the equivalent of the Roman denarius. This was the chief silver coin of the Romans from the beginning of the coinage of the city to the early part of the third century. Indeed, the name continued to be employed in the coinage of the continental States, which imitated that of the Byzantine empire, and was adopted by the Anglo-Saxons. The specific value of each of so many coins, going under the same name, cannot be ascertained with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the sum, whatever may have been its exact value, to our modern impressions is apt to give a false idea of the liberty of the owner. Dr. Lightfoot, in his essay on a Fresh Revision of the New Testament, remarks: "It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our version was made, and when wages were lower, it must have seemed wholly inadequate." However improper the translation is, it can have no importance in the Masonic application of the parable, where the "penny" is, as has already been said, only a symbol, meaning any reward or compensation.

Pentacle, The. The "pentaculum Solomonis," or magical pentacle, not to be confounded with Solomon's seal. The pen-
tangle is frequently referred to in Hermetic formulae.

Pentagon. A geometrical figure of five sides and five angles. It is the third figure from the exterior, in the camp of the Sublime Princes of the Royal Secret, or Thirty-second Degree of the Scottish Rite. In the Egyptian Rite of Cagliostro, he constructed, with much formality, an implement called the "sacred pentagon," and which, being distributed to his disciples, gave, as he affirmed, to each one the power of holding spiritual intercourse.

Pentagram. From the Greek pent, five, and grammos, a letter. In the science of magic the pentagram is called the holy and mysterious pentagram. Eliphas Levi says (Dog. et Rituè de la Haute Magie, ii., 55) that the pentagram is the star of the Magians; it is the sign of the word made flesh; and according to the spheres of its rays, that is, as it points upward with one point or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Ormuzd and of St. John, or the accursed god of Marden and of destruction; Lucifer or Vesper; the morning or the evening star; Mary or Lilith; victory or death; light or darkness. (See Pentalpha.)

Pentalpha. The triple triangle, or the pentagram of Pythagoras, is so called from the word pente, five, and alpha, the letter A, because in its configuration it presents the form of that letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded from the union of the first odd and first even, was deemed of peculiar value; and hence Cornelius Agrippa says (Philos. Occult.) of this figure, that, "by virtue of the number five, it has great command over evil spirits, because of its form of double triangles and its five acute angles within and its five obtuse angles without, so that this interior pentangle contains in it many great mysteries." The disciples of Pythagoras, who were indeed its real inventors, placed within each of its interior angles one of the letters of the Greek word ΤΕΙΤΕΙΑ, or the Latin one SALUS, both of which signify health; and thus it was made the talisman of health. They placed it at the beginning of their epistles as a greeting to invoke secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. As a talisman, it was employed all over the East as a charm to resist evil spirits. Mones says that it has been found in Egypt on the statue of the god Anubis. Lord Brougham says, in his Italy, that it was used by Antiochus Epiphanes, and a writer in Notes and Queries (3 Ser., ix., 511) says that he has found it on the coins of Lydiummachus. On old British and Gaulish coins it is often seen inscribed, and in the form of a mythical horse, which was the ensign of the ancient Saxons. The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure "Drutenfuess," a word originally signifying "Druid's foot," but which, in the gradual corruptions of language, is now made to mean "Witches' foot." Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn upon or affixed to cradles, thresholds of houses, and stable-doors, to keep off witches and elves.

The early Christians referred it to the five wounds of the Savior, because, when properly inscribed upon the representation of a human body, the five points will respectively extend to and touch the side, the two hands, and the two feet.

The Medieval Masons considered it a symbol of deep wisdom, and it is found among the architectural ornaments of most of the ecclesiastical edifices of the Middle Ages.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the five-pointed star, which is the typical badge of brotherly love that unites the whole of Masonry. It is in this view that the pentagram or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between our three ancient Grand Masters, and which is commemorated by the living pentagram at the closing of every Royal Arch Chapter.

Many writers have confounded the pentagram with the seal of Solomon, or shield of David. This error is almost inexcusable in Oliver, who constantly commits it, because his Masonic and astronomical researches should have taught him the difference. Solomon's seal being a double, interlaced triangle, whose form gives the outline of a star of six points.

Perau, Gabriel Louis Calabre. A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Semur, in Auxois, in 1700, and died at Paris, March 31, 1787. De Feller (Bios. Unius) speaks of his uprightness and probity, his frankness, and sweetness of disposition which endeared him to many friends. Certainly, the only work which gives him a place in Masonic history indicates a gentleness and moderation of character with which we can find no fault. In general literature, he was distinguished as the continuator of d'Avrigny's Vies des Hommes Illustres de la France; which, however, a loss of sight prevented him from completing. In 1742, he published at Geneva a work entitled Le Secret des Franc-Macons. This work at its first appearance attracted much attention and went through many editions, the title being sometimes changed to a more attractive one by booksellers. The Abbé Larude attempted to palm off his libelous and malignant work on the Abbé Perau, but without success; for while the sacrifice was denounced and marked with the bitterest malignity to the Order of Freemasonry, that of Perau is simply
a detail of the ceremonies and ritual of Masonry as then practised, under the guise of friendship.

Perfect Ashlar. See Ashlar.

Perfect Initiates, Rite of. A name given to the Egyptian Rite when first established at Lyons by Cagliostro.

Perfect Irish Master. (Perfet Maitre Irlandais.) One of the degrees given in the Irish Colleges instituted by Ramsey.

Perfect Lodge. See Just Lodge.

Perfect Master. (Maitre Perfet.) The Fifth Degree in the Ancient and Accepted Scottish Rite. The ceremonies of this degree were originally established as a grateful tribute of respect to a worthy departed brother. The officers of the Lodge are a Master, who represents Adoniram, the Inspector of the Works at Mount Lebanon, and one Warden. The symbolic color of the degree is green, to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue. His jewel is a compass containing sixty degrees, to teach him that he should act within the measure, and ever pay due regard to justice and equity.

The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone, in the center of which the letter A is inscribed, according to the old rituals; but the Samaritan pod and he, according to the ritual of the Southern Jurisdiction.

Delessauy, in his Théâtre de l'Économie, gives the Tetragrammaton in this degree, and says the degree should more properly be called Past Master, Ancien Maitre, because the Tetragrammaton makes it in some sort the complement of the Master's Degree. But the Tetragrammaton is not found in any of the approved rituals, and Delessauy's theory falls therefore to the ground. But besides, to complete the Master's with this degree would be to confuse all the symbolism of the Ineffable degrees, which really conclude with the Fourteenth.

Perfect Prussian. (Perfet Prusien.)

A degree invented at Geneva, in 1770, as a second part of the Order of Noahites.

Perfect Stone. A name frequently given to the cubic stone discovered in the Thirteenth Degree of Perfection, the tenth of the Ineffable Series. It denotes justice and firmness, with all the moral lessons and duties in which the mystic cube is calculated to instruct us.

Perfect Union, Lodge of. A Lodge at Rennes, in France, where the Rite of Elect of Truth was instituted. (See Elect of Truth, Rite of.)

Perfection. The Ninth and last degree of Fessler's Rite. (See Fessler, Rite of.)

Perfectionists. The name by which Weishaupt first designated the Order which he founded in Bavaria, and which he subsequently changed for that of the Illuminati.

Perfection, Lodge of. The Lodge in which the Fourteenth Degree of the Ancient and Accepted Scottish Rite is conferred. In England and America this degree is called Grand Elect Perfect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James I., or Grand écosais de la Voûte Sacrée du Jacques VI. This is one of the evidences—and a very prominent one—of the influence exercised by the exiled Stuarts and their adherents on the Masonry of that time in making it an instrument for the restoration of James II., and then of his son, to the throne of England.

This degree, as concluding all reference to the first Temple, has been called the ultimate degree of ancient Masonry. It is the last of what is technically styled the Ineffable degrees, because their instructions relate to the Ineffable word.

Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and GrandSecretary. In the first organisation of the Rite in this country, the Lodges of Perfection were called "Shortly Grand," and hence, the word "Grand" is still affixed to the title of the officers.

The following mythical history is connected with and related in this degree.

When the Temple was finished, the Masons who had been employed in constructing it acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidates. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and, dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry.

The Temple was completed in the year of the world 3000. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons
saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and thereby upon them those enemies whom Solomon had vainly gloriously and wantonly defied. The people, copying the vices and follies of their king, became proud and idolatrous, and neglected the worship of the true God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, king of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army with Nebusaradan, captain of the guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, raised its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.

Then, in after times, the princes of Christendom entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Masons, anxious for the success of so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should be permitted a chief of their own election, which was granted; they accordingly rallied under their standard and departed.

The valor and fortitude of these elected knights was such that they were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity in the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were complied with; and thus the royal art, meeting the approbation of great and good men, became popular. It was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.

The symbolic color of this degree is red—emblematic of fervor, constancy, and assiduity. Hence, the Masonry of this degree was formerly called Red Masonry on the Continent of Europe.

The jewel of the degree is a pair of compasses extended on an arc of ninety degrees, surmounted by a crown, and with a sun in the center. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other.

The apron is white with red flames, bordered with blue, and having the jewel painted on the center and the stone of foundation on the flap.

Perfection, Rite of. In 1784, the Chevalier de Bonneville established a Chapter of the high degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Masonry he there practised received the name of the Rite of Perfection, or Rite of Hiram. The College of Clermont was, says Rebold (Hist. de S. G. L., 48), the asylum of the adherents of the house of Stuart, and hence the Rite is to some extent disguised with Stuart Masonry.


The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar. It was there that the Baron von Hund was initiated, and from it, through him, proceeded the Rite of Strict Observance; although he discarded the degrees and retained only the Templar theory.

Periganum. When the Elu degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was said to have given the information which led to the discovery of the craftsmen who had committed the crime recorded in the Third Degree. This unknown person, at first designated as "Pinoconus," afterward received the name of Periganum, and a degree between the Elus of nine and the Elus of fifteen was instituted, which was called the "Elu of Periganum," and which became the Sixth Degree of the Adoniramite Rite. The derivation or radical meaning of the word is unknown, but it may contain, as do many other words in the high degrees, a reference to the adherents, or to the enemies, of the exiled house of Stuart, for whose sake several of these degrees were established. (See Elect of Periganum.)


Perjury. In the municipal law perjury is defined to be a wilful false swearing to a material matter, when an oath has been administered by lawful authority. The violation of oaths or promises once taken before one who is not legally authorised to administer them, that is to say, one who is not a magis-
Persecutions. Freemasonry, like every other good and true thing, has been subjected at times to suspicion, to misinterpretation, and to actual persecution. Like the church, it has had its martyrs, who, by their devotion and their sufferings, have vindicated its truth and its purity.

With the exception of the United States, where the attacks on the Institution can hardly be called persecution, there was not the will, but because the power to persecute was wanting—all the persecutions of Freemasonry have, for the most part, originated with the Roman Church.

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

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

One of the first persecutions to which Masonry, in its present organization, was subjected, occurred in the year 1735, in Holland. On the 16th of October of that year, a crowd of ignorant fanatics, whose zeal had been kindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a Lodge was accustomed to be held, and destroyed all the furniture and ornaments of the Lodge. The States General, yielding to the popular excitement, or rather desire of giving no occasion for its action, prohibited the future meetings of the Lodges. One, however, continuing, regardless of the
edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here, in the presence of the whole city, the Masters and Wardens defended themselves, with great integrity; and while acknowledging their inability to prove the innocence of their Institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depend, relative to the true designs of the Institution. The proposal was accepted, and the town clerk was chosen. He was immediately initiated, and his report so pleased his superiors, that all the magistrates and principal persons of the city became members and zealous patrons of the Order.

In France, the fear of the authorities that the Freemasons concealed, within the recesses of their Lodges, designs hostile to the government gave occasion to an attempt, in 1737, on the part of the police, to prohibit the meeting of the Lodges. But this unfavorable disposition did not long continue, and the last instance of the interference of the government with the proceedings of the Masonic body was in June, 1745, when the members of a Lodge, meeting at the Hotel de Soissons, were dispersed, their furniture and jewels seized, and the landlord amerced in a penalty of three thousand livres.

The prosecutions in Germany were owing to a singular cause. The malice of a few females had been excited by their disappointed curiosity. A portion of this disposition they succeeded in communicating to the Empress, Maria Theresa, who issued an order for apprehending all the Masons in Vienna when assembled in their Lodges. The measure was, however, frustrated by the good sense of the Emperor, Joseph I., who was himself a Mason, and exerted his power in protecting his brethren.

The powerful influence of the church in Italy, and other Catholic countries, have been the most extensive and most permanent. On the 26th of April, 1739, Pope Clement XII. issued the famous bull against Freemasons whose authority is still in existence. In this bull, the Roman Pontiff says, "We have learned, and public rumor does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to every thing that passes in their meetings." The bull goes on to declare, that these societies have been suspected by the faithful, and that they are hurtful to the tranquillity of the state and to the safety of the soul; and after making use of the now threadbare argument, that if the actions of Freemasons were irrefutable, they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries to punish the Freemason with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm.

What this delivery to the secular arm means, we are at no loss to discover, from the interpretation given to the bull by Cardinal Zelante in his edict of publication in the beginning of the following year, namely, "that no person shall dare to assemble at any Lodge of the said society, nor be present at any of their meetings, under pain of death and confiscation of goods, the said penalty to be without hope of pardon."

The bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and unjust, and the parliament of Paris positively refused to enforce it. But in other Catholic countries it was better respected. In Tuscany the persecutions were unrelenting. A man named Crudeli was arrested at Florence, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance.

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The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, Masonry continued to flourish, and in 1751, thirteen years after the emission of the bull of prohibition, Lodges were openly in existence in Tuscany, at Naples, and even in the "eternal city" itself.

The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751 by Benedict XIV., who then occupied the papal chair, renewing and enforcing the bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournon, a Frenchman, was convicted of practising the rites of Masonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom.

In Portugal, at Lisbon, John Coustos, a native of Switzerland, was still more severely treated. He was subjected to the torture, and suffered so much that he was unable to move his limbs for three months. Coustos,
with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English ambassador.

In 1745, the Council of Bern, in Switzerland, passed a decree prohibiting, under the severest penalties, the assembling of Freemasons. In 1757, in Scotland, the Synod of Sterling adopted a resolution debarring all adhering Freemasons from the ordinances of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan of Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English minister, but the government prohibited the introduction of the Order into Turkey.

America has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti-Masonry are too recent to be treated by the historian with coolness or impartiality. The passions to which this spirit of persecution gave birth was the most abject in its principles, and the most unsuccessful in its efforts, of any that our times have seen. It has passed away; the clouds of anti-Masonry have been, we trust, forever dispersed, and the bright sun of Masonry, once more emerging from its temporary eclipse, is beginning to bless our land with the invigorating heat and light of its meridian rays.

Perseverance. A virtue inculcated, by a peculiar symbol in the Third Degree, in reference to the acquisition of knowledge, and especially the knowledge of the True Word. (See Patience.)

Perseverance. Order of. An Adoptive Order established at Paris, in 1771, by several nobles and ladies. It had but little of the Masonic character about it; and although at the time of its creation it excited considerable sensation, it existed but for a brief period. It was instituted for the purpose of rendering services to humanity. Ragon intimates that this document is still in existence. Thory (Fondation G. O., p. 383) says that there was kept in the archives of the Order a quarto volume of four hundred leaves, in which was registered all the good deeds of the brethren and sisters. This volume is entitled Livre d'Honneur de l'Ordre de la Perseverance. Thory intimates that this document is still in existence. Thory (Fondation G. O., p. 383) says that there was much mystification about the establishment of the Order in Paris. Its institutions pretended that it originated from time immemorial in Poland, a pretension to which the King of Poland lent his sanction. Many persons of distinction, and among them Madame de Genlis, were deceived and became its members.

Persia. Neither the Grand Lodge of England, nor any other of the European Powers, seem ever to have organized Lodges in the kingdom of Persia; yet very strange and somewhat incomprehensible stories are told by credible authorities of the existence either of the Masonic institution, or something very much like it, in that country. In 1808, on November 24th, Aakeri Khan, the Ambassador of Persia near the court of France, was received into the Order at Paris by the Mother Lodge of the Philosophic Scottish Rite, on which occasion the distinguished neophyte presented his sword, a pure Damascus blade, to the Lodge, with these remarks: "I promise you, gentlemen, friendship, fidelity, and esteem. I have been told, and I cannot doubt it, that Freemasons were virtuous, charitable, and full of love and attachment for their sovereigns. Permit me to make you a present worthy of true Frenchmen. Receive this sabre, which has served me in twenty-seven battles. May this act of homage convince you of the sentiments with which you have inspired me, and of the gratification that I feel in belonging to your Order." The Ambassador subsequently seems to have taken a great interest in Freemasonry while he remained in France, and consulted with the Venerable of the Lodge on the subject of establishing a Lodge at Isphahan. This is the first account that we have of the connection of any inhabitant of Persia with the Order. Thory, who gives this account (Act. Lat., i., 237), does not tell us whether the project of an Isphahan Lodge was ever executed, and the bright sun of Masonry, once more emerging from its temporary eclipse, is beginning to bless our land with the invigorating heat and light of its meridian rays.
Lodge, and his claim was allowed only after such an examination as satisfied the brethren that he was one of the brethren. From the statement of this Persian Mason it appears that nearly all the members of the Persian Order belonged to the mystic Order, even as German Masonry enjoys the honor of counting the emperor and crown prince among its adherents. The appearance of this Mohammedan Mason in Berlin seems to have excited a little surprise among some of the brethren there, and the surprise would be natural enough to persons not aware of the extent to which Masonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etc., are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akber, who died in 1605. Thus Masony must have been introduced into India from Middle Asia by the Mohammedans hundreds of years ago.

Since then there was an initiation of a Persian in the Lodge Clémence Amitié at Paris. There is a Lodge at Teheran, of which many native Persians are members.

**Persian Philosophical Rite.** A Rite which its founders asserted was established in 1818, at Erzerum, in Persia, and which was introduced into France in the year 1819. It consisted of seven degrees, as follows: 1. Láther, in the Sun; 2. Architect of all the Orders of Masonry and of the Philippines; 3. Master, Knight of the Sun; 4. Architect of all Rites, Knight of the Order of the Great and the Holy; 5. Knight of the Sun and of the Sun; 6. Master Good Shepherd; 7. Venerable Grand Elect. This Rite received many members, and has been long extinct.

**Personal Merit.** "All precept among Masons is grounded upon real worth and personal merit only, that the Lord may be well served, the brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit." Charges of 1723. (Constitutions, 1723, p. 51.)

**Peru.** Freemasonry was first introduced into Peru about the year 1807, during the French invasion; and several Lodges worked until the resumption of the Spanish authority and the Papal influence, in 1815, when their existence terminated. In 1824, when the independence of the republic, declared some years before, was completely achieved, several Scottish Rite Lodges were established, first at Lima and then at other points, by the Grand Orient of Colombia. A Supreme Council of the Ancient and Accepted Rite was instituted in 1830. In 1833 a branch of the Independent Grand Lodge, afterward styled the Grand Orient of Peru, was organized by the Symbolic Lodges in the republic. Political agitations have, from time to time, occasioned a cessation of Masonic labor, but both the Supreme Council and the Grand Orient are now in successful operation. The Royal Arch Degree was introduced in 1852 by the establishment of a Royal Arch Chapter at Callao, under a Warrant granted by the Supreme Council of Scotland.

**Petition for a Charter.** The next step in the process of organizing a Lodge, after the Dispensation has been granted by the Grand Master, is an application for a Charter or Warrant of Constitution. The application may be, but not necessarily, in the form of a petition. On the report of the Grand Master, that he had granted a Dispensation, the Grand Lodge, if the new Lodge is recommended by some other, generally the nearest Lodge, will confirm the Grand Master's action and grant a Charter; although it may refuse to do so, and then the Lodge will cease to exist. Charters or Warrants for Lodges are granted only by the Grand Lodge in America, Ireland, and Scotland. In England this great power is vested in the Grand Master. The Constitutions of the Grand Lodge of England say that "every application for a Warrant to hold a new Lodge must be, by petition, to the Grand Master, signed by at least seven regularly registered Masons." Although, in the United States, it is the general usage that a Warrant must be procured by a Dispensation, there is no general law which would forbid the Grand Lodge to issue a Charter in the first place, no Dispensation having been previously granted.

The rule for issuing Charters to Lodges prevails, with no modification in relation to granting them by Grand Chapters, Grand Councils, or Grand Commanderies for the bodies subordinate to them.

**Petition for a Dispensation.** When it is desired to establish a new Lodge, application by petition must be made to the Grand Master. This petition ought to be signed by at least seven Master Masons, and be recommended by the nearest Lodge; and it should contain the proposed name of the Lodge and the names of the three principal officers. This is the usage of America; but it must be remembered that the Grand Master's prerogative of granting Dispensations cannot be rightfully restricted by any law. Only, should the Grand Master grant a Dispensation for a Lodge which, in its petition, had not complied with these prerequisites, it is not probable that, on subsequent application to the Grand Lodge, a Warrant of Constitution would be issued.

**Petition for Initiation.** According to American usage, any person who is desirous of initiation into the mysteries of Masonry must apply to the Lodge nearest to his place of residence, by means of a petition signed by himself, and recommended by at least two members of the Lodge to which he applies. The application of a Mason to a Chapter, Council, or Commandery for advancement to higher degrees, or of an unaffiliated Mason for membership in a Lodge, is also called a petition. For the rules that govern the disposition of these petitions, see Dr.

Peuvret, Jean Eustache. An usher of the parliament of Paris, and Past Master of the Lodge of St. Pierre in Martinico, and afterwards Grand Master of the Grand Orient of France. Peuvret was devoted to Hermetic Masonry, and acquired some reputation by numerous compilations on Masonic subjects. During his life he amassed a valuable library of mystical, alchemical, and Masonic books, and a manuscript of eighty-one degrees of Hermetic Masonry in six quarto volumes. He asserts in this work that the degrees were brought from England and Scotland; but this Thoré ("At. Lir.," i., 205) denies, and says that they were manufactured in Paris. Peuvret's exceeding zeal without knowledge made him the victim of every charlatan who approached him. He died at Paris in 1800.

Phainoteletian Society. (Société Phainotelet.) A society founded at Paris, in 1840, by Louis Theodore Juge, the editor of the Globe, composed of members of all rites and degrees, for the investigation of all non-political secret associations of ancient and modern times. The title is taken from the Greek, and signifies literally the society of the exponents of the mysteries of initiation.

Phallic Worship. The Phallus was a sculptured representation of the membrum virile, or male organ of generation; and the worship of it is said to have originated in Egypt, after obstruction of Christ by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, her wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of generation, which myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that too as a religious rite, without the slightest reference to any impure or lascivious application.

As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries it was carried in solemn procession. The Jews, in their numerous deflections into idolatry, fell readily into that of this symbol. And they did this at a very early period of their history, for we are told that even in the time of the Judges (Jud. iii. 7) they "served Baalim and the groves." Now the word translated, here and elsewhere, as groves, is in the original Asherah, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (Phain., p. 56) says that Asherah is a sort of Phallus erected to the teluric goddess Baaltes, and the learned Holloway (Originals, i., 18) had long before come to the same conclusion.

But the Phallus, or, as it was called among the Orientalists, the Lingam, was a representation of the male principle only. To perfect the circle of generation, it is necessary to advance one step further. Accordingly we find in the Ctes of the Greeks, and the Yosi of the Indians, a symbol of the female generative principle of Grand Orient, the Sphallus. Thus, the Yosi of the Phallus was a circular and conical pedestal, or receptacle, on which the Phallus or column rested, and from the center of which it sprang.

The union of these two, as the generative and the producing principles of nature, in one compound figure, was the most usual mode of representation. And here, I think, we undoubtedly find the remote origin of the point within a circle, an ancient symbol which was first adopted by the old sun-worshippers, and then by the ancient astronomers, as a symbol of the sun surrounded by the earth or the universe—the sun as the generator and the earth as the producer—and afterward modified in its signification and incorporated into the symbolism of Freemasonry. (See Point within a Circle.)

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

Pharaoni. A significant word in the high degrees, and there said, in the old rituals, to signify "we shall all be united." Donegan gives it as pharaos kol, and says it means "all is explained." If it is derived from ἀραῖος, and the adverbial ἀραῖος, "altogether," it certainly means not to be united, but to be separated, and has the same meaning as its cognate poholak. This incongruity in the words and their accepted explanation has led Bro. Pike to reject them both from the degree in which they are originally found. And it is certain that the radical pal and phar both have everywhere in Hebrew the idea of separation. But my reading of the old rituals compels me to believe that the degree in which these words are found always contained an idea of separation and subsequent reunion. It is evident that there was either a blunder in the original adoption of the word poholak, or more probably a corruption by subsequent copyists. I am satisfied that the ideas of division, disunion, or separation, and of subsequent reunion, are correct; but I am equally satisfied that the Hebrew form of this word is wrong.

Pharisees. A school among the Jews at the time of Christ, so called from the Aramaic Perushim, Separated, because they held themselves apart from the rest of the nation. They claimed to have a mysterious knowledge unknown to the mass of the people, and pretended to the exclusive possession of the true meaning of the Scriptures, by virtue of the oral law and the secret traditions which, having been received by Moses on Mount Sinai, had been transmitted to successive generations of initiates. They are supposed to have been essentially the same as the Essedians or Chasidim. The character of their organization is interesting to the Masonic student. They held a secret doctrine, of which the dogma of the resurrec-
tation was an important feature; they met in
sodalities or societies, the members of which
called themselves chabiris, fellows or asso-
ciates; and they styled all who were outside
of their mystical association, yom hakaret,
or people of the land.

Phoenicia. The Latinized form of the
Greek Photinikia, from σφήνη, a palm, be-
cause of the number of palms anciently,
but not now, found in the country. A
tract of country on the north of Palestine,
along the shores of the Mediterranean, of
which Tyre and Sidon were the principal
cities. The researches of Gesenius and
other modern philologists have confirmed
the assertions of Jerome and Augustine, that
the language spoken by the Jews and the
Phoenicians was almost identical; a statement
interesting to the Masonic student as giving
another reason for the bond which existed be-
tween Solomon and Hiram, and between the
Jewish workmen and their fellow-laborers
of Tyre, in the construction of the Temple.

Philadelphia. Placed on the imprint
of some Masonic works of the last century
as a pseudonym of Paris.

Philadelphian, Rite of the. See Primi-
tive Rite.

Philadelphes, Lodge of the. The name
of a Lodge at Narbonne, in France, in which
the Primitive Rite was first instituted; whence
it is sometimes called the "Rite of the Phi-
delphians." (See Primitive Rite.)

Philalethes, Rite of the. Called also
the Society of Truth, although the word
literally means Friends of Truth. It was a
Rite founded in 1773 at Paris, in the Lodge of
Amis Réunis, by Savalette de Langes, keeper
of the Royal Treasury, with whom were
associated the Vicomte de Tavaux, Court
de Gebelin, M. de Sainte-Jamme, the President
d'Hericourt, and the Prince of Hesse. The
Rite, which was principally founded on the
system of Martinism, did not confine itself
at any particular mode of instruction, but in
its reunions, called "convents," the members
devoted themselves to the study of all kinds
of knowledge that were connected with the
occult sciences, and thus they welcomed to
their association all who had made them-
selves remarkable by the singularity or the
novelty of their opinions, such as Cagliostro,
Mesmer, and Saint Martin. It was divided
into twelve classes or chambers of instruction.
The names of these classes or degrees were as
follows: 1. Apprentices; 2. Fellow-Craft; 3.
Master; 4. Exalt; 5. Scottish Master; 6.
Knight of the East; 7. Rose Croix; 8. Knight
Sublime Philosopher; 11. Initiate; 12. Phi-
laletes, or Searcher after Truth. The first
degree six were called Petty, and the last
six were called Masters. The Rite did not increase
very rapidly; nine years after its institution,
it counted only twenty Lodges in France and
in foreign countries which were of its obedi-
cence. In 1785 it attempted a radical reform
in Masonry, and for this purpose invited the
most distinguished Masons of all countries
to a congress at Paris. But the project failed,
and Savalette de Langes dying in 1788, the
Rite, of which he alone was the soul, ceased
to exist, and the Lodge of Amis Réunis was
dissolved.

Philip IV. Surnamed "le Bel," or "the
Fair," who ascended the throne of France
in 1285. He is principally distinguished in
history on account of his persecution of the
Knights Templar. With the aid of his willing
instrument, Pope Clement V., he succeeded
in accomplishing the overthrow of the Order.
He died in 1314, execrated by his subjects,
whose hearts he had alienated by the cruelty,
avarice, and despotic administration.

Philippine Order. Finchi gives this as
the name of a secret Order instituted by King
Philip "for the use only of his first nobility
and principal officers, who thus formed a select
and secret council in which he could implicitly
confide." It has attracted the attention of
no other Masonic writer, and was probably
no more than a coinage of a charlatan's
brain.

Philocretes, Order of. An androgy-
nous secret society established in the French
army in Spain, in 1806. The members were
called Knights and Ladies Philocretes, or
Lovers of Pleasure. It was not Masonic in
character. But Thoré has thought it worth
a long description in his History of the Founda-
tion of the Grand Orient of France.

Philo Judaeus. A Jewish philosopher
of the school of Alexander, who was born
about thirty years before Christ. Philo
adopted to their full extent the mystical
domines of his school, and taught that the
Hebrew Scriptures contained, in a system
of allegories, the real source of all religious
and philosophical knowledge, the true mean-
ing of which was to be excluded from the
vulgar, to whom the literal significance alone
was to be made known. Whoever, says he,
has meditated upon philosophy, has purified
himself by virtue, and elevated himself by a
contemplative life to God and the intellectual
world, receiving their inspiration, thus pierces
the gross envelope of the letter, and is initiated
into mysteries of which the literal instruction
is but a faint image. A fact, a figure, a word,
a rite or custom, veils the profoundest truths;
to be interpreted only by him who has the
true key of science. Such symbolic views
were eagerly seized by the early inventors
of the high philosophical degrees of Masonry,
who have made frequent use of the esoteric
philosophy of Philo in the construction of their
Masonic system.

Philosopher, Christian. (Philosophe
Cretien.) The Fourth Degree of the Or-
der of African Architects.

Philosopher, Greek and Sublime Her-
metic. (Grand et Sublime Philosophes Her-
métiques.) A degree in the manuscript
collection of Peuvret. Twelve other degrees of
Philosopher were contained in the same
collection, namely, Grand Neapolitan Philoso-
Philo-

opher, Grand Practical Philosopher, Kab-
baldistic Philosopher, Kabalistic Philosopher
to the Number 5, Perfect Mason Philosopher,
Perfect Magi, Perfect Holy Ghost, Perfect Neapolitan
Philosopher, Petty Practical Philosopher,
Sublime Philosopher, Sublime Philosopher
to the Number 9, and Sublime Practical Phi-
losopher. They are probably all Kabbalistic
or Hermetic degrees.

Philosopher of Hermes. (Philosophes
d'hermes.) A degree contained in the Ar-
chives of the Lodge of St. Louis des Amis
Réunis at Calais.

Philosopher, Sublime. (Sublime Phi-
losophes.) 1. The Forty-third Degree of the
Rite of Mirraim. 2. The tenth class of the
Rite of the Philalethes.

Philosopher, Sublime Unknown. (Sub-
lime Philosophes Inconnus.) The Seventy-
ninth Degree of the Metropolitan Chapter
of France.

Philosopher, The Little. (Le Petit Phi-
losophe.) A degree in the collection of Pyron.

Philosopher, Unknown. (Philosophes
Inconnus.) The ninth class of the Rite of the
Philosopher's Stone. L'Hermétique, who
wrote a book in 1857 (Alchemy and the Al-
chemists), to maintain the proposition that
alchemy was a symbolic science, that its
subject was Man, and its object the per-
fection of men, asserts that the philosopher's
stone was a symbol of man. He quotes
the old Hermetic philosopher, Isaac Holland,
as saying that "though a man be poor, yet
may he very well attain unto it [the work of
perfection], and may be employed in making
the philosopher's stone." And L'Hermétique
(p. 76), in commenting on this, says: "That
is, every man, no matter how humble his voca-
tion, may do the best he can in his place—
may 'love, mercy, do justly, and walk humbly
with God'; and what more doth God require
of any man?"

If this interpretation be correct, then the
philosopher's stone of the alchemists, and
the spiritual temple of the Freemasons are
identical symbols.

Philosophical Degrees. All the de-
gr g degrees of the Ancient and Accepted
Scottish Rite above the Eighteenth and below the Thirty-
third are called philosophical degrees, because,
abandoning the symbolism based on the
Temple, they seek to develop a system of pure
theosophy. Some writers have contended
that the Seventeenth and Eighteenth degrees
should be classed with the philosophic degrees.
But this is not correct, since both of those
degrees have preserved the idea of the Temple
system. They ought rather to be called
apocalyptic degrees, the Seventeenth espe-
cially, because they do not teach the ancient
philosophies, but are a sort of enigmas in their
symbolism with the spiritual temple of the
New Jerusalem.

Philosophic Scottish Rite. This Rite
consists of twelve degrees, as follows: 1. 2. 3.
Knight of the Black Eagle or Phœnix of
Heredom, divided into three parts; 4. Knight
of the Phenix; 5. Knight of the Sun; 6. Knight
of the Rainbow; 7. True Mason; 8. Knight
of the Argonaut; 9. Knight of the Golden
Fleece; 10. Perfectly Initiated Grand Inspec-
tor; 11. Grand Scottish Inspector; 12. Sub-
lime Master of the Luminous Ring.

The three degrees of Ancient Craft Ma-
sony form the necessary basis of this sys-
tem, although they do not constitute a part
of the Rite. In its formation it expressly
renounced the power to constitute Symbolic
Lodges, but reserved the faculty of affiliating
regularly constituted Lodges into its high
degrees. Thory (Fond. du G. O., p. 162)
seems dubious of tracing the origin of the
Rite to the Rosicrucians of the fourteenth
century. But the reasons which he assigns
for this belief are by no means satisfactory.
The truth is, that the Rite was founded in
1775, in the celebrated Lodge of the Social
Contract (Consrat Social), and that its prin-
cipal founder was a friend of the Rosicrucians
of Paris, who had been a disciple of Pernetti,
the originator of the Hermetic Rite at Avignon,
whose Hermetic principles he introduced into
the Philosophic Scottish Rite. Some notion
may be formed of the nature of the system
which was taught in this Rite, from the name
of the degree which is at its summit. The
Luminous Ring is a Pythagorean degree. In
1780, an Academy of the Sublime Masters
of the Luminous Ring was established in
France, in which the doctrine was taught
that Freemasonry was originally founded by
Pythagoras, and in which the most impor-
tant portion of the lectures was engaged in an
explanation of the peculiar dogmas of the sage
of Sarmizegetusa.

The chief seat of the Rite had always been
in the Lodge of Social Contract until 1792,
when, in common with all the other Masonic
bodies of France, it suspended its labors. It
was resuscitated at the termination of the
Revolution, and in 1806 the Lodge of the
Social Contract, and that of St. Alexander
of Scotland, assumed the title of the "Mother
Lodge of the Philosophic Scottish Rite in
France." This body was eminently literary
in its character, and in 1811 and 1812 pos-
sessed a mass of valuable archives, among
which were a number of old charters, manu-
script rituals, and Masonic works of great
interest, in all languages.

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

Philosophy Sublime. (Philosophie Sub-
lime.) The Forty-eighth Degree of the Rite of
Mirraim.
PHOENIX

Phoenix. The old mythological legend of the phoenix is a familiar one. The bird was described as having a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funeral pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phoenix has been adopted universally as a symbol of immortality. Higgins (Anacalypses, ii. 441) says that the phoenix is the symbol of an ever-revolving solar cycle of six hundred and eight years, and refers to the Phoenician word pheen, which signifies a cycle. Aumon, the first Grand Master of the Templars after the martyrdom of De Molay, and called the "Restorer of the Order," took, it is said, for his heraldic device a phoenix brooding on the flames, with the motto, "Ardei ut vivat,"—She burns that she may live. The phoenix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Its acceptance as a Christian symbol is at the present day to be accepted as a symbol of the resurrection.

Phylacteries. The second fundamental principle of Judaism is the wearing of phylacteries; termed by some writers Taphathot, "ornaments," and refer to the law and commandments as of the right hand. The phylacteries are of the law written on parchment and carefully folded. The box is made of leather pressed upon blocks of wood specially prepared, the leather being well soaked in water to make it flexible, the strips of the law are sewn into it: Ex. xiii. 1-10, 11-16; Deut. vi. 4-9; xi. 13-21. On this box is the letter "V" (shin), with three strokes for the right side, and the same letter with four strokes for the left side of the wearer. The second box has but one compartment, into which the same passages of Scripture are sewed with the sinews of animals, specially prepared for this object. The phylacteries are bound on the forehead and arm by long leather straps. The straps on the head must be tied in a knot shaped like the letter "v" (dallet). The straps on the arm must go round it seven times, and three times round the middle finger, with a small surplus over in the form of the letter "yod." Thus we have the "vav, Shaddai, or Almighty. The phylacteries are kept in special bags, with greatest reverence, and the Rabbis assert "that the single precept of the phylacteries is equal to all the commandments."

Physical Qualifications. The physical qualifications of a candidate for initiation into Masonry may be considered under the three heads of Sex, Age, and Bodily Conformation.

1. As to Sex. It is a landmark that the candidate shall be a man. This, of course, prohibits the initiation of a woman. 2. As to Age. The candidate, as say the Old Regulations, be of "mature and discerning age." The ritual forbids the initiation of an "old man in his dotage, or a young man under age." The man who has lost his faculties by an accumulation of years, or not yet acquired them in their full extent by immaturity of age, is equally incapable of initiation. (See Dotage and Mature Age.) 3. As to Bodily Conformation. The Gothic Constitutions of 926, or what is said to be that document, prescribed that the candidate "must be without blemish, and have the full and proper use of his limbs"; and the Charges of 1722 say "that he must have no maim or defect in his body that may render him incapable of learning the art, of serving his Master's lord, and of being made a brother; (Constitutions, 1723, p. 81). And although a few jurists have been disposed to interpret this law with unauthorised laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly. (See the subject fully discussed in Mackay's "Masonic Jurisprudence", pp. 100-113.)

Picart's Ceremonies. Bernard Picart was a celebrated engraver of Amsterdam, and the author of a voluminous work, which was begun in 1729, and continued after his death, until 1749, by J. P. Bernardi, entitled Ceremonies Religieuses de tous les peuples du monde. A second edition was published at Paris, in 1741, by the Abbé Banier and Le Mascier, who entirely rehoused the work; and a third in 1783 by a set of free-thinkers, who disfigured, and still further altered the text to suit their own views. The book is, however, of no value as an original authority, since it is merely a copy of the Engraved List of Lodges, published by J. Pine in 1735.

Pickax. An instrument used to loosen the soil and prepare it for digging. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to loosen from his heart the hold of evil habits.

Piece of Architecture. (Monceau d'Architecture.) The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously given in this work under the title Architecture, in being confined to the minutes of the Lodge, is not sufficiently comprehensive.

Pike, Albert. Born at Boston, Mass., December 28, 1809, and died April 2, 1891. After a sojourn in early life in Mexico, he returned to the United States and settled in Little Rock, Arkansas, as an editor and lawyer. Subsequent to the War of the Rebellion, in which he had cast his fortunes
PILGRIM

with the South, he located in Washington, D. C., uniting with ex-Senator Robert Johnson, in the profession of the law, making his home, however, in A land Ward, where his library, a treasure and selection, was a marvel, especially in all that pertains to the wonders in ancient literature. Bro. Pike was the So. G. Commander of the Southern Supreme Council, A. A. Scottish Rite, having been elected in 1850. He was Prov. G. Master of the 0. Lodge of the Royal Order of Scotland in the U. S., and an honorary member of almost every Supreme Council in the world. His standing as a Masonic author and historian, and witful as a poet, was most distinguished, and his untiring zeal was without a parallel.

Pilgrim. A pilgrim (from the Italian peleggrino, and that from the Latin peregrinus, signifying a traveler) denotes one who visits holy places from a principle of devotion. Dante (Vita Nuova) distinguishes pilgrims from pagers; thus: "pavers were those who went beyond the sea to the East, and often brought back staves of palm-wood; while pilgrims went only to the shrine of St. Jago, in Spain. But Sir Walter Scott says that the paves were in the habit of passing from shrine to shrine, living in each shrine only once, and this is the more usually accepted distinction of the two classes.

In the Middle Ages, Europe was filled with pilgrims going to Palestine to pay their veneration to the numerous spots consecrated in the annals of Holy Writ, more especially to the sepulcher of our Lord.

"It is natural," says Robertson (Hist., ch. v., i. 19), "to the human mind, to view those places which have been distinguished by being the residence of any illustrious personage, or the scene of any great transaction, with some degree of delight and veneration. From this principle flowed the superstitious devotion with which Christians, from the earliest times of the church, had branched to visit that country which the Almighty had selected as the inheritance of his favorite people, and in which the Son of God had accomplished the redemption of mankind. As this distant pilgrimage could not be performed without considerable expense, fatigue, and danger, it appeared the more meritorious, and came to be considered as an expiation for almost every crime."

Hence, by a pilgrimage to the Holy Land or to the shrine of some blessed martyr, the thunders of the church, and the more quiet, but not less alarming, reproaches of conscience were often averted. And as this was an act of penance, sometimes voluntarily assumed, but oftener imposed by the command of a religious superior, the person performing it was called a Pilgrim Penitent."

While the Califs of the East, a race of monarchs equally tolerant and sagacious, retained the sovereignty of Palestine, the tenentines were undisturbed in the performance of their pious pilgrimages. In fact, their visits to Jerusalem were rather encouraged by these sovereigns as commerce which, in the language of the author already quoted, "brought into their dominions gold and silver, and carried nothing out of them but relics and consecrated trinkets."

But in the eleventh century, the Turks, whose bigoted devotion to their own creed was only equalled by their hatred of every other form of faith, but more especially of Christianity, having obtained possession of Syria, the pilgrim no longer found safety or protection in his pious journey. He who would then visit the sepulcher of his Lord must be prepared to encounter the hostile attacks of ferocious Saracens, and the "Pilgrim Penitent and Pilgrim Warrior was enabled to know at the sepulcher of Christ, and offer up his devotions on that sacred spot consecrated in his pious mind by so many religious associations.

But the experience which he had so dearly bought was productive of a noble and a generous result. The Order of Knights Templar was established by some of those devoted heroes, who were determined to protect the pilgrims who followed them from the dangers and difficulties through which they themselves had passed, at times with such remote prospects of success. Many of the pilgrims having performed their vow of visiting the holy shrine, returned home, to live upon the capital of piety which their esteemed religious pilgrims had gained for them, but others, imitating the example of the defenders of the sepulcher, doffed their pilgrim's garb and united themselves with the knights who were contending with their infidel foes, and thus the Pilgrim Penitent, having by force of necessity become a Pilgrim Warrior, ended his warlike pilgrimage by assuming the vows of a Knight Templar.

In this brief synopsis, the modern and Masonic Knights Templar will find a rational explanation of the ceremonies of that degree.

Pilgrim Penitent. A term in the ritual of Masonic Templarism. It refers to the pilgrimage, made as a penance for sin, to the sepulcher of the Lord; for the church promised the remission of sins and various spiritual advantages as the reward of the pious and faithful pilgrim. (See Pilgrim.)

Pilgrim's Shell. See Scallop Shell.

Pilgrim's Weeds. The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a tunic clausura, or long gown, made of the daintiest colors and the coarsest materials, bound by a
leathern girdle, as an emblem of his humility and an evidence of his poverty; a bourdon, or staff, in the form of a long walking stick, with two knobs at the top, supported his weary steps; the rosary and cross, suspended from his neck, denoted the religious character he had assumed; a scrip, or bag, held his scanty supply of provisions; a pair of sandals on his feet, and a coarse round hat turned before, in the front of which was fastened a scallop shell, completed the rude toilet of the pilgrim of the Middle Ages. Spencer’s description, in the Faerie Queen (B. 1, c. vi., st. 35), of a pilgrim’s weeds, does not much differ from this:

“A silly man in simple weeds forewarned, And soiled with dust of the long driest way; His sandals were with tolisome travel torn, And face all tamm’d with searching sunny ray; As he had travel’d many a summer’s day, Through boiling sands of Arably and Inde; And Jacob’s ladder and a Jacob’s staff to stay. His weary limbs upon; and else behind His scrip did hang, in which his needments he did bind.”

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

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

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

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

In the antediluvian ages, the posterity of Seth erected pillars; “for,” says the Jewish historian, “that their inventions might not be lost before they were sufficiently known; upon Adam’s foundation was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them.” Jacob erected a pillar at Bethel, to commemorate his remarkable vision of the latter, and afterward another one at Galeed as a memorial of his alliance with Laban. Joshua erected one at Gilgal to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mispeh and Shen, on account of a defeat of the Philistines, and Absalom erected another in honor of himself.

The doctrine of gravitation was unknown to the people of the primitive ages, and they were unable to refer the support of the earth to its place in this principle. Hence they looked to some other cause, and none appeared to their simple and unphilosophical minds more plausible than that it was sustained by pillars. The Old Testament abounds with reference to this idea. Hannah, in her song of thanksgiving, exclaims: “The pillars of the earth are the Lord’s, and he hath set the world upon them.” (1 Sam. ii. 8.) The Psalmist signifies the same doctrine in the following text: “The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it.” (Ps. lxvii. 3.) And Job says: “He shaketh the earth out of her places, and the pillars thereof tremble.” (xxvi. 7.) All the old religions taught the same doctrine; and hence pillars were regarded as the supports of the earth, they were adopted as the symbol of strength and firmness. To this, Dudley (Naology, 123) attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity. The support of the Deity, was readily converted into worship paid to them as idols of the real presence. But here he seems to have fallen into a mistake. The double pillars or columns, acting as an architectural support, it is true, symbols derived from a natural cause of strength and permanent firmness. But there was another more prevailing symbolism. The monolith, or circular pillar, standing alone, was, to the ancient mind, a representation of the Phalus, the symbol of the creative and generative energy of Deity, and it is in these Phallic pillars that we are to find the true origin of pillar worship, which was only one form of Phallic worship, the most predominant of all the cults to which the ancients were addicted.
Pillars of Cloud and Fire. The pillar of cloud that went before the Israelites by day, and the pillar of fire that preceded them by night, in their journey through the wilderness, are supposed to be alluded to by the pillars of Jachin and Boas at the porch of Solomon's Temple. We find this symbolism at a very early period in the last century, having been incorporated into the lecture of the Second Degree, where it still remains. "The pillar on the right hand," says Calcott (Cand. Disq., 66), "represented the pillar of the cloud, and that on the left the pillar of fire." If this gem be correct, the pillars of the porch, like those of the wilderness, would refer to the superintending and protecting power of Deity.

Pillars of Enoch. Two pillars which were erected by Enoch, for the preservation of the antediluvian race and which are repeatedly referred to in the "Legend of the Craft," contained in the Old Constitutions, and in the high degrees of modern times. (See Enoch.)

Porch of the Temple. The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus (Antiq. lib. i., cap. ii.) thus describes: "Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was found, fingers' breadth, and the height of the pillars was eighteen cubits, (27 feet,) and the circumference twelve cubits, (18 feet;) but there was cast with each of their capitals lily-work, that stood upon the pillar, and it was elevated five cubits, (7\frac{1}{2} feet) round about with there was net-work interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, (or south,) and called it Jachin; and the other at the left hand, (or north,) and called it Boas."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or south pillar represented the pillar of cloud, and the left hand or north pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the pillarITT (Jachin), derived from the words II (Jah), "Jehovah," and II (achin), "to establish," signifies that "God will establish his house of Israel," while the pillar II (Boaz), compounded of II (Jehovah), and II (ach), "strength," signifies that "in strength shall it be established." And thus were the Jews, in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and grateful for his many acts of kindness to his chosen people.

The construction of these pillars.—There is no part of the architecture of the ancient Temples which is so difficult to be understood in its details as the Scriptural account of these memorable pillars. Freemasons, in general, intimately as their symbolic signification is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction and of the true disposition of the various parts of which they are composed. Mr. Ferguson says (Smith, Dict. Bib.) that there are no features connected with the Temple which have given rise to so much controversy, or been so difficult to explain, as the form of these two pillars.

Their situation, according to Lightfoot, was within the porch, at its very entrance, and on each side of the gate. They were therefore seen, one on the right and the other on the left, as soon as the visitor stepped within the porch. And thus it will be remembered, in confirmation, is the very spot in which Ezekiel (xii. 40) places the pillars that he saw in his vision of the Temple. "The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side." The assertion made by some writers, that they were not columns intended to support the roof, but simply obelisks for ornament, is maintained by sufficient authority; and as Ferguson very justly says, not only would the high roof look painfully weak, but it would have been impossible to construct it, with the imperfect science of those days, without some such support.

These pillars, we are told, were of brass, as well as the capitals that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers, or a hand's breadth," which is equal to three inches. According to the accounts in I Kings xii. 15, and in Jeremiah lii. 21, the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubic used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. According to the tables of Bishop Cumberland, the cubic was rather more, he making it about twenty-two inches; but I adhere to the measure laid down by the Jewish writers as probably more correct, and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

The reader of the Scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height, as given in the Books of Kings and Chronicles. In the former book, it is said that their height was eighteen cubits, and in the latter it was thirty-five, which latter height Whiston observes would be contrary to all the rules of architecture. But the discrepancy is accounted for by supposing—which, indeed, must have been the case—that in the Book of Kings the pillars are spoken of separately, and that in
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Chronicles their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eight, is that they were never measured as they appeared with the chapiters upon them. Now half a cubit of each pillar was concealed in what Lightfoot calls "the whole of the chapter," that is, half a cubit's depth of the lower edge of the chapter covered the top of the pillar, making each pillar, apparently, only seventeen and a half cubits high, or the two thirty-five cubits as laid down in the Book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott, who supposes that the pedastal of the pillars were seventeen cubits high—a violation of every rule of architectural proportion with which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Kings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapter or pommel was five cubits, or seven and a half feet more; but as half a cubit, or nine inches, was common to both pillar and chapter, the whole height from the ground to the top of the chapter was twenty-two cubits and a half, or thirty-three feet and nine inches.

Mr. Ferguson has come to a different conclusion. He says in the article Temple, in the Friday's Magazine, that the pillars, according to 1 Kings vii. 15, the pillars were eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this was (ver. 19) another member, called also chapter of lily-work, four cubits in height, but which, from the thickness and floridity of it in ver. 22, seems more probably to have been an entablature, which is necessary to complete the order. As these members make out twenty-seven cubits, leaving three cubits, or 4 1/2 feet, for the skirt, the whole design seems reasonable and proper." He calculates, of course, on the authority of the Book of Kings, that the height of the roof of the porch was thirty cubits, and assumes that these pillars were columns by which it was supported, and connected with it by an entablature.

Each of these pillars was surmounted by a chapter, which was five cubits, or seven and a half feet in height. The shape and construction of this chapter require some consideration. The Hebrew word which is used in this place is קְדֹרֵן (koderen). Its root is to be found in the word קָדָר (kadar), which signified "a crown," and is so used in Esther vi. 8, to designate the royal diadem of the King of Persia. The baddin, great oval, five cubits high, and its "a crown;" but Rabbi Solomon, in his commentary, uses the word פְּנֵימָה (pome), signifying "a globe or spherical body," and Rabbi Gershon describes it as "like two crowns joined together." Lightfoot says, "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the third upper were richly ornamented. To this ornamental part we now come.

In the first Book of Kings, ch. vii., verses 17, 20, 22, the ornaments of the chapiters are thus described:

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

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

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

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

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

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

The "nets of checker-work" is the first ornament mentioned. The words thus translated are in the original וְכְלָלָה יְפִיָּהּ, which Lightfoot prefers rendering "thickets of branch work"; and he thinks that the true meaning of the passage is, that "the chapiters were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovelily intermingled and interwoven one with another." He derives his reason for this version from the fact that the same word, יְפִיָּהּ, is translated "thicket" in the passage in Genesis (xxviii. 13), where the ram is described as being "caught in a thicket by his horns;" and in various other passages the word is to be similarly translated. But, on the other hand, we find it used in the Book of Job, where it evidently signifies a net made of meshes: "For he is cast into a net by his own feet and he walketh upon a snare." (Job xvii. 8.) In 2 Kings i. 2, the same word is used, where our translators have rendered it a lattice, "Ahaziah fell down through a lattice in his upper chamber." I am, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the Masonic tradition, that this ornament was of single network or fabric consisting of reticulated lines—in other words, a lattice-work. The "wreaths of chain-work" that are next spoken of are less difficult to be understood. The word here translated "wreath" is קְדָר, and is to be found in Genesis i. 21, where it distinctly means fringes: "Thou shalt
PILLARS

make thee fringes upon the four quarters of thy vesture. Thine edges it should also be translated here. The fringes of chain-work, I suppose, were therefore attached to, and hung down from, the network spoken of above, and were probably in this case, as when used upon the garments of the Jewish high priest, intended as a "memorial of the law." The "lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that I shall not hesitate to quote it at length. At the head of the pillar, even at the setting out of the chapter, there was a curious and a large border or circle of lily-work, which stood out four cubits under the chapter, and then turned down, every lily or long tongue of brass, with a neat bending, and so seemed as a flowered crown to the head of the pillar, and as a covering garland whereon the chapter had its seat.

There is a very common error among Masons, which has been fostered by the plates in our Monitors, that there were on the pillars chaplets, and that these chaplets were again surmounted by globes. The truth, however, is that the chapiters themselves were "the pomela or globes," to which our lecture, in the Fellow-Craft's Degree, alludes. This is evident from what has already been said in the first part of the preceding description. The lily here spoken of is not at all related, as might be supposed, to the common lily—that one spoken of in the New Testament. It was a species of the lotus, the Nymphaea lotus, or lotus of the Nile. This flower was among the ancient Egyptians, and is found everywhere on their monuments, and used in their architectural decorations. It is evident, from their description in Kings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of the Egyptian temple. The maps of the earth and the charts of the celestial constellations which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Oliver, a Masonic tradition places them—an ancient custom, instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular, or nearly so, they may be justly said to have represented the celestial and terrestrial spheres.

The true description, then, of these memorable pillars, is simply this. Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the said diameter, it was hollow; and the depth to the height of nine inches, was an oval body or chapter seven feet and a half in height. Springing out from the pillar, at the junction of the chapter with it, was a row of lotus petals, which, first spreading around the chapter, afterward gently curved downward toward the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row.

This description, it seems to me, is the only one that can be reconciled with the various passages in the Books of Kings, Chronicles, and Josephus, which relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols.

And now as to the Masonic symbolism of these two pillars. As symbols they have been very universally diffused and are to be found in all rites. Nor are they of a very recent date, for they are depicted on the earliest tracing-boards, and are alluded to in the catechisms before the middle of the last century. Nor is this surprising; for as the symbolism of Freemasonry is founded on the Temple of Solomon, it was to be expected that these important parts of the Temple would be naturally included in the system. But at first the pillars appear to have been introduced into the lectures rather as parts of an historical detail than as significant symbols—an idea which seems gradually to have grown up.

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

What was the original or Scriptural symbolism of the pillars has been very well explained by Dudley, in his Neology. He says (p. 121) that "the pillars represented the sustaining power of the great God. The flower of the lotus or water-lily rises from a root growing at the bottom of the water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolical of the power of the Almighty constantly employed to secure the safety of all the world. The chapter is the body or mass of the earth; the pomegranates, fruits remarkable for the number of their seeds, are symbols of fertility; the wreaths, drawn variously over the surface of the chapter or globe, indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the seasons. The pillars were properly placed in the porch or portico of the Temple, for they suggested just ideas of the power of the Almighty, of the entire dependence of man upon him, the Creator; and doing this, they exhorted all to fear, to love, and obey him."

It was, however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says: "The pillars
erected at the porch of the Temple were not only ornamental, but also carried with them an emblematic import in their names: Boas, being, in its literal translation, in theos is strength; and Jachin, it shall be established, which, by a very natural transposition, may be put thus: O Lord, thou art mighty, and thy house is established from everlasting to everlasting."

Preston subsequently introduced the symbolism, considerably enlarged, into his system of lectures. He adopted the reference to the pillars of fire and cloud, which is still retained. The Masonic symbolism of the two pillars may be considered, without going into minute details, as being twofold. First, in reference to the names of the pillars, they are symbols of the strength and stability of the Institution; and then in reference to the ancient pillars of fire and cloud, they are symbolic of our dependence on the superintending guidance of the Great Architect of the Universe, by which alone that strength and stability are secured.

Pinceau. French, a pencil; but in the technical language of French Masonry it is a pen. Hence, in the minutes of French Lodges, tenir le pinceau means to act as Secretary.

Pine-Cone. The tips or points of the rods of deacons are often surmounted by a pinecone or pineapple. This is in imitation of the Thyrsus, or sacred staff of Bacchus, which was a lance or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine.

Planes. Generally ornamented terminations much used in Gothic architecture. They are prominently referred to in the Eleventh Degree of the A. A. Scottish Rite, where the pinnacles over the three gates support the wall and are inscribed with emblems of the future Masonic life. It is evident that the authority of the literature of the Masonic Mysteryes, as a sacred symbol.

Plutarch. Generally ornamented terminations much used in Gothic architecture. They are prominently referred to in the Eleventh Degree of the A. A. Scottish Rite, where the pinnacles over the three gates support the wall and are inscribed with emblems of the future Masonic life. It is evident that the authority of the literature of the Masonic Mysteryes, as a sacred symbol.

Pitaka. The Bible of Buddhism, containing 116 volumes, divided into three classes, collectively known as the Tri- Pitaka or Pitakkattayan, that is, the "Triple Basket"; the Suttas, or discourses of Buddha; the Vinaga, or Discipline; and the Abhadharmika, or Metaphysics. The canon was fixed about 240 B.C., and commands a following of more than one-third of the human race — the estimates vary from 340,000,000 to 500,000,000. Masonically considered, this indeed must be a great Light or Trestle-Board, if it is the guide of the conduct and practice of so vast a number of our brethren; for are not all men our brethren?

Pitah. (Heb. פיתא). One of the twelve stones in the breastplate of the high priest of a yellow color. The Sanskrit for yellow is piya.

Pitris. Spirits. Among the Hindus, Pitris were spirits; so mentioned in the Agrowchads. Parishe, the philosophical compendium of the Hindu spiritists, a scientific work giving an account of the creation and the Mecas, and finally the Zohar; the three principal parts of which treat "of the attributes of God," "of the world," and "of the human soul." A fourth part sets forth the relevancy of souls to each other, and the invocation of Pitris. The adepts of the occult sciences were said by the votaries of the Pitris of India to have "entered the garden of delights." (See Parishe, Agruchads; also, Indische Mysterey.)

Plus VII. On the 13th of August, 1814, Pope Pius VII. issued an edict forbidding the meetings of all secret societies, and especially the Freemasons and Carbonari, under heavy corporal penalties, to which were to be added, according to the malignity of the cases, partial or entire confiscation of goods, or a pecuniary fine. The edict also renewed the bull of Clement XII., by which the punishment of death was incurred by those who obstinately persisted in attending the meetings of Freemasons.

Poi. In strict Masonic ritualism the positions occupied by the Master and Wardens are called stations; those of the other officers, places. This distinction is not observed in the higher degrees. (See Stations.)

Planche Traverse. A plan of French Masonry, symbolically referred to the moral plans and designs of life by which we are to construct our spiritual temple, and in the direction of which we are to be instructed by some recognized Divine authority. (See Trestle-Board.)

Platonic Academy. See Academy, Platonic.

Pleasant. The ear of corn, or sheaf of wheat, is, in the Masonic system, the symbol of plenty. In ancient iconography, the goddess Plenty was represented by a young nymph crowned with flowers, and holding in the right hand the horn of Amalthea, the goat that suckled Jupiter, and in her left a bundle of sheaves of wheat, from which the ripe grain is falling profusely to the ground. There have been some differences in the representation of the goddess on various medals; but, as Montfaucon shows, the ears of corn are an indispensable part of the symbol. (See Shubhalek.)

Plot Manuscript. Dr. Plot, in his Natural History of Staffordshire, published in 1686, speaks of "a scrol or parchment volume," in the possession of the Masons of the seventeenth century, in which it is stated that the "charges and manners were after perused and approved by King Henry VI." Dr. Oliver (Golden Remaines, ii., 85) thinks that Plot here
referred to what is known as the Leland MS., which, if true, would be a proof of the authenticity of that document. But Oliver gives no evidence of the correctness of his assumption. It is more probable that the manuscript which Dr. Plot loosely quotes has not yet been recovered. Dr. Plot, Robert, M.D., born in 1651, and died in 1696. He was a Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, to which position he had been appointed by Elias Ashmole, to whom, however, he showed little gratitude. Dr. Plot published, in 1686, *The Natural History of Staffordshire*, a work in which he went out of his way to attack the Masonic institution. An able defense against this attack will be found in the third volume of Oliver's *Golden Remains of the Early Masonic Writers*. The work of Dr. Plot is both interesting and valuable to the Masonic student, as it exhibits the condition of Freemasonry in the latter part of the seventeenth century, certainly, if not at a somewhat earlier period, and is an anticipated answer to the objections of the iconoclasts why he would give Freemasonry its birth in 1717. For this purpose, I insert so much of his account as refers to the customs of the society in 1686.

"They have a custom in Staffordshire, of admitting men into the Society of Freemasons, that in the moorlands of this county seems to be of greater request than anywhere else, though I find the custom spread more or less all over the nation; for here I found persons of the most eminent quality that did not disdain to be of this fellowship. Nor, indeed, were they, it became to that antiquity and honor, that is pretended in a large parchment volumne they have amongst them, containing the history and rules of the Craft of Masonry. Which is there intregated not on from sacred writ, but profane story; particularly that it was brought into England by St. Amphibal, and first communicated to St. Alban, who set down the charges of Masonry, and was made paymaster and governor of the king's works, and gave them charges and manners as St. Amphibal had taught him. Which were after confirmed by King Athelstan, whose youngest son Edwyn loved well Masonry, took upon him the charges, and learned the manners, and obtained for them of his father a free charter. Whereupon he caused them to assemble at York, and bring to all the old books of their Craft, and out of them ordained such charges and manners as they then thought fit; which charges in the said Schrole, or parchment volume, are in part doubted, and thus was the Craft of Masonry grounded and confirmed in England. It is also there declared that these charges and manners were after preserved and approved by King Henry VI. and his council, both as to Masters and fellows of this Right Work, and Craft of Masonry."
PLUMB-LINE

ness, straightness, and in a moral, what is right and just. Our own word RIGHT partakes of this peculiarity, right being not wrong, as well as not crooked.

As to the name, it may be remarked that plumb is the word used in Speculative Masonry. We never saw the Lodge at his installation, and he defines its symbolism as follows: "The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to rectitude."

This idea of the immortal life was always connected in symbolism with that of the perpendicular—something that rose directly upward. Thus in the primitive church, the worshipping Christians stood up at prayer on Sunday, as a reference to the Lord’s resurrection on that day. This symbolism is not, however, preserved in the verse of the prophet Amos (vii. 7), which is read in this country as the Scripture passage of the Second Degree, where it seems rather to refer to the strict justice which God will apply to the people of Israel. It there coincides with the first Masonic definition that the line teaches the criterion of moral rectitude.

Plumb-Line. A narrow board, having a plumb-line suspended from its top and a perpendicular mark through its middle. It is one of the working-tools of a Fellow-Craft, but in Masonic language is called the Plumb, which see.

Plurality of Votes. See Majority.

Poetry of Masonry. Although Freemasonry has been distinguished more than any other single institution for the number of verses to which it has given birth, it has not produced any poetry of a very high order, except a few lyrical effusions. Rime, although not always of transcendent merit, has been a favorite form of conveying its instructions. The oldest of the Constitutions, that known as the Halliwell or Regius MS., is written in verse; and almost all the early catechisms of the degrees were in the form of rime, which, although often doggerel in character, served as a convenient method of assisting the memory. But the imagination, which might have been occupied in the higher walks of poetry, seems in Freemasonry to have been expended in the construction of its symbolism, which may, however, be considered often as the result of true poetic genius. There are, besides the songs, of which the number in all languages is very great, an

abundance of prologues and epilogues, of odes and anthems, some of which are not discernible to their authors or to the Institution. But there are very few poems on Masonic subjects of any length. The French have indulged more than any other nation in this sort of composition, and the earliest Masonic poem now known is one published at Frankfort, 1756, with the title of Noblesse des Franco-Macons ou Institution de leur Société avant le deluge universel et de son renouvellement après le Deluge.

It was printed anonymously, but the authorship is attributed to M. Jarville. It is a transfer to verse of all the Masonic myths contained in the "Legend of the Craft" and the traditional history of Anderson. Neither the material nor the execution exempt the author from Horace’s denunciation of poetic mediocrity.

Pointed Cubitical Stone. The "Broached Thurible" (q. v.) mentioned by Dr. Oliver and others in the Tracing-Board of an Entered Apprentice, and known to the Freemason as the pierre cubique, has an axe inserted in the apex. Bro. William S. Rockwell considered this feature in the Tracing-Board remarkable and suggestive of curious reflections, and thus reasoned: "The cubic stone pointed with an axe driven into it, is strikingly similar to a peculiar hieroglyphic of the Egyptians.

The name of one of their gods is written with a determinative sign affixed to it, consisting of a smooth rectangular stone with a knife over it; but the most singular portion of the circumstance is, that this hieroglyph, which is read by Egyptologists, Seth, is the symbol of falsehood and error, in contradistinction to the rough (Brute) stone, which is the symbol of faith and truth. The symbol of error was the soft stone, which could be cut; the symbol of truth, the hard stone, on which no tool could be used."

Seth is the true Egyptian name of the god known afterward by the name of Typhon, at one time devoutly worshiped and profoundly venerated in the culminating epoch of the Pharaonic empire, as the monuments of Karnac and Medinet-Abou testify. But in time his worship was overthrown, his shrines desecrated, his name and titles chiseled from the monumental granite, and he himself, from being venerated as the giver of life and blessings to the rulers of Egypt, degraded from his position, treated as a destroying demon, and shunned as the personification of evil. This was not long before the exode of the children of Israel. Seth was the father of Judæus and Palestines, is the god of the Semitic tribes who

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rested on the seventh day, and bears the
swarthy complexion of the hated race. Seth
is also known by other names in the hiero-
glyphic legends, among the most striking of
which is Bar, that is Bal, known to us in sa-
crated history as the fatal stumbling-block
of idolatry to the Jewish people. (See Triangle
and Square.)

Points. In the Old Constitutions known as
the Halliwell or Regius MS., there are fifteen
regulations which are called points. The fif-
teen articles which precede are said to have
been in existence before the meeting at York,
and then only collected after search. while
the fifteen points were then enacted. Thus we
are told—

"Fifteen syntes they there sought, (sought,
found out.)
And fifteen poyntyss there they wroght, (sought,
enacted.)"

The points referred to in the ritualistic
phrase, "arts, parts, and points of the hidden
mysteries of Masonry," are the rules and regu-
lations of the Institution. Phillips’s New
Wook of Wards (1706) defines point as
"an head or chief matter." It is in this sense
that we speak of the "points of Masonry."

Points of Entrance, Perfect. In the
earliest lectures of the last century these were
called "Principal Points." The designation
of them as "Entrance" was of a later date. They are described both in the
English and the American systems. Their
specific names, and their allusion to the four
cardinal virtues, are the same in both; but the
verbal explanations differ, although not sub-
stantially. They are so called because they
refer to four important points of the initia-
tion. The Guttural refers to the entrance
upon the penal responsibilities; the Pectoral,
to the entrance into the Lodge; the Manual,
to the entrance on the covenant; and the Pedal,
to the entrance on the instructions in the
northeast.

Points of Fellowship, Five. There are
duties owing by every Mason to his breth-
ren, which, from their symbolic allusion to
certain points of the body, and from the lesson
of brotherly love which they teach, are called
the "Five Points of Fellowship." They are
symbolically illustrated in the Third Degree,
and have been summed up by Oliver as "as-
sisting a brother in his distress, supporting
him in his virtuous undertakings, praying for
his welfare, keeping inviolate his secrets, and
vindicating his reputation as well in his ab-
sence as in his presence." (Landm., i, 185.)

Cole, in the Freemasons’ Library (p. 190),
gives the same ideas in diffuser language, as
follows:

"First. When the necessities of a brother
call for my aid and support, I will be ever
ready to lend him such assistance, to save him
from sinking, as may not be detrimental to
myself or connections, if I find him worthy
thereof.

"Second. Indolence shall not cause my
footsteps to halt, nor wrath turn them aside;
but forgetting every selfish consideration, I
will be ever swift of foot to serve, help, and
execute benevolence to a fellow-creature in
distress, and more particularly to a brother
Mason.

"Third. When I offer up my ejaculations to
Almighty God, a brother’s welfare I will
remember as my own; for as the voices of
babes and sucklings ascend to the Throne of
Grace, so most assuredly will the breathings of
a fervent heart arise to the mansions of bliss,
as our prayers are certainly required of each
other.

"Fourth. A brother’s secrets, delivered to
me as such, I will keep as I would my own; as
betraying that trust might be doing him the
greatest injury he could sustain in this mortal
life; nay, it would be like the villany of an
assassin, who lurks in darkness to stab his adver-
sary, when unarmed and least prepared to
meet an enemy.

"Fifth. A brother’s character I will support
in his absence as I would in his presence: I
will not wrongfully revile him myself, nor will
I suffer it to be done by others, if in my power
I can prevent it.

The enumeration of these Points by some
other more recent authorities differs from
Cole’s, apparently, only in the order in which
the Points are placed. The latter order is
given as follows in Mackey’s Lexicon of Free-
masonry:

"First. Indolence should not cause our
footsteps to halt, or wrath turn them aside;
but with eager alacrity and swiftness of foot,
we should press forward in the exercise of
charity and kindness to a distressed fellow-
creature.

"Secondly. In our devotions to Almighty
God, we should remember a brother’s welfare
as our own; for the prayers of a fervent and
sincere heart will find no less favor in the sight
of Heaven, because the petition for self is
mingled with aspirations of benevolence for a
friend.

"Thirdly. When a brother intrusts to our
keeping the secret thoughts of his bosom, pru-
dence and fidelity should place a sacred seal
upon our lips, lest, in an unguarded moment,
we betray the solemn trust confided to our
honor.

"Fourthly. When adversity has visited our
brother, and his calamities call for our aid, we
should cheerfully and liberally stretch forth
the hand of kindness, to save him from sink-
ing, and to relieve his necessities.

"Fifthly. While with candor and kindness
we should admonish a brother of his faults, we
should never revile his character behind his
back, but rather, when attacked by others,
support and defend it."

The difference here is apparently only in
the order of enumeration, but really there is an
important difference in the symbols on which the
instructions are founded. In the old system,
the symbols are the hand, the foot, the knee,
the breast, and the back. In the new system,
the first symbol or the hand is omitted, and the
mouth and the ear substituted. There is no
doubt that this omission of the first and insertion of the last are innovations, which sprung up in 1842 at the Baltimore Convention, and the enumeration given by Cole is the old and genuine one, which was originally taught in England by Preston, and in this country by Webb.

Points, The Fire. See Chromatic Calendar.

Points, Twelve Grand. See Twelve Original Points of Masonry.

Point, within a Circle. This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Monitors have made an exact explanation of the symbol, in telling us that the point represents an individual brother, the circle the boundary line of his duty to God and man, and the two perpendicular parallel lines the patron saints of the Order—St. John the Baptist and St. John the Evangelist.

But that this was not always its symbolic significance, we may collect from the true history of its connection with the phallic of the Ancient Mysteries. The phallic, as I have already shown, under the word, was among the Egyptians the symbol of fecundity, expressed by the male generative principle. It was communicated from the rites of Osiris to the religious festivals of Greece. Among the Asiatists the same emblem, under the name of linga, appears, with the female principle, worshiped as the symbols of the Great Father and Mother, or producing causes of the human race, after their destruction by the deluge. On this subject, Captain Wilford (Assist. Res.) remarks that it was believed in India that, at the general deluge, everything was involved in the common destruction except the male and female principles, or organs of generation, which were destined to produce a new race, and to repopulate the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a lunette or crescent; while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself erect in the center of the lunette, like the mast of a ship. The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth; and thus became the progenitors of a new race of men. Here, then, was the first outline of the point within a circle, representing the principle of fecundity, and doubting the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations, who derived, as I have elsewhere shown, all their rites from the East.

It was in deference to this symbolism that, as Higgins remarks (Anaul. ii. 306), circular temples were in the very earliest ages universally erected in cyclic numbers to do honor to the Deity.

In India, stone circles, or rather their ruins, are everywhere found; among the oldest of which, according to Moore (Panth., 242), is that of Dipaldiana, and whose execution will compete with that of the Greeks. In the oldest monuments of the Druids we find, as at Stonehenge and Abury, the circle of stones. In fact, all the temples of the Druids were circular, with a single stone erected in the center. A Druidical monument in Pembrookeshire, called Y Cromlech, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick, in Cumberland, says Oliver (Signs and Symbols, 174), is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed perpendicularly, of about five feet and a half in height, and one stone in the center of greater altitude.

Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circle, for the principal gods, with an elevated seat in the center for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland.

But it is useless to multiply examples of the prevalence of this symbol among the ancients. And now let us apply this knowledge to the Masonic symbol.

We have seen that the phallus and the point within a circle come from the same source, and must have been identical in signification. But the phallic was the symbol of fecundity, or the male generative principle, which by the ancients was supposed to be the sun (they looking to the creature and not to the Creator), because by the sun's heat and light the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun; and as the lingam of India stood in the center of the lunette, so it stands within the center of the Universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure as their symbol of the sun.

Now it is admitted that the Lodge represents the world or the universe, and the Master and Wardens within it represent the sun in three positions. Thus we arrive at the true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under a different form, as the Master and Wardens of a Lodge. The Master and Wardens are symbols of the sun, the Lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.

*An addition to the above may be given, by referring to one of the oldest symbols among the Egyptians, and found upon their monuments, which was a circle centered by an A U M, supported by two erect parallel serpents; the circle being expressive of the collective people of the world, protected by the parallel attributes, the Power and Wisdom of...*
the Creator. The Alpha and Omega, or the W. & L.\* representing the Egyptian omnipotent God, surrounded by His creation, having for a boundary no other limit than what may come within his boundless scope, his Wisdom and Power. At times this circle is represented by the Ananta (Sanskrit, eternily), a serpent with its tail in its mouth. The parallel serpents were of the cobra species.

It has been suggestively said that the Masonic symbol refers to the circuits or circumambulation of the initiate about the sacred Altar, which supports the three Great Lights as a central point, while the brethren stand in two parallel lines.

**Poland.** Freemasonry was introduced into Poland, in 1736, by the Grand Lodge of England; but in 1739 the Lodges were closed in consequence of the edict of King Augustus II., who enforced the bull of Pope Clement XII. From 1742 to 1749 Masonry was revived and several Lodges erected, which flourished for a time, but afterward fell into decay. In 1766 Count Mozyrski sought to put it on a better footing, and in 1780 a Grand Lodge was formed, of which he was chosen Grand Master. The Grand Lodge of England recognised this body as a Provincial Grand Lodge. On the first division of Poland, the labors of the Grand Lodge were suspended; but they were revived in 1773 by Count Bruhl, who introduced the ritual of the Strict Observance, established several new Lodges, and acknowledged the supremacy of the United Lodges of Germany. There was a Lodge in Warsaw, working in the French Rite, under the authority of the Grand Orient of France, and another under the English system. These differences of Rites created many dissensions, but in August, 1781, the Lodge Catherine of the North Star received a Warrant as a Provincial Grand Lodge, and on December 27th of the same year the body was organized, and Ignatius Pococki elected Grand Master of all Polish and Lithuanian Lodges, the English system being provisionally adopted. In 1794, with the dissolution of the kingdom, the Lodges in the Russian and Austrian portions of the partition were suppressed, and those only in Prussian Poland continued their existence. Upon the creation, by Napoleon, of the Grand Duchy of Warsaw, a Grand Orient of Poland was immediately established. This body continued in operation until 1823, with more than forty Lodges under its presidency. In November of that year the Order was interdicted in consequence of the ukase of Emperor Alexander prohibiting all secret societies, and all the Lodges were therewith closed. During the revolt of 1830 a few Lodges arose, but they lasted only until the insurrection was suppressed.

**Polity.** There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendency and an undue influence over the government; it has been the unjust accusation of every enemy of the Institution in all times past, that its object and aim is the possession of control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the libel is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the libel is still written, and Masonry is again and again condemned as a political club.

**Polychronicon.** Ranulf Higden, a monk of Chester, wrote, about 1350, under this title a Latin chronicle, which was translated into English in 1387 by John Trevisa, and published by William Caxton, in 1489, as The Polychronicon: "contaynyng the Berynges and Dedes of many Tymes." Another edition was published (though, perhaps, it was the same book with a new title) by Wynkyn de Woorde, in 1488, as Policerion, in which booke ben comend breuyty many wonderful hystories, Englished by one Trevisa, vicarye of Barkley, etc., a copy of which sold in 1857 for £37. There was another translation in the same century by an unknown author. The two translations made the book familiar to the English public, with which time a favorite work. It was much used by the compiler or compilers of the Old Consti-
POMEGRANATE

PONTIFF

Indeed, there is very little doubt that the writers of the old Masonic records borrowed from the Polycraticus many of their early legends. The book was published at London, under the authority of the Master of the Rolls, an edition of the original Latin chronicle, with both the English translations, that of Trevor's and that of the unknown writer.

The pomegranate, as a symbol, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see 1 Kings vii. 15), it is said that the artificers "made two chapteris of molten brass to set upon the tops of the pillars." Now the Hebrew word sapharin, which has been translated "chapteris," and for which, in Amos ix. 1, the word "lintel" has been incorrectly substituted (though the marginal reading corrects the error), signifies an artificial large globe, or pomegranate, or globe. The original meaning is not preserved in the Septuagint, which has σφαιρίς, nor in the Vulgate, which uses "spheras," both meaning simply "a round ball." But Josephus, in his Antiquities, has kept to the literal Hebrew. It was a custom among the ancients to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the graven heads of the pillars at the Temple. We shall find the parallel of all its rites and ceremonies.

The Syrians at Damascus worshiped an idol which they called Rimmon. This was the same idol that was worshiped by Naaman before his conversion, as related in the Second Book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios or the Sun, or the god of the Phoenicians, or of Venus, or according to Grotius, in his commentary on the passage in Kings, of Saturn, or what, according to Stuarius, seems more probable, of Jupiter Cassius. But it is sufficient for the present purpose to know that Rimmon is the Hebrew and Syrian for pomegranate.

Cumberland, the learned Bishop of Peterborough (Orig. Gent. Nat., p. 60), quotes Achilles Staturis, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Cassius (which Bochart places between Canaan and Egypt) there was a temple wherein Jupiter is supposed to have pomegranate in his hand, which Staturis goes on to say, "had a mystical meaning." Sanoniaton thinks this temple was built by the descendents of the Cabiri. Cumberland attempts to explain this mystery thus: "Agreeably hereunto I guess that the pomegranate in the hands of Jupiter or Juno, (because, when it is opened, it discloses a great number of seeds,) signified only, that these deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, we were permitted to be people, by giving them laws and other useful inventions to make their lives comfortable."

Pausanias (Corinthian, p. 59) says he saw, not far from the ruins of Myene, an image of Juno holding in one hand a scepter, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was ἀκρογονέτους ἔργον—"a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

In the festival of the Thermophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.

Bryant (Anc. Myth., iii., 237) says that the Ark was looked upon as the mother of mankind, and on this account it was figured under the semblance of a pomegranate; for as this fruit abounds with seeds, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. In fact, few plants had among the ancients a more mystical history than the pomegranate.

From the Hebrews who used sunflowers at the Temple, it passed over to the Masons, who adopted it as the symbol of plenty, for which it is well adapted by its swelling and seed-abounding fruit.

Pomme Verte (Green Apple), Order of the. An androgynous Order, instituted in Germany in 1780, and afterward introduced into France. (Thory, Acta Lat., i., 333.)

Pomme. A round knob; a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's Temple. It was introduced into the Masonic lectures from Scriptural language. The two pommes of the chapiters is in 2 Chron. iv. 13. It is, however, an architectural term, thus defined by Parker (Gloss. Arch., p. 365). "Pomme denotes generally any ornament of a globular form."

Pontific Fères. See Bridge Builders.

Pontiff. In addition to what has been said of this word in the article on the "Bridge Builders of the Middle Ages," the following from Athanaese Coqueler, fils, in a recent essay entitled The Rise and Decline of the Roman Church, will be interesting.

"What is the meaning of "pontiff"? Pontiff means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact: In the very first years of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now; then
there were within the town less than seven, even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of town—the Janiculum—because the Janiculum is higher than the others and from that hill and from that hill on an enemy could very easily throw stones, fire, or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defense of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was, that this bridge should be kept always in good order, so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men, who were a corporation, to take care of that bridge should be sacred; that their function, necessary to the defense of the town, should be considered holy; that they should be priest; and the highest of them was called the ‘high bridge-maker.’ So it happened that there was in Rome a corporation of bridge-makers—pontifices—of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town. And thus it is that the title of Pontifex Maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder.

Pontiff, Grand. See Grand Pontiff.

Poor Fellow-Soldiers of Jesus Christ. (Pauperes commilitones Jesu Christi.) This was the title first assumed by the Knights Templars.

Poornoosh. The spirit or essence of Brahman in the Indian religious system.

Popham. In the mysteries of the ancients, the poppy was the symbol of regeneration. The somniferous qualities of the plant expressed the idea of quiescence; but the seeds of a new existence which it contained were thought to show that nature, though her powers were suspended, yet possessed the capability of being called into a renewed existence. Thus the poppy planted near a grave symbolised the idea of a resurrection. Hence, it conveyed the same symbolicism as the evergreen or spring of acacia does in the Masonic mysteries.

Forsch of the Temple. See Temple of Solomon.

Porta, Gambastites. A physician of Naples, who was born in 1546 and died in 1615. He was the founder of the Secrecy, or “Academy of Secrete,” which see. He devoted himself to the study of the occult sciences, was the inventor of the camera obscura, and the author of several treatises on Magic, Physiognomy, and Secret Writing. De Foller (De Unius) claims him with Cornelius Agrippa, Cardan, Paracelsus, and other disciples of occult philosophy.

Portafortuna. A banner like unto the ponfalon, used as an ensign in cathedrals, and borne at the head of religious processions.

Portuguese. Freemasonry was introduced into Portugal in 1736, when a Lodge was instituted at Lisbon, under a Deputation to George Gordon from Lord Weymouth, Grand Master of England. An attempt was made by John Coustos to establish a second in 1743, but he and his party were arrested by the Inquisition, and the Lodge suppressed. Freemasonry must, however, have continued to exist, although secretly practised, for in 1778 other arrests of Freemasons were made by the Holy Office. But through the middle of the eighteenth century the history of Masonry in Portugal was the history of an uninterupted persecution by the Church and the State. In 1806 a Grand Lodge was established at Lisbon, and Egas-Morina was elected Grand Master. John VI., during his exile, issued from Santa Cruz, in 1818, a decree against the Masons, which declared that every Mason who should be arrested should suffer death, and his property be confiscated to the State; and this law was extended to foreigners residing in Portugal, as well as to natives. This bigoted sovereign, on his restoration to the throne, promulgated in 1823 another decree against the Order, and Freemasonry fell into abeyance; but in 1834 the Lodges were again revived. But dissensions in reference to Masonic authority were unfortunately arose among the Fraternity of Portugal, which involved the history of the Order in that country in much confusion. There were in a few years no less than four bodies claiming Masonic jurisdiction, namely, a Grande Orient Lusitano, which had existed for more than a quarter of a century, and which, in 1846, received Letters-Patent from the Supreme Council of Brazil for the establishment of a Supreme Council; a Provincial Grand Lodge, under the jurisdiction of the Grand Lodge of Ireland, with a Chapter of Rose Croix working under the authority of the Grand Council of Rites of Ireland; and two Grand Orientes working under contending Grand Masters. Many attempts were made to reconcile these opposing bodies, but without success; and, to add to the difficulty, we find, about 1862, another body calling itself the Orient of the Masonic Confederation. But all embarrassments were at length removed by the alliance, in 1871, of the United Grand Orient with the Supreme Council, as the Masonic interests of Portugal are now prosperously conducted by the “Grande Orient Lusitano Unido, Supremo Conselho de Masonaria Portugal.”

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

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

Pot of Manna. See Manna, Pot of.

Poursuivant. More correctly, Pursuivant, which see.

Practicus. The Third Degree of the German Rose Croix.
PRAXOEANS. The followers of Praxesus in the second century, who proclaimed a unity in God, and that He had suffered upon the cross.

Prayer. Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer "as a proper tribute of gratitude," to borrow the language of Preston, "to the beneficent Author of Life." Hence it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic body, should be both opened and closed with prayers, and in the Lodges working in the English and American systems the obligation is strictly observed. The prayers used at opening and closing in America differ in language from the early formulas found in the second edition of Preston, and for the alterations we are probably indebted to Webb. The prayers used in the middle and perhaps the beginning of the eighteenth century are to be found in Preston (ed. 1775), and are as follows:

At Opening.—"May the favor of Heaven be with us as we assemble, may it be begun, carried on, and ended in order, harmony, and brotherly love: Amen."

At Closing.—"May the blessing of Heaven be with us and all regular Masons, to beautify and ennoble us with every moral and social virtue: Amen."

There is also a prayer at the initiation of a candidate, which has, at the present day, been very slightly varied from the original form. This prayer, but in a very different form, is in Preston, who changed and altered the much longer formula which had been used previous to his day. It was asserted by Dermott that the prayer at initiation was a ceremony only in use among the "Ancients" or Atholl Masons, and that it was omitted by the "Moderns." But this cannot be so, as is proved by the insertion of it in the earliest editions of Preston. We have moreover a form of prayer "to be used at the admission of a brother," contained in the Pocket Compendium published in 1784, by John Scott, an adherent of the "Moderns," which proves that they as well as the "Ancients" observed the usage of prayer at an initiation.

There is still a more ancient formula of "Prayer to be used of Christian Masons at the anointing of a brother," said to have been used in the reign of Edward IV., from 1461 to 1483, which is as follows:

"The might of God, the Father of Heaven, with the wisdom of his glorious Son through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning; give us grace to govern in our living here, that we may only come to his bliss that shall never have an end."

The custom of commencing and ending labor with prayer was adopted in an early period by the Operative Freemasons of England. Findel says (Hist., p. 78), that "their Lodges were opened at sunrise, the Master taking his station in the East and the brethren forming a half circle around him. After prayer, each craftsman had his daily work pointed out to him, and received his instructions. At sunset they again assembled and labor, prayer was offered, and their wages paid to them." We cannot doubt that the German Stone-Masons, who were even more religiously demonstrative than the English brethren, must have observed the same custom.

As to the posture to be observed in Masonic prayer, it may be remarked that in the lower degrees the usual posture is standing. At an initiation the candidate kneels, but the brethren stand. In the higher degrees the usual posture is to kneel on the right knee. These are at least the usages which are generally practised in America.

Preadmit. A degree contained in the Archives of the Mother Lodge of the Philosophical Scottish Rite.

Precaution. In opening and closing the Lodge, in the admission of visitors, in conversation with or in the presence of strangers, the Mason is charged to use the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

Precedency of Lodges. The precedence of Lodges is always derived from the date of their Warrants of Constitution, the oldest Lodge ranking as No. 1. As this precedence confers certain privileges, the number of the Lodge is always determined by the Grand Lodge, while the name is left to the selection of the members.

Preceptor. Grand Preceptor, or Grand Prior, or Preceptor, or Prior, was the title indifferently given by the Knights Templar to the officer who presided over a province or kingdom, as the Grand Prior or Grand Preceptor of England, who was called in the East the Prior or Preceptor of England. The principal of these Grand Preceptors were those of Jerusalem, Tripolis, and Antioch.

Preceptory. The houses or residences of the Knights Templar were called Preceptories, and the superior of such a residence was called the Preceptor. Some of the residences were also called Commanderies. The latter name has been adopted by the Masonic Templars of America. An attempt was made in 1858, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title "Commanderies," and adopt that of "Preceptories," for the Templar organizations; a change which would undoubtedly have been more in accordance with history, but unfortunately the effort to effect the change was not successful.

Precious Jewels. See Jewels, Precious.

Preferment. In all the Old Constitutions we find a reference made to ability and skill as the only claims for preferment or promotion. Thus, in the London Manuscript, whose date is about 1500, it is said that Nimrod gave a charge to the Masons that "they should ordain the most wise and cunning man to be Master of the King or Lord's works that was amongst
them, and neither for love, riches, nor favour, to set another that had little cunninge to be Master of that worke, whereby the Lord should bee ill served and the science ill famed." And again, in another part of the same Manuscript, it is ordered, "that noe Mason take on him noe Lord's works nor other man's but if he know himselfe well able to performe the worke, so that the Craft have noe slander." And, indeed, in the same effect, almost, indeed, in the same words, are to be found in all the Old Constitutions. So Anderson, when he compiled The Charges of a Freemason, which he says were "extracted from the ancient records," and which he published in 1723, in the first edition of the Book of Constitutions, lays down the rule of preferment in the same spirit, and in these words:

"All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the brethren not put to shame, nor the royal Craft despised; therefore no Master or Warden is chosen by seniority, but for his merit."

And then he goes on to show how the ablest and qualified among the Masons, in due time, become Fellows-Craft, and, "when otherwise qualified, arrive to the Honour of being a Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit." (Constitutions, 1723, p. 51.) This ought to be, as it has always been, the true law of Masonry; and when ambitious men are seen grasping for offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the Old Charges are not more strictly obeyed.

Prelate. The fourth officer in a Commandery of Knights Templar and in a Council of Companions of the Red Cross. His duties are confined to religious ceremonies of the organisation. His jewel is a triple triangle, the symbol of Deity, and within each of the triangles is suspended a cross, in allusion to the Christian character of the chivalric institution of which he is an officer. The corresponding Officer in a Grand Commandery and in the Grand Encampment is called a Grand Prelate.

Prelate of Lebanon. (Prélat du Liban.) A mystical degree in the collection of Pyron.

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

Prentice Pillar. In the southeast part of the Chapel of Roslyn Castle, in Scotland, is the celebrated column which goes by this name, and with which a Masonic legend is connected. The pillar is a plain fluted shaft, having a floral garland twined around it, all carved out of the solid stone. The legend is, that when the plans of the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or, as another account states, had lost this particular portion of the plans, and, in consequence, had to go to Rome for further instructions or to procure a fresh copy. During his absence, a clever apprentice, the only son of a widow, who learned part of his rules from his own invention, carved and completed the beautiful pillar. When the master returned and found the work completed, furious with jealous rage, he killed the apprentice, by striking him a frightful blow on the forehead with a heavy setting-maul. In testimony of the truth of the legend, the visitor is shown three heads in the west part of the chapel—the master's, the apprentice's (with the gash on his forehead), and the widow's. There can be but little doubt that this legend referred to that of the Third Degree, which is thus shown to have existed, at least substantially, at that early period.

Preparation of the Candidate. Great care was taken of the personal condition of every member of the Temple for Divine worship. The Talmudic treatise entitled Baraath, which contains instructions as to the ritual worship among the Jews, lays down the following rules for the preparation of all who visit the Temple: "No man shall go into the Temple with his feet nor with his outer garment, nor with shoes on his feet, nor with money tied up in his purse." There are certain ceremonial usages in Freemasonry which furnish what may be called at least very remarkable coincidences with this old Jewish custom.

The preparation of the candidate for initiation in Masonry is entirely symbolic. It varies in the different degrees, and therefore the symbolism varies with it. Not being arbitrary and meaningless, but on the contrary, conventional and full of significance, it cannot be altered, abridged, or added to in any of its details, without affecting its esoteric design. To it, in its fullest extent, every candidate must, without exception, submit.

The preparation of a candidate is one of the most delicate duties we have to perform and care should be taken in appointing the officer, who should bear in mind that "that which is not permissible among gentlemen should be impossible among Masons."

Preparing Brother. The brother who prepares the candidate for initiation. In English, he has no distinctive title. In French Lodges he is called "Frère terrible," and in German he is called "Vorbereitender Bruder," or "Furchtbarer Bruder." His duties require him to have a competent knowledge of the ritual of reception, and therefore an experienced member of the Lodge is generally selected to discharge the functions of this office. In most jurisdictions in America this is performed by the Master of Ceremonies.

President. The presiding officer in a convention of High Priests, according to the American system, is so called. The second officer is also called the President. On September 6, 1871, the Grand Orient of France, in violation of the landmarks, abolished the
office of Grand Master, and conferred his powers on a Council of the Order. The President of the Council is now the official representative of the Grand Orient and the Craft, and exercises several of the prerogatives hitherto administered by the Grand Master.

Presiding Officer. Whoever acts, although temporarily and pro hac vice as the presiding officer of a Masonic body, assumes for the time all the powers and functions of the officer whom he represents. Thus, in the absence of the Worshipful Master, the Senior Warden presides over the Lodge, and for the time is invested with all the prerogatives that pertain to the Master of a Lodge, and can, while he is in the chair, perform any act that it would be competent for the Master to perform were he present.

Press, Masonic. The number of the Masonic press throughout the world is small, but the literary ability commands attention. In every nation Masonry has its advocate and newspaper, in the form of a weekly or semi-monthly periodical, or the more sedate magazine or periodical, sustaining the literature of the Fraternity.

Preston, William. This distinguished Mason was born at Edinburgh on the 7th of August, 1742. The usual statement, that he was born on the 26th of June, is incorrect, as is the press, and requires therefore to be amended. He was the son of William Preston, Esq., a writer to the Signet, and Helena Cumming. The elder Preston was a man of much intellectual culture and abilities, and in easy circumstances; and so he, therefore, pains to bestow upon his son an adequate education. He was sent to school at a very early age, and having completed his preliminary education in English under the tuition of Mr. Stirling, a celebrated teacher in Edinburgh, he entered the High School before he was six years old, and made considerable progress in the Latin tongue. From the High School he went to college, where he acquired a knowledge of the rudiments of Greek.

After the death of his father he retired from college, and became the amanuensis of that celebrated linguist, Thomas Ruddiman, to whose friendship his father had assigned him. Mr. Ruddiman having greatly impaired and finally lost his sight by his intense application to his classical studies, Preston remained with him as his secretary until his decease. His patron had, however, previously bound young Preston to his brother, Walter Ruddiman, a printer, but on the increasing failure of his sight, Mr. Thomas Ruddiman withdrew Preston from the printing-office, and occupied him in reading to him and translating such of his works as were not completed, and in correcting the proofs of those that were in the press. Subsequently Preston compiled a catalogue of Ruddiman's books, under the title of Bibliotheca Ruddimana, which is said to have exhibited much literary ability.

After the death of Mr. Ruddiman, Preston returned to the printing-office, where he remained for about a year; but his inclinations leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the king's printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the London Chronicle, and furnishing materials for various periodical publications.

Mr. Preston's critical skill as a corrector of the press led the literary men of that day to submit to his suggestions as to style and language; and many of the most distinguished authors who were contemporaries with him honored him with their friendship. As an evidence of this, there were found in his library, at his death, presentation copies of their works, with their autographs, from Gilblair, Hume, Robertson, Blair, and many others.

It is, however, as a distinguished teacher of the Masonic ritual, and as the founder of a system of lectures which still retain their influence, that William Preston more especially claims our attention; but his inclinations leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the king's printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the London Chronicle, and furnishing materials for various periodical publications.

Stephen Jones, the disciple and intimate friend of Preston, published in 1795, in the Freemasons' Magazine, a sketch of Preston's life and labors; and as there can be no doubt, from the relations of the author and the subject of the authenticity of the facts related, I shall not hesitate to use the language of this contemporary sketch, interpolating such explanatory remarks as I may deem necessary.

Soon after Preston's arrival in London, a number of brethren from Edinburgh resolved to institute a Freemasons' Lodge in that city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge of Scotland to the ancient Lodge in London, which immediately granted them a Dispensation to form a Lodge and to make Masons. They accordingly met at the White Hart in the Strand, and Mr. Preston was the second person initiated under that Dispensation. This was in 1762. Lawrie records the application as having been in that year to the Grand Lodge of Scotland. It thus appears that Preston was made a Mason under the Dermott system. It will be seen, however, that he subsequently went over to the legitimate Grand Lodge.

The Lodge was soon after regularly constituted by the officers of the ancient Grand Lodge in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern in Fleet Street, where it continued some time, till, that house being unable to furnish proper
accommodations, it was removed to Scott's Hall, Blackfriars. Here it continued to flourish about two years, when the decayed state of the building obliged it to remove to the Half Moon Tavern, Cheapside, where it was soon restored to its former credit.

At length Mr. Preston and some others of the members having joined the Lodge, under the regular English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge at the Half Moon Tavern to petition for a Constitution. Lord Blaney, at that time Grand Master, readily acquiesced with the desire of the brethren, and the Lodge was soon after constituted a second time, in ample form, by the name of "The Caledonian Lodge."

The ceremonies observed, and the numerous assembly of respectable brethren who attended the Grand Officers on that occasion, were long remembered to the honor of the Lodge.

This circumstance, added to the absence of a very skilful Mason, to whom Mr. Preston was attached, and who had departed for Scotland on account of his health, induced him to turn his attention to the Masonic lectures; and to arrive at the depths of the science, short of which he did not mean to stop, he spared no expense, and was enabled to arrange and digest the whole of the first lecture. To establish its validity, he resolved to submit to the society at large the program he had made, and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern, in the Strand, on Thursday, May 21, 1772, which was honored with the presence of the then Grand Officer, and many other Masons of considerable standing.

On this occasion he delivered an oration on the Institution, which, having met with general approbation, was afterward printed in the first edition of the Illustrations of Masonry, published by him the same year.

Having thus far succeeded in his scheme, Mr. Preston determined to prosecute the plan he had formed, and to complete the lectures. He employed, therefore, a number of skilful brethren, at his own expense, to visit different towns and country Lodges, for the purpose of gaining information; and these brethren communicated the result of their visits at a weekly meeting.

When by study and application he had arranged his system, he issued proposals for a regular course of lectures on all the degrees of Masonry, and those were publicly delivered by him at the Miter Tavern, in Fleet Street, in 1774.

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Wherever instruction could be acquired, thither Preston directed his course; and with the advantage of a retentive memory, an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Masons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the art as to become very useful in the connections he had formed. He was frequently heard to may, that in the ador of his inquiries he had explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor brother in return, we have no cause to think it a talent ill bestowed. He was also accustomed to converse with his friends once or twice a week, in order to illustrate the lectures; on which occasion objections were started, and conjectures given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first lecture. To establish its validity, he resolved to submit to the society at large the program he had made, and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern, in the Strand, on Thursday, May 21, 1772, which was honored with the presence of the then Grand Officer, and many other Masons of considerable standing.

On this occasion he delivered an oration on the Institution, which, having met with general approbation, was afterward printed in the first edition of the Illustrations of Masonry, published by him the same year.

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He had been Master of the Philanthropic Lodge at the Queen's Head, Gray's-inn-gate, Holborn, for over six years, and of several other Lodges before that time. But he was now taught to consider the importance of the first Master under the English Constitution; and he learned to regret that some eminent character in the walks of life had not been selected to support so distinguished a station. Indeed, this too small consideration of his own importance pervaded his conduct on all occasions; and he was frequently seen voluntarily to assume the subordinate offices of an assembly, over which he had long presided, on occasions where, from the absence of the proper persons, he had conceived that his services would promote the purposes of the meeting.

To the Lodge of Antiquity he now began chiefly to confine his attention, and during his Mastership, which continued for some years, the Lodge increased in numbers and improved in its finances.

In order to ascertain a complete knowledge of the state of the society under the English Constitution, he became an active member of the Grand Lodge, was admitted a member of the hall committee, and during the secretaryship of Mr. Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become a useful assistant in arranging the general regulations of the society, and reviving the foreign and country correspondence. Having been appointed Secretary under James Heaseltine, Esq., he compiled, for the benefit of the charity, the History of Remarkable Occurrences, inserted in the first two publications of the Freemasons' Calendar; prepared for the press an Appendix to the Book of Constitution; and attended so much to the correspondence with the different Lodges as to merit the approbation of his patron. This enabled him, from the various memoranda he had made, to form the History of Masonry, which was afterward printed in his Illustrations. The office of Deputy Grand Secretary he afterward resigned.

An unfortunate dispute having arisen in the society in 1777, between the Grand Lodge and the Lodge of Antiquity, in which Mr. Preston took the part of the Lodge and his private friends, his name was ordered to be erased from the hall committee; and he was afterward, with a number of gentlemen, members of that Lodge, expelled.

The treatment he and his friends received at that time was circumstantially narrated in a well-written pamphlet, printed by Mr. Preston at his own expense, and circulated among his friends, but never published, and the leading circumstances were recorded in some of the later editions of the Illustrations of Masonry. Ten years afterward, however, on a reinvestigation of the subject in dispute, the Grand Lodge was pleased to reinstate Mr. Preston, with all the other members of the Lodge of Antiquity, and that in the most handsome manner, at the grand feast in 1790, to the general satisfaction of the Fraternity.

During Mr. Preston's exclusion, he seldom or ever attended any of the Lodges, though he was actually an enrolled member of a great many Lodges at home and abroad, all of which he politely resigned at the time of his suspension, and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune. So much of the life of Preston we get from the interesting sketch of Stephen Jones. To other sources we must look for a further elucidation of some of the circumstances which he has so concisely related.

The expulsion of such a man as Preston from the Order was a disgrace to the Grand Lodge which inflicted it. It was, to use the language of Oliver, who himself, in after-times, had undergone a similar act of injustice, "a very ungrateful and inadequate return for his services."

The story was briefly this: It had been determined by the brethren of the Lodge of Antiquity, held on December 17, 1777, that at the annual festival on St. John's day, a procession should be formed to St. Dunstan's Church, a few steps only from the tavern where the Lodge was held; a protest of a few of the members was entered against it on the day of the festival. In consequence of this only ten members attended, who, having clothed themselves as Masons in the vestry room, sat in the same pew and heard a sermon, after which they crossed the street in their gowns and aprons to return to the Lodge room. At the next meeting of the Lodge, a motion was made to repudiate this act; and while speaking against it, Mr. Preston asserted the inherent privileges of the Lodge of Antiquity, which, not working under a Warrant of the Grand Lodge, was, in his opinion, not subject in the matter of processions to the regulations of the Grand Lodge. It was for maintaining this opinion, which, whether right or wrong, was after all only an opinion, Preston was, under circumstances which exhibited neither magnanimity nor dignity on the part of the Grand Lodge, expelled from the Order. One of the unhappy results of this act of oppression was that the Lodge of Antiquity severed itself from the Grand Lodge, and formed a rival body under the style of the "Grand Lodge of England South of the River Trent," acting under authority from the Lodge of All England at York.

But ten years afterward, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all his honors and dignities and the new Grand Lodge collapsed. It is now, while the name of Preston is known and revered by all who value Masonic learning, the names of all his bitter enemies, with the exception of Noorthouck, have sunk into a well-deserved oblivion.
PRESTON

PRETENDER

Preston had no sooner been restored to his Masonic rights than he resumed his labors for the advancement of the Order. In 1787 he organised the Order of Haradim, a society in which it was intended to thoroughly teach the lectures which he had prepared. Of this Order some of the most distinguished Masons of the day became members, and it is said to have produced great benefits by its well-devised plan of Masonic instruction.

But William Preston is best known to us by his invaluable work entitled Illustrations of Masonry. The first edition of this work was published in 1772. Although it is spoken of in some resolutions of a Lodge, published in the second edition, as "a very ingenious and elegant pamphlet," it was really a work of some size, consisting, in its introduction and text, of 288 pages. It contained an account of the "grand gala" or banquet, given by the author to the Fraternity in May, 1772, when he first proposed his system of lectures. This account was omitted in the second edition, which was to provide the reader with more useful matter. The second edition, enlarged to 324 pages, was published in 1775, and this was followed by others in 1776, 1781, 1788, 1792, 1799, 1801, and 1812. There must have been three other editions, of which no account is given in the bibliographies, for Wilkie calls his 1801 edition the tenth, and the edition of 1812, the last published by the author, is called the twelfth. The thirteenth and fourteenth editions were published after the author's death, with an addition of the former by Stephen Jones in 1821, and the latter by Dr. Oliver in 1829. Other English editions have been subsequently published. [The last being edited by Dr. Oliver in 1861.] The work was translated into German, and two editions published, one in 1776 and the other in 1780. In America, two editions were published in 1804, one at Alexandria, in Virginia, and the other, with numerous important additions, by George Richards, at Portsmouth, New Hampshire. Both claim, on the title-page, to be the "first American edition"; and it is probable that both works were published by their respective editors about the same time, and while neither had any knowledge of the existence of a rival copy.

Preston died, after a long illness, in Dean Street, Fetter Lane, London, on April 1, 1818, at the age of seventy-six, and was buried in St. Paul's Cathedral. In the latter years of his life he seems to have taken no active part in the society of Masonry, for in the very full account of the proceedings at the union in 1813 of the two Grand Lodges, his name does not appear as one of the actors, and his system was then ruthlessly surrendered to the newer and not better one of John Hemming. But he had not lost his interest in the Institution which he had served so well and so long, and by which he had been so illy requited. For he bequeathed at his death £300 in Consols, the interest of which was to provide for the annual delivery of a lecture according to his system. He also left £500 to the Royal Freemasons' Charity, for female children, and a like sum to the General Charity Fund of the Grand Lodge. He was never married, and left behind him only his name and the memory of his services to the Craft. Jones's edition of his Illustrations contains an excellently engraved likeness of him by Ridley, from an original portrait said to be by S. Drummond, Royal Academician. There is an earlier engraved likeness of him in the Freemasons' Magazine for 1795, from a painting known to be by Drummond, and taken in 1794. They present the differences of features which may naturally be ascribed to a lapse of twenty-six years. The latter print is said, by those who personally knew him, to be an excellent likeness.

Prestonian Lecture. In 1818, Bro. Preston, the author of the Illustrations of Masonry, bequeathed £300 in Consols, the interest of which was to be paid annually to the Masonic Lodge of Antiquity, to defray the cost of a lecture according to the system which he had elaborated. The appointment of the Lecturer was left to the Grand Master for the time being. Stephen Jones, a Past Master of the Lodge of Antiquity, and an intimate friend of Preston, received the first appointment; and it was subsequently given to Bro. Laurence Thompson, the only surviving pupil of Preston. He held it until his death, after which no appointment of a Lecturer was made until 1857, when the W. M. of the Royal York Lodge requested by Lord Zetland, Grand Master, to deliver the lecture, which he did in January, 1858; twice again in the same year the lecture was delivered, and again, in subsequent years until 1862, since which time the lecture seems to have been abandoned.

Prestonian Lectures. About the year 1772, Preston submitted his course of lectures on the first three degrees to the Craft of England. These lectures were a revision of those which had been practised, with various modifications, since the revival of 1717, and were intended to confer a higher literary character on the Masonic ritual. Preston had devoted much time and labor to the compilation of these lectures, a syllabus of which will be found in his Illustrations. They were adopted eagerly by the English Fraternity, and continued to be the authoritative system of the Grand Lodge of England until the union in 1813, when, for the sake of securing uniformity, the new and inferior system of Dr. Hemming was adopted. But the Prestonian lectures and ritual are still used by many Lodges in England. In America they were greatly altered by Webb, and are no longer practised there.

The Pretender, a son of James II., who abdicated the throne of Great Britain, and Charles Edward, his son, are known in history as the Old and the Young Pretender. Their intrigues with Masonry, which they are accused of attempting to
use as an instrument to aid in a restoration to the throne, constitute a very interesting episode in the history of the Order. (See *Stuart Masonry*.)

**Priestly Question.** A parliamentary motion intended to suppress debate. It is utterly unknown in the parliamentary law of Masonry, and it would be always out of order to move it in a Masonic body.

**Prichard, Samuel.** "An unprincipled and noisy organ," as Oliver calls him, who published in London, in 1730, a book with the following title: *Masonry Dissected: being a Universal and Genuine Description of all its Branches, from the Original to this Present Time: as it is delivered in the constituted, regular Lodges, both in City and Country, according to the several Degrees of Admission; giving an impartial account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, vis.: I. Entered Apprentice; II. Fellow Craft; III. Master. To which is added, The Author's Vindication of Himself, by Samuel Prichard, Late Member of a constituted Lodge.* This work, which contained a great deal of plausible matter, mingled with some truth as well as falsehood, was revised and translated into French, German, and Dutch languages, and became the basis or model on which all the subsequent so-called expositions, such as Tubal-Cain, Jachin and Boaz, etc., were framed. In the first edition, the name of Prichard's book, a *Defence of Masonry*, as a reply to the *Masonry Dissected* was anonymously published, and has often been erroneously attributed to Dr. Anderson, but it has been discovered that its author was Bro. Martin Clare (p. 133). No copy is now known to exist of this *Defence*, but it will be found at the end of the 1738 edition of the *Constitutions*.

It is not, however, a reply to Prichard, but rather an attempt to interpret the ceremonies which are described as being performed in their symbolic import, and this is that gives to the *Defence* a value which ought to have made it a more popular work among the Fraternity than it is. Prichard died in obscurity; but the Abbé Larudy, in his *Franco-Masonca Ecruds* (p. 133), has manufactured a wild tale about his death; stating that he was carried by force at night into the Grand Lodge at London, put to death, his body burned to ashes, and all the Lodges in the world informed of the execution. The Abbé is satisfied of the truth of this wondrous narrative because he had heard it told in Holland and in Germany, all of which only proves that the French calumniator of Masonry abounded either in an inventive faculty or in a lying fancy.

**Priest, Henry.** He received a Deputation as Provincial Grand Master of New England, which was issued on April 30, 1733, by Viscount Montague, Grand Master of England. On the 30th of the following July, Price organized a Provincial Grand Lodge; and he may thus be considered as the founder of Masonry in New England. He was born in England about the year 1697, and died in Massachusetts in 1750. A very able memoir of Price, by Bro. William Sewell Gardner, will be found in the Proceedings of the Grand Lodge of Massachusetts for the year 1871.

**Priest.** In the primitive ages of the world every father was the priest of his family, and offered prayer and sacrifice for his household. So, too, the patriarchs exercised the same function. M. Fabre d'Eglantier, who calls "the priest of the most high God"; and everywhere in Scripture we find the patriarchs performing the duties of prayer and sacrifice. But when political society was organized, a necessity was found, in the religious wants of the people, for a separate class, who should become, as they have been described, the mediators between men and God, and the interpreters of the will of the gods to men. Hence arose the sacerdotal class—the aires among the Egyptians, the hieraus among the Greeks, and the sacerdos among the Romans. Thereafter prayer and sacrifice were entrusted to these, and the people paid them reverence for the sake of the deities whom they served. Ever since, in all ages and in all countries, the distinction existed between the priest and the layman, as representatives of two distinct classes.

But Masonry has preserved in its religious ceremonies, as in many of its other usages, the patriarchal spirit. Hence the Master of the Lodge is an exact representation of the primitive family, on all occasions offers up prayer and serves at the altar. A chaplain is sometimes, through courtesy, invited to perform the former duty, but the Master is really the priest of the Lodge.

Having then such solemn duties to discharge, and sometimes, as on funeral occasions, in public, it becomes every Master so to conduct his life and conversation as not, by contrast, to make his ministration of a sacred office disgraceful to those who see and hear him, and especially to profanes. It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion. He who at one time drinks to intoxication, or indulges in profane swearing, or obscene and vulgar language, is unfit at any other time to conduct the religious services of a society. Such a Master could inspire the members of his Lodge with no respect for the ceremonies he was conducting; and if the occasion was a public one, as at the burial of a brother, the circumstance would subject the Order which could tolerate such an incongruous exhibition to contempt and ridicule.

**Prist, Grand High.** See *Grand High Priest*. 

**Priet, High.** See *High Priest*. 

**Priesthood, Order of High.** See *High Priesthood, Order of*.

**Priestly Order.* A Rite which Bro. John Yacker, of Manchester, says *Myst. of*
Priest

Priest, Royal. The Fifth Degree of the Initiated Brothers of Asia.

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

Priestly Vestments. The high priest ministered in eight vestments, and the ordinary priest in four—the tunic, drawers, bonnet, and cincture. To the priest added the breastplate, ephod, robe and golden plate, and when occasion required the Urim and Thummim.

Primitive Freemasonry. The Primitive Freemasonry of the Edificians is a term which we are indebted to Oliver, although the theory was broached by earlier writers, and among them by the Chevalier Ramsay. The theory is, that the principles and doctrines of Freemasonry existed in the earliest ages of the world, and were brought into primitive peoples, or priesthood, under the name of Pure or Primitive Freemasonry; and that this Freemasonry, that is to say, the religious doctrine inculcated by it, was, after the flood, corrupted by the Pagan philosophers and priests, and, receiving the title of Speculative Freemasonry, was exhibited in the Ancient Mysteries. The Noachides, however, preserved the principles of the Primitive Freemasonry, and transmitted them to succeeding ages, when at length they assumed the name of Speculative Freemasonry. The Pure or Primitive Freemasonry was probably without ritual or symbolism, and consisted only of a series of abstract propositions derived from antediluvian traditions. Its dogmas were the unity of God and the immortality of the soul. Dr. Oliver, who gave this system its name, describes it (Hist. Landri, i. p. 61) in the following language:

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

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

He does not, however, admit that the system of Primitive Freemasonry consisted only of those tenets which are to be found in the first chapters of Genesis, or that he intends, in his definition of this science, to embrace so general and indefinite a scope of all the principles of truth and light, as Preston has done in his declaration, that "from the commencement of the world, we may trace the foundation of Masonry." On the contrary, Oliver supposes that this Primitive Freemasonry included a particular and definite system, made up of legends and symbols, and confined to those who were initiated into its mysteries. The knowledge of these mysteries was of course communicated by God himself to Adam, and from him traditionally received by his descendants, throughout the patriarchal line.

This view of Oliver is substantiated by the remarks of Rosenburg, a learned French Mason, in an article in the Freemasons' Quarterly Review, on the Book of Rasil, an ancient Kabballistic work, whose subject is these Divine mysteries practised by the Egyptians, "informing us that Adam was the first to receive these mysteries. Afterward, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoch; Enoch to Methuselah; Methuselah to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Koltho; Koltho to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophet; the Prophet to the Wise Men; and then from one to another down to Solomon."

Such, then, was the Pure or Primitive Freemasonry, the first system of mysteries which, according to modern Masonic writers of the school of Oliver, has descended, of course with various modifications, from age to age, in a direct and uninterrupted line, to the Freemasons of the present day.

The theory is an attractive one, and may be qualifiedly adopted, if we may accept what appears to have been the doctrine of Anderson, of Hutchinson, of Preston, and of Oliver, that the purer theosophic tenets of "the chosen people of God" were similar to those subsequently inculcated in Masonry, and distinguished from the corrupted teaching of the Pagan religious sects developed in the mysteries. But if we attempt to contend that there was among the Patriarchs any esoteric organization at all resembling the modern system of Freemasonry, we shall find no historical data on which we could rely for support.

Primitive Rite. This Rite was founded at Narbonne, in France, on April 19, 1789, by the pretended "Superiors of the Order of Free
and Accepted Masons." It was attached to the Lodge of the Philadelphia, under the title of the "First Lodge of St. John united to the Primitive Rite for the country of France." Hence it is sometimes called the Primitive Rite of Narbonne, and sometimes the Rite of the Philadelphia. It was divided into three classes, which comprised ten degrees of instruction. These were not, in the usual sense, degrees, but rather collections of grades, out of which it was sought to develop all the instructions of which they were capable. These classes and degrees were as follows:

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

Second Class. Fourth Degree, comprising Perfect Master, Elu, and Architect. Fifth Degree, comprising the Sublime Eecassian. Sixth Degree, comprising the Knight of the Sword, Knight of the East, and Prince of Jerusalem.

Third Class. 7. The First Chapter of Rose Croix, comprising ritual instructions. 8. The Second Chapter of Rose Croix. It is the depository of historical documents of rare value. 9. The Third Chapter of Rose Croix, comprising physical and philosophical instructions. 10. The Fourth and last Chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, engaged in researches into the occult sciences, the object being the rehabilitation of the union, maintained their independence. It secured, at one time, a high consideration among French Masons, not only on account of the objects in which it was engaged, but on account also of the talents and position of many of its members. But it is no longer practised.


The Primitive Scottish Rite appears to have been founded upon the Rite of Perfection, with an intermixture of the Strict Observance of Hund, the Adoniramite, and some other Rites.

Prince. The word Prince is not attached as a title to any Masonic office, but is prefixed as a part of the name to several degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all of these instances it seems to convey some idea of sovereignty inherent in the character of the degree. Thus the Prince of the Royal Secret was the ultimate, and, of course, controlling degree of the Rite of Perfection, whence, although, however, of its sovereignty, it has been transferred to the Ancient and Accepted Scottish Rite. The Prince of Rose Croix, although holding in some Rites a subordinate position, was originally an independent degree, and the representative of Rosicrucian Masonry. It is still at the head of the French Rite. The Princes of Jerusalem, according to the Old Constitutions of the Rite of Perfection, were invested with power of jurisdiction over all degrees below the Sixteenth, a prerogative which they exercised long after the promulgation of the Constitutions of 1788; and even now they are called, in the ritual of the Ancient and Accepted Rite, "Chiefs in Masonry," a term borrowed from the Constitutions of 1788.

But there are several other Prince degrees which do not seem, at least now, to claim any character of sovereignty—such are the Prince of Lebanon, Prince of the Tabernacle, and Prince of Mercy, all of which are now subordinate degrees in the Scottish Rite.

Prince Adept. See Adept, Prince.

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

Prince Edward Island. Previous to November, 1798, Prince Edward Island was called St. John's Island, the name being changed by Imperial Act on that date.

On the 9th of October, 1797, St. John's Lodge, now No. 1 on the Register of that Province, was established by Warrant by Charlestown by the Grand Lodge of England. The then Lieutenant-Governor, General Edward Fanning, was one of the Charter members. In 1857, Victoria Lodge at Charlottetown was chartered by Scotland. In 1875 there were seven lodges in this Province working under English Warrants, viz., St. John's, King Hiram, St. George, Alexandria, Mount Lebanon, and True Brothers, and one under the Scottish Rite, "Victoria." On the 23d day of June, 1875, these eight Lodges met and formed the Grand Lodge of Prince Edward Island. The Hon. John Yeo was elected Grand Master and was installed, together with his officers, the following day by M. W. Bro. John V. Ellis, Grand Master of New Brunswick.
Prince Mason. A term applied in the old Scottish Rite Constitutions to the possessors of the high degrees above the Fourteenth. It was first assumed by the Council of the Emperors of the East and West Masons in Ireland, and is still known by this name.

Prince of Jerusalem. (Prince de Jerusalem.) This was the Sixteenth Degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it adopted the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incumbered by the attacks of the Samaritans and other neighboring nations, that an embassy was sent to King Darius to implore his favor and protection, which was accordingly obtained. This legend, as developed in the degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the Antiquites of Josephus (lib. XI, cap. XIX), and hence there is the strongest internal evidence to show that it was derived by the inventor of the degree. Who that inventor was we can only conjecture. But as we have the statements of both Rabauz and Kirwan that the Baron de Tschoudy composed the degree of Knight of the East, and as that degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him. The degree being one of those established by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Scottish Rite. A Council was established by Henry A. Franckcn, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers, in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, May 31, 1801, for, in 1802, it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia. But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist. The old regulation, that the Master of a Lodge of Perfection must be at least a Prince of Jerusalem, which was contained in the Constitution of the Grand Council, has also been repealed, together with most of the privileges which formerly appertained to the degree. A decision of the Supreme Council, in 1870, has even obliterated Councils of Jerusalem as a separate organization, authorized to confer the preliminary degree of Knights of the East, and placed such Councils within the bosom of Rose Croix Chapters, a provision of which, as a manifest innovation on the ancient system, the expediency, if not the propriety, may be greatly doubted.

Bodies of this degree are called Councils. According to the old rituals, the officers were a Most Equitable, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The more recent ritual of the Southern Jurisdiction of the United States has substituted for these a Most Illustrious Tarbathus, a Most Venerable High Priest, a Most Excellent Scribe, two Most Enlightened Wardens, and other officers. Yellow is the symbolic color of the degree, and the apron is crimson (formerly white), lined and bordered with yellow. The jewel is a medall of gold, on one side of which is inscribed a hand holding an equally poised balance, and on the other a double-edged, cross-hilted sword erect, between three stars around the point, and the letters D and Z on each side.

The Prince of Jerusalem is also the Fifty-third Degree of the Metropolitan Chapter of France, and the Forty-fifth of the Rite of Martin.

Prince of Jerusalem, Jewel of. Should be a gold incrustation on a losenge-shaped piece of mother-of-pearl. Equipose scales held by hand, sword, five stars, one larger than the other four, and the letters D and Z in Hebrew, one on either side of the scales. The five-pointed crown, within a triangle of gold, has also been used as a jewel of this Sixteenth Degree.

Prince of Lebanon. See Knight of the Royal Az.

Prince of Libanus. Another title for Prince of Lebanon.

Prince of Mercy. (Prince du Merci.) The Twenty-sixth Degree of the Ancient and Accepted Scottish Rite, called also Scottish Trinitarian or Ecossais Trinitaire. It is one of the eight degrees which were added on the organisation of the Scottish Rite to the original twenty-five of the Rite of Perfection.

It is a Christian degree in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham by circumcision; next, with the Israelites in the wilderness, by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy, that the degree derives its two names of Scottish Trinitarian and Prince of Mercy, and not, as
Ragon supposes, from any reference to the Fathers of Mercy, a religious society formerly engaged in the ransom of Christian captives at Algiers. Chemin Duponté's *Mém. Sur l'Ois, p. 373*) says that the Scottish ritual and the degree are so full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its doctrines as "hyperbolique plaisanterie." But the modern rituals as now practised are obnoxious to no such objection. The symbolic development of the number three of course constitutes a large part of its lecture; but the real dogma of the degree is the importance of Truth, and to this all its ceremonies are directed.

Bodies of the degree are called Chapters. The presiding officer is called Most Excellent Chief Prince, the Wardens are styled Excellent. In the old rituals these officers represented Moses, Aaron, and Eleazar; but the abandonment of these personages in the modern rituals is, I think, an improvement. The apron is red bordered with white, and the jewel is an equilateral triangle, within which is a heart. This was formerly inscribed with the Hebrew letter tau, now with the letters I. H. S.; and, to add to the Christianisation which these letters give to the degree, the American Councils have adopted a tesseras in the form of a small fish of ivory or mother-of-pearl, in allusion to the well-known usage of the primitive Christians.

Prince of Rose Croix. See Rose Croix, Prince of.

Prince of the Captivity. According to the Talmudists, the Jews, while in captivity at Babylon, kept a genealogical table of the line of their kings, and he who was the rightful heir of the throne of Israel was called the Head or Prince of the Captivity. At the time of the restoration, Zerubbabel, being the lineal descendant of Solomon, was the Prince of the Captivity.

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

Prince of the Levites. (Prince des Lévites.) A degree in the collection of the Lodge of Saint Louis des Amis Réunis at Calais.


Prince of the Seven Planets, Illustrious Grand. (Illustre Grand Prince des sept Planètes.) A degree in the manuscript collection of Peuvret.

Prince of the Tabernacle. (Prince du Tabernacle.) The Twenty-fourth Degree of the Ancient and Accepted Scottish Rite. In the old rituals the degree was intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The Lodge is called a Hierarchy, and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens, whose style is powerful, and who respectively represent Aaron, Bezaleel, and Aholiah. In the modern rituals of the United States, the three principal officers are called the Leader, the High Priest, and the Priest, and respectively represent Moses, Aaron, and Ithamar, his son. The ritual is greatly enlarged; and while the main idea of the degree is retained, the ceremonies represent the initiation into the mysteries of the Mosaic tabernacle.

The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The flap is sky-blue. On the apron is depicted a representation of the tabernacle.

This degree appears to be peculiar to the Scottish Rite and its modifications. I have not met with it in any of the other Rites.

Prince of Wales' Grand Lodge. About the time of the reconciliation of the two contending Grand Lodges in England, in 1813, they were called, by way of distinction, after their Grand Masters. That of the "Moderns" was called the "Prince of Wales' Grand Lodge," and that of the "Ancients" the "Duke of Kent's Grand Lodge." The titles were used colloquially, and not officially.

Princess of the Crown. (Princesse de la Couronne.) The Tenth and last degree of the Masonry of Adoption accorded with the French régime. The degree, which is said to have been composed in Saxony, in 1770, represents the reception of the Queen of Sheba by King Solomon. The Grand Master and Grand Mistress personate Solomon and his wife (which one, the Cahier does not say), and the reciprocally plays the part of the Queen of Sheba. The degree, says Ragon (*Tut. Gen., p. 78*), is not initiatory, but simply honorary.

Principal Officers. The number three, as a sacred number in the Masonic system, is among many other ways, developed in the fact that in all Masonic bodies there are three principal officers.

Principals. The three presiding officers in a Chapter of Royal Arch Masons, according to the system practised in England, are called the Three Principals, or King, Prophet, and Priest, and, under the titles of Z, H, and J, represent Zerubbabel, Haggai, and Joshua. No person is eligible to the first Principal's chair unless he has served twelve months in each of the others; and he must also be the Master or Past Master of a Lodge, and have served in the Chapter the office of Scribe, Sojourner, or Assistant Sojourner. At his installation, each of the Principals receives an installing degree like that of the Master of a Blue Lodge. There is, however, no resemblance between any of these degrees and the order of High Priesthood which is conferred in this country.

The presiding officers of the Grand Chapter are called Grand Principals, and represent the same personages.

The official jewel of Z, is a crown; of H, an All-seeing eye; and of J, a book, each surrounded by a nimbus, or rays of glory, and placed within an equilateral triangle.
Principal Sojourner. The Hebrew word *b'?, ger, which we translate "a sojourner," signifies a man living out of his own country, and is used in this sense throughout the Old Testament. The children of Israel were, therefore, during the captivity, sojourners in Babylon, and the person who is represented by this officer, performed, as the incidents of the degree relate, an important part in the restoration of the Israelites to Jerusalem. He was the spokesman and leader of a party of three sojourners, and is, therefore, emphatically called the chief, or principal sojourner.

In the English Royal Arch system there are three officers called Sojourners. But in the American system the three historical Sojourners are represented by the candidates, while only the supposed chief of them is represented by an officer called the Principal Sojourner. His duties are those of a conductor, and resemble, in some respects, those of a Senior Deacon in a Symbolic Lodge; which office, indeed, he occupies when the Chapter is open on any of the preliminary degrees.

Printed Proceedings. In 1741, the Grand Lodge of England adopted a regulation, which Entick (Constitutions, 1756, p. 236) is careful to tell us, "was unanimously agreed to," forbidding any brother "to print, or cause to be printed, the proceedings of any Lodge to which he does not belong, or to the persons present at such Lodge, but by the direction of the Grand Master or his deputy, under pain of being disowned as a brother, and not to be admitted into any Quarterly Communication or Grand Lodge, or any Lodge whatsoever, and of being rendered incapable of bearing any office in the Craft." The law has never been repealed, but the Grand Lodge of England issues reports of its meetings, as also do most of the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orient of France, Italy, and Portugal, and by nearly all those of South America. In the United States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges print the account of any special meeting held on an important or interesting occasion.

Prior. 1. The superiors of the different nations or provinces into which the Order of the Templar was divided, were at first called Priors or Grand Priors, and afterward Preceptors or Grand Preceptors.

2. Each of the languages of the Order of Malta was divided into Grand Priories, of which there were twenty-six, over which a Grand Prior presided. Under him were several Commanderies.


4. The Grand Prior is the third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

Prior, Grand. See Grand Prior.

Priory. The jurisdiction of a Grand Prior in the Order of Malta or St. John of Jerusalem.

Priory, Grand. See Great Priory.

Prison. A Lodge having been held in 1782, in the King's Bench prison, London, the Grand Lodge of England passed a resolution declaring that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held for the purposes of making, passing, or raising Masons in any prison or place of confinement." (Constitutions, 1784, p. 349.) The resolution is founded on the principle that there must be perfect freedom of action in all that relates to the admission of candidates, and that this freedom is not consistent with the necessary restraints of a prison.

Private Committee. See Committee, Private.

Privileged Questions. In parliamentary law, privileged questions are defined to be those to which precedence is given over all other questions. They are of four kinds: 1. Those which relate to the rights and privileges of the assembly or any of its members. 2. Motions for adjournment. 3. Motions for reconsideration. 4. Special orders of the day. The first, third, and fourth only are applicable to Masonic parliamentary law.

Privilege, Questions of. In all parliamentary or legislative bodies, there occur certain questions which relate to matters affecting the dignity of the assembly or the rights and privileges of some of its members, and these are hence called "questions of privilege"; such, for instance, are motions arising out of or having relation to a quarrel between two of the members, an assault upon any member, charges affecting the integrity of the assembly or any of its members, or any other matters of a similar character. Questions of privilege are questions of privilege, and privileged questions are questions of privilege. Strictly speaking, questions of privilege relate to the house or its members, and privileged questions relate to matters of business. (See Dr. Mackay's Parliamentary Law, as applied to the Government of Masonic Bodies, ch. xxiv., xxv.)

Probation. The interval between the reception of one degree and the succeeding one is called the probation of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in this country the time of probation between the reception of degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding degree. In France and Germany the probation is one year. The time is greatly extended in the Ancient and Accepted Scottish Rite. The
PROBLEM

Statutes of the Southern Supreme Council require an interval of two years to be passed between the reception of the Fourteenth and the Thirty-second degrees. An extraordinary rule prevailed in the Constitutions of 1722, by which the Rite of Perfection was governed. According to this rule, a candidate was required to pass a probation, from the time of his application as an Entered Apprentice until his reception of the Twenty-fifth or ultimate degree of the Rite, of no less than six years and nine months. But as all the separate times of probation depended on symbolic numbers, it is not to be presumed that this regulation was ever practically enforced.

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

Processions. Public processions of the Order, although not so popular as they were some years ago, still have the warrant of early and long usage. The first procession, after the revival of the Rite, was a record, took place June 24, 1721, when, as Anderson tells us (Constitutions, 1738, p. 112), "Payne, Grand Master, with his Wardens, the former Grand officers, and the Masters and Wardens of twelve Lodges, assembled at the King's Arms Tavern, St. Paul's Churchyard, in the morning, and thence they marched on foot to the Hall in proper clothing and due form." Anderson and Enock continue the record as follows: "The procession then proceeded to another Grand Lodge and the Craft on the feast day, with a few exceptions, for the next twenty-five years; but after this first pedestrian procession all the subsequent ones were made in carriages, the record being, "the procession of March was made in coaches and chariots." (Constitutions, 1756, p. 227.) But ridicule being thrown by the enemies of the Order upon these processions, by a mock one in 1741 (see Scold Miserables), and in subsequent years, in 1747, the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed. (Ibid., p. 243.)

In America, public processions of the Craft were some years ago very common, nor have they yet been altogether abandoned; although now practised with greater discretion and less frequently, being in general restricted to special occasions of importance, such as funerals, the laying of corner-stones, or the dedication of public edifices.

The question has been often mooted, whether public processions, with the open exhibition of its regalia and furniture, are or are not of advantage to the Order. In 1747 it was thought not to be so, at least in London, but the custom was continued, to a great extent, in the more remote parts of the country. In 1749, Oliver was in favor of what he calls (Symb. of Glory) "the good old custom, so strongly recommended and assiduously practised by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the brethren of a province annually under the protection of the Rite, and marching in solemn procession to the house of God, to offer up their thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order."

Processions are not peculiar to the Masonic Fraternity. The custom comes to us from remote antiquity. In the initiations at Eleusis, the celebration of the Mysteries was accompanied each day by a solemn procession of the initiates from Athens to the temple of initiation. Apuleius describes the same custom as prevailing in the celebration of the Mysteries of Isis. Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to thank the gods for their favor or to invoke their protection. The Jews also went in procession to the Temple to offer up their prayers. So, too, the primitive Christians walked in procession to the tombs of the martyrs. Ecclesiastical processions were first introduced in the fourth century. They are now used in the Catholic Church on various occasions, and the Pontifical Romanum supplies the necessary directions of the Grand Lodge and the Craft on the feast day, with a few exceptions, for the next twenty-five years; but after this first pedestrian procession all the subsequent ones were made in carriages, the record being, "the procession of March was made in coaches and chariots." (Constitutions, 1756, p. 227.) But ridicule being thrown by the enemies of the Order upon these processions, by a mock one in 1741 (see Scold Miserables), and in subsequent years, in 1747, the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed. (Ibid., p. 243.)

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* On the subject of these mock processions, see an article by Dr. W. J. Chetwode Crawley in Ars Quatuor Coronatorum, vol. 18.
PROCLAMATION

The form of the procession, as adopted in 1724, is given by Anderson (Constitutions, 1738, p. 117), and is almost precisely the same as that used in all Masonic processions at the present day, except funeral ones. The rule was then adopted, which has ever since prevailed, that in all processions the juniors in degree and in office shall go first, so that the place of honor shall be the rear.

Proclamation. At the installation of the officers of a Lodge, or any other Masonic body, and especially a Grand Lodge or Grand Chapter, proclamation is made in a Lodge or Chapter by the installing officer, and in a Grand Lodge or Grand Chapter by the Grand Marshal. Proclamation is also made on some other occasions, and on such occasions the Grand Marshal performs the duty.

Proclamation of Cyrus. A ceremony in the American Royal Arch. We learn from Scripture that in the first year of Cyrus, the King of Persia, the captivity of the Jews was terminated. Cyrus, from his conversations with Daniel and the other Jewish captives of Jerusalem and priests, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence he publicly announced to his subjects his belief in the God "which the nation of the Israelites worshipped." He was consequently impressed with an earnest desire to fulfill the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Accordingly, he issued a proclamation, which we find in Ezra, as follows:

"Thus saith Cyrus, King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judea, and to be done among the people of all his people; his God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem."

With the publication of this proclamation of Cyrus, and what may be called the second part of the Royal Arch Degree.

Proclus. Known as the successor of Syrius as the head of the Athenian school. Born in Constantinople, 412, died at Athens, 485. Proclus was a Neo-Platonist, and waged war against the new religion of Christianity, which caused him to be banished from the city; but was subsequently readmitted. His works were chiefly mystical, such as devoting hymns to the sun, Venus, or the poetic muses, and so far were harmless.

Profane. There is no word whose technical and proper meaning differs more than this. In its ordinary use profane signifies one who is irreverent, but in its technical adaptation it is applied to one who is ignorant of sacred rites. The word is compounded of the two Latin words pro and sanum, and literally means before or outside of the temple; and hence a profanus among the ancients was one who was not allowed to enter the temple and behold the mysteries. Those, says Veyssey, "were called profane who were not initiated in the sacred rites, but to whom it was allowed only to stand before the temple—pro sanum—not to enter it and take part in the solemnities." The Greek equivalent, Πρόσωπος, had a similar reference; for its root is found in ἔπω, a threshold, as if it denoted one who was not permitted to pass the threshold of the temple. In the celebrated hymn of Orpheus, which it is said was sung at the Mysteries of Eleusis, we meet with this phrase, ἔπωρεν αὐτὰς καὶ ἔπωρεν θεῖας ἑλπίδας Βασιλεῖαι. "I speak to those to whom it is lawful, but close the doors against the profane." When the mysteries were about to begin, the Greeks used the solemn formula, ἐπέγησεν ἐπόγονος, ἢ ἐπώρεσθε, ἢ ἐπώρεσθε, both meaning, "Depart, depart, ye profane!" Hence the original and inoffensive signification of profane is that of being uninitiated; and it is in this sense that it is used in Masonry, simply to designate one who has not been initiated as a Mason. The word profane is not recognized as a noun substantive in the general usage of the language, but it has been adopted as a technical term in the dialect of Freemasonry, in the same relative sense in which the word layman is used in the professions of law and divinity.

Proficiency. The necessity that anyone who devotes himself to the acquisition of a science should become a proficient in its elementary instructions before he can expect to grasp and comprehend its higher branches, is so almost self-evident as to need no argument. But as Speculative Masonry is a science, it is equally necessary that a requisite qualification for admission to a higher degree should be a certain proficiency in the preceding one. It is true, that we do not find in express words in the Old Constitutions any regulations requiring proficiency as preliminary to advancement, but their whole spirit is evidently to that effect; and hence we find it prescribed in the Old Constitutions, that no Master shall take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the mystery before he could be admitted as a Fellow. The modern Constitution of the Grand Lodge of England provides that no Lodge shall confer a higher degree on any brother until he has passed an examination in open Lodge on the preceding degrees (Rule 193), and many, perhaps most, of the Grand Lodges of this country have adopted a similar regulation. The ritual of all the Symbolic degrees, and, indeed, of the higher degrees, and that too in all rites, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding degree, and has acquired that knowledge to which is required before the rites of initiation can be proceeded with. This answer is,
according to the ritual, that "he has"; but some Masons have sought to evade the consequence of an acknowledgment of ignorance and want of proficiency by a change of the language of the ritual into "such as time and circumstances would permit." But this is an innovation, un sanctioned by any authority, and should be repudiated. If the candidate has not made proper proficiency, the ritual, outside of all statutory regulations, refuses him advancement.

Anderson, in the second edition of his 
Constitutions (p. 71), cites what he calls "an old record," which states that in the reign of Edward III. of England it was ordained "that Master Masons, or Masters of work, shall be examined whether they be able of cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords."

Here, then, we may see the origin of that usage, which is still practised in every well-governed Lodge, not only of demanding a certain degree of proficiency in the candidate, but also of testing that proficiency by an examination.

This cautious and honest fear of the Fraternity lest any brother should assume the duties of a position which he could not with propriety discharge, which is, in our time, tantamount to a candidate's advancing to a degree for which he is not prepared, is again exhibited in all the Old Constitutions. Thus in the Landsdowne Manuscript, whose date is referred to the middle of the sixteenth century, it is charged that no Mason take on him no Lord's work, nor other man's, but if [unless] he know himself well able to perform the work, so that the Craft have no slander. The same regulation, and almost in the same language, is to be found in all the subsequent manuscripts.

In the Charges of 1722, it is directed that "a younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for encroasing and contending of brotherly love." (Constitutions, 1723, p. 53.) It was, with the same view, that all of the Old Constitutions made it imperative that no Master should take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the mystery of the Craft before he could be admitted as a Fellow.

Notwithstanding these charges had a more particular reference to the operative part of the art, they clearly show the great stress that was placed by our ancient brethren upon the necessity of skill and proficiency; and they have furnished the precedents upon which are based all the similar regulations that have been subsequently applied to Speculative Masonry.

Progressive Masonry. An officer known only to the English system, and adopted for the first time in 1782, when, on the election of the Duke of Cambridge to the office of Grand Master, a regulation was adopted by the Grand Lodge of England, that whenever a prince of the blood accepted the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master, and to this officer is now given the title of Pro Grand Master. His collar, jewel, and authority are the same as those of a Grand Master, and in the case of a vacancy he actually assumes the office until the next annual election.

The following have been Pro Grand Masters:

1782-9, Earl of Effingham.
1790-1813, Earl of Moira.
1834-5, Lord Dundas.
1839-40, Earl of Durham.
1841-3, Earl of Zetland.
1874-90, Earl of Carnarvon.
1891-3, Earl of Lathom.
1893-1908, Earl Amherst.
1908, Lord Amsbury.

Progressive Masonry. Freemasonry is undoubtedly a progressive science, and yet the fundamental principles of Freemasonry are the same now as they were at the very beginning of the Institution. Its landmarks are unchangeable. In these there can be no alteration, no diminution, no addition. When, therefore, we say that Freemasonry is progressive in its character, we mean only that the sciences of chemistry, pharmacy, mathematics, and the broad subjects of religion, science, and philosophy, are now considered as necessary topics of inquiry for all who desire to distinguish themselves as proficient in Masonic science.
In all these things we see a great difference between the Masons of the present and of former days. In Europe, a century ago, such inquiries were considered as legitimate subjects of Masonic study. Hutchinson published in 1760, in England, his admirable work entitled *The Spirit of Freemasonry*, in which the deep philosophy of the Institution was fairly developed with much learning and ingenuity. *Illustrations of Masonry*, printed at a not much later period, also exhibits the system treated, in many places, in a philosophical manner. Lawrie's *History of Freemasonry*, published in Scotland in 1804, is a work containing much profound historical and antiquarian research. And in the present century, the works of Oliver alone would be sufficient to demonstrate to the most cursory observer that Freemasonry has a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been borne down with the weight of abstruse works on our Order, written by men of the highest literary pretensions.

In America, notwithstanding the really excellent work of Salem Town on *Specialities of Masonry*, published in 1735, and the learned *Discourse* of Dr. T. M. Harris, published in 1801, it is only within a few years that Masonry has begun to assume the exalted position of a literary institution.

**Promise.** In entering into the covenant of virtue for the Order; for his covenant is simply a promise where he voluntarily places himself under a moral obligation to act within certain conditions in a particular way. The law of promise is, therefore, strictly applicable to this covenant, and by that law the validity and obligation of the promises of every candidate must be determined. In every promise there are two things to be considered: the intention and the obligation. As to the intention: of all men, the Jesuits alone have contended that the intention may be concealed within the bosom of the promiser. All Christian and Pagan writers agree on the principle that the words expressed must convey their ordinary meaning to the promisee. If the promise to do a certain thing to-morrow I cannot, when the morrow comes, refuse to do it on the ground that I only promised to do it if it suited me when the time of performance had arrived. The obligation of every promiser is, then, to fulfill the promise that he has made, not in any way that he may have secretly intended, but in the way in which he supposes that the one to whom he made it understood it at the time that it was made. Hence all Masonic promises are accomplished by the declaration that they are given without equivocation or mental reservation of any kind whatsoever.

All voluntary promises are binding, unless there be some paramount consideration which will release the obligation of performance. It is worth while, then, to inquire if there be any such considerations which can impair the validity of Masonic promises. Dr. Wayland (*Elem. of Mor. Science*, p. 285) lays down five conditions in which promises are not binding: 1. Where the performance is impossible; 2. Where the promise is unlawful; 3. Where no expectation is voluntarily excited by the promiser; 4. Where they proceed upon a condition which the promiser subsequently finds does not exist; and, 5. Where either of the parties is not a moral agent.

It is evident that no one of these conditions will apply to Masonic promises, for, 1. Every promise made at the altar of Masonry is possible to be performed; 2. No promise is excited that is unlawful in its nature; for the candidate is expressly told that no promise exacted from him will interfere with the duty which he owes to God and to his country; 3. An expectation is voluntarily excited by the promiser, and that expectation is that he will faithfully fulfill his part of the covenant; 4. No false condition of things is placed before the candidate, either as to the character of the Institution or the nature of the duties which would be required of him; and, 5. Both parties to the promise are candidates who make it and the Craft to whom it is made are moral agents, fully capable of entering into a contract or covenant.

This, then, is the proper answer to those adversaries of Freemasonry who contend for the invalidity of Masonic promises on the very grounds of Wayland and other moralists. Their conclusions would be correct, were it not that every one of their premises is false.

**Promotion.** Promotion in Masonry should not be governed, as in other societies, by succession of office. The fact that any office filled a lower office gives him no claim to a higher, unless he is fitted, by skill and capacity, to discharge its duties faithfully. This alone should be the true basis of promotion. (See *Promotion*.)

**Proofs.** What the German Masons call "proben und prüfungen," *trials and proofs*, and the French, "épreuves Masoniques," or *Masonic proofs*, are defined by Basot (*Manuel*, p. 141) to be "mysterious methods of discovering the character and disposition of a reciprocally." They are, in fact, those ritualistic ceremonies of initiation which are intended to test the fortitude and fidelity of the candidate. They seem to be confined to continental Masonry, for they are not known to any extent in the English or American systems, where all the ceremonies are purely symbolic. Krause (*Kunstkund. i.*, 152, n. 37) admits that no trace of them, at least in the perilous and fearful forms which they assume in the continental rituals, are to be found in the oldest English catechisms; and he admits that, as appealing to the sentiments of fear and hope, and adopting a dramatic form, they are contrary to the spirit of Masonry, and greatly interfere with its symbolism, and with the pure and peaceful sentiments which it is intended to impress upon the mind of the neophyte.
PROPERTY

Property of a Lodge. As a Lodge owes its existence, and all the rights and prerogatives that it exercises, to the Grand Lodge from which it derives its Charter or Warrant of Constitution, it has been decided, as a principle of Masonic law, that when such Lodge, for any cause, whether by a withdrawal or a surrender of its Warrant, all the property which it possessed at the time of its dissolution reverts to the Grand Lodge. But should the Lodge be restored by a revival of its Warrant, its property should be restored, because the Grand Lodge held it only as the general trustee or guardian of the Craft.

Prophet. Haggai, who in the American system of the Royal Arch is called the scribe, in the English system receives the title of prophet, and hence in the order of precedence he is placed above the high priest.

Prophets, Schools of the. See Schools of the Prophets.

Proposenda. The matters contained in the notices of motions, which are required by the rules of the Lodge to be submitted to the members previous to the Quarterly Communication when they are to be discussed, are sometimes called the proposenda, or subjects to be proposed.

Proposing Candidates. The only method recognised in America of proposing candidates for initiation or membership is by the written petition of the applicant, who must at the same time be recommended by two members of the Lodge. In England, the applicant for initiation must previously sign the declaration, which in America is only made after his election. He is then proposed by one brother, and the proposition being seconded by another, he is ballot for, but at the next regular Lodge. Applicants for membership are also proposed without petition, but the certificate of the former Lodge must be produced, as in the United States the demit is required. Nor can any candidate for affiliation be balloted for unless previous notice of the application be given to all the members of the Lodge.

Propylion (also Propylum). The court or vestibule in front of an edifice.

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


Proselytism. Brahmanism is, perhaps, the only religion which is opposed to proselytism. The Brahman seeks no convert to his faith, but is content with that extension of his worship which is derived from the natural increase of his members. The Jewish Church, perhaps one of the most exclusive, and which has always seemed indifferent to progress, yet provided a special form of baptism for the initiation of its proselytes into the Mosaic rites.

PROSLEYTISM

Buddhism, the great religion of the Eastern world, which, notwithstanding the opposition of the leading Brahmins, spread with amazing rapidity over the Oriental nations, so that now it seems the most popular religion of the world, owes its extraordinary growth to the energetic propagating spirit of Sixty-ninth, its founder, and to the same proselytising spirit which he inculcated upon his disciples.

The Christian church, mindful of the precept of its Divine founder, “Go ye into all the world, and preach the Gospel to every creature,” has always considered the work of missions as one of the most important duties of the Church, and owes its rapid increase, in its earlier years, to the proselytising spirit of Paul, and Thomas, and the other apostles.

Mohammedanism, springing up and lingering for a long time in a single family, at length acquired rapid growth among the Oriental nations, through the energetic proselytism of the Prophet and his adherents. But the proselytism of the religion of the New Testament and that of the Koran differed much in character. The Christian made his converts by persuasive accents and eloquent appeals; the Mussulman converted his penitents by the sharp power of the sword. Christianity was a religion of peace, Mohammedanism of war; yet each, though pursuing a different method, was equally energetic in securing converts.

In respect to this doctrine of proselytism, Freemasonry resembles more the exclusive faith of Brahma than the inviting one of Moses, of Buddha, of Christ, or of Mohammed.

In plain words, Freemasonry is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make new acceptions of friends, or to add to the number of its disciples.

Nay, it bozets, as a peculiar beauty of its system, that it is a voluntary Institution. Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself he has been unbiased by the improper solicitations of friends. Without this declaration, the candidate would be unsuccessful in his application. Although it is required that he should be prompted to solicit the privilege by the favorable opinion which he had conceived of the Institution, yet no provision is made by which that opinion can be inculcated in the minds of the profane; for were a Mason, by any praises of the Order, or any exhibitions of its advantages, to induce anyone under such representations to seek admission, he would not only himself commit a grievous fault, but would subject the candidate to serious embarrassment at the very entrance of the Lodge.
Provincial

This Brahmanical spirit of anti-proselytism, in which Masonry differs from every other association, has imparted upon the Institution certain peculiar features. In the first place, Freemasonry is reduced to its sacred rites, and this is not done in the most positive form, a voluntary association. Whoever comes within its mystic circle, comes there of his own free will and accord, and unbiased by the influence of friends. These are the terms on which his reception is granted, and to all the legitimate consequences of this voluntary connection he must submit. Hence comes the axiom, "Once a Mason, always a Mason"; that is to say, no man, having once been initiated into its sacred rites, can, at his own pleasure or caprice, divest himself of the obligations and duties which, as a Mason, he has assumed. Coming to us freely and willingly, he can urge no claim for retirement on the plea that he was unduly persuaded, or that the character of the Institution had been falsely represented. To do so, would be to convict himself of fraud and falsehood, in the declarations made by him preliminary to his admission. And if these declarations were indeed false, he at least cannot, under the legal form, take advantage of his own wrong. The knot which binds him to the Fraternity has been tied by himself, and is indissoluble. The renouncing Mason may, indeed, withdraw from his connection with a Lodge, but he cannot release himself from his obligations; and the regulation, which requires every Mason to be a member of one, he may abstain from all communication with his brethren, and cease to take any interest in the concerns of the Fraternity; but he is not thus absolved from the performance of any of the duties imposed upon him by his original admission into the brotherhood. A proselyte, persuaded against his will, might claim his right to withdraw; but the voluntary seeker must take and hold what he has obtained.

Another result of this anti-proselytizing spirit of the Institution is, to relieve its members from all undue anxiety to increase its membership. It is not to be supposed that Masons have not the very natural desire to see the growth of their Order. Toward this end, they are ever ready to defend its character when attacked, to exalt its virtues, and to maintain its claims to the confidence and approval of the wise and good. But the growth which they wish is not that abnormal one, derived from sudden revivals or ephemeral enthusiasm, where passion too often takes the place of judgment; but that slow and steady, and therefore healthy, growth which comes from the adhesion of wise and virtuous men who wish to join the brotherhood, that they may the better labor for the good of their fellow-men.

Thus it is that we find the addresses of our Grand Masters, the reports of our committees on foreign correspondence, and the speeches of our anniversary orators, annually denouncing the too rapid increase of the Order, as something calculated to affect its stability and usefulness.

And hence, too, the black ball, that antagonist of proselytism, has been long and familiarly cast by the loyal Mason in his battle for the faithfulness of his Order. Its faithful use is ever being inculcated by the fathers of the Order upon its younger members; and the unanimous ballot is universally admitted to be the most effectual means of preserving the purity of the Institution.

And so, this spirit of anti-proselytism, impressed upon every Mason from his earliest initiation, although not itself a landmark, has come to be invested with all the sacredness of such a law, and Freemasonry stands out alone, distinct from every other human association, and proudly proclaims, "Our portals are open to all the good and true, but we ask no man to enter."

Protector of English Freemasons. A title assumed by King Edward VII. on his accession to the throne of England in 1901.

Protector of Innocence. (Protector de l'Innocence.) A degree in the nomenclature of Fustier, cited by him from the collection of Visany.

Protocol. In French, the formulæ or technical words of legal instruments; in Germany, the rough draft of an instrument or transaction; in diplomacy, the original copy of a treaty. Gächke says that, in Masonic language, the protocol is the rough minutes of a Lodge. The word is used in this sense in Germany only.

Prototype. The same as Archetype, which see.

Provincial Grand Lodge. In each of the counties of England is a Grand Lodge composed of the various Lodges within that district, with the Provincial Grand Master at their head, and this body is called a Provincial Grand Lodge. It derives its existence, not from a Warrant, but from the Patent granted to the Provincial Grand Master by the Grand Master, and at his death, resignation, or removal, it becomes extinct, unless the Provincial Grand Registrar keeps up its existence by presiding over the province until the appointment of another Provincial Grand Master. Its authority is confined to the framing of by-laws, making regulations, hearing disputes, etc., but no absolute sentence can be promulgated by its authority without a reference to the Grand Lodge. Hence Oliver (Jurisprud., 272) says that a Provincial Grand Lodge "has a shadow of power, but very little substance. It may talk, but it cannot act." The system does not exist in the United States. In England and Ireland the Provincial Grand Master is appointed by the Grand Master, but in Scotland his commission emanates from the Grand Lodge.

Provincial Grand Master. The presiding officer of a Provincial Grand Lodge. He is appointed by the Grand Master, during whose pleasure he holds his office. An appeal lies from his decisions to the Grand Lodge.
Provincial Grand Officers. The officers of a Provincial Grand Lodge correspond in title to those of the Grand Lodge. The Provincial Grand Master is elected, but the other officers are nominated by the Provincial Grand Master. They are not by such appointment members of the Grand Lodge, nor do they take any rank out of their province. They must all be residents of the province to which they are appointed. Some Lodges have Provincial Grand Wardens or Past Masters of a Lodge, and Provincial Grand Deacons, Wardens, or Past Wardens.

Provincial Master of the Red Cross. The Sixth Degree of the Rite of Clerks of Strict Observance.

Provost and Judge. (Prévôt et Juge.)
The Seventh Degree of the Ancient and Accepted Scottish Rite. The history of this degree is said to date from Solomon, King of Israel, for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the Temple. Tito, Prince Haradin, Adoniram, and Abba his father, were first created Provosts and Judges, who were afterward directed by Solomon to initiate his favorite and intimate secretary, Joab, and to give him the keys of all the building. In the old rituals, the Master of a Lodge of Provosts and Judges represented the first Grand Warden and Inspector of the three hundred architects. The number of lights is six, and the symbolic color is red. In the more recent ritual of the Southern Jurisdiction of the United States there has been a slight change. The legend is substantially preserved, but the presiding officer represents Azarias, the son of Nathan.

The jewel is a golden key, having the letter A within a triangle engraved on the ward. The East is the right hand, lined red, and is furnished with a pocket.

This was one of Ramsay's degrees, and was originally called Matre Irlandais or Irish Master.

Proxy Installation. The Regulations of 1771 state that, if the new Grand Master be absent from the Grand Feast, he may be proclaimed if proper assurance be given that he will serve, in which case the old Grand Master shall act as his proxy and receive the usual homage. This has led to a custom, once very common in America, but now getting into disuse, of installing an absent officer by proxy. Such installations are called proxy installations. Their propriety is very questionable.

Provincial Master. In the Grand Lodge of Scotland, a Lodge is permitted to elect any Master Mason who holds a diploma of the Grand Lodge, although he may not be a member of the Lodge, as its Proxy Master. He names two Proxy Wardens, and the three then become members of the Grand Lodge and representatives of the Lodge. Great opposition has recently been made to this system, because by it a Lodge is often represented by brethren who are in no way connected with it, who never were present at any of its meetings, and who are personally unknown to any of its members. A similar system prevailed in the Grand Lodge of South Carolina, but was, after a hard struggle, abolished in 1860, at the adoption of a new Constitution.

Punishment. This is one of the four cardinal virtues, the practice of which is inculcated upon the Entered Apprentice. Preston first introduced it into the degree as referring to what was then, and long before had been called the four principal signs, but which are now known as the perfect points of entrance. Preston's eulogium on prudence differs from that used in the lectures of this country, which was composed by Webb. It is in these words: "Prudence is the true guide to human understanding, and is the best judge and determining with propriety what is to be said or done upon all our occasions, what dangers we should endeavor to avoid, and how to act in all our difficulties." Webb's definition, which is much better, may be found in all the Masonic works. The Masonic reference of prudence to the manual point reminds us of the classic method of representing her statutes with a rule or measure in her hand.

Prussia. Frederick William I. of Prussia was so great an enemy of the Masonic Institution, that until his death it was scarcely known in his dominions, and the initiation, in 1738, of his son, the Crown Prince, was necessarily kept a secret from his father. But in 1740 Frederick II. ascended the throne, and Masonry soon felt the advantages of a royal patron. The Baron de Bielefeld says (Leipziger, i. 167) that in that year the king himself opened a Lodge at Charlottenburg and initiated his brother, Prince William, the Margrave of Brandenburg, and the Duke of Holstein-Beck. Bielefeld and the Counselor Jordan, in 1740, established the Lodge of the Three Globes at Berlin, which soon afterward assumed the rank of a Grand Lodge. There are now in Prussia three Grand Lodges, the seats of all of them being at Berlin. These are the Grand Lodge of the Three Globes, established in 1740, the Grand Lodge Royal York of Friendship, established in 1760, and the National Grand Lodge of Germany, established in 1770. There is no country in the world where Freemasonry is more profoundly studied as a science than in Prussia, and much of the abstruse learning of the Order, for which Germany has been distinguished, is to be found among the members of the Prussian Lodges. Unfortunately, they have, for a long time, been marked with an intolerant spirit toward the Jews, whose initiation was strictly forbidden until very recently, when that stain was removed, and the tolerant principles of the Order were enforced by the abrogation of the offensive laws.

Prussian Knight. See Neocomp.
Psaetrians. A sect of Arians who maintained, at the Council of Antioch, A.D. 360, that the Son was dissimilar to the Father in will; that He was made from nothing; and that in God, creation and generation were synonymous.

Pseudonym. A false or fictitious name. Continental writers on Freemasonry in the last century often assumed fictitious names, sometimes from affectation, and sometimes because the subjects they treated were unpopular with the god that sat or the church. Thus, Carl Roseller wrote under the pseudonym of Acrerelles, Arthus Leu under that of Irenicus Agnostus, Guilemmin de St. Victor under that of De Gaminville or Querard, Louis Travenol under that of Léonard Cinahom, etc.

The Illuminati also introduced the custom of giving pseudonyms to the kings and cities of Europe; thus, with them, Austria was Achiros; Munich, Athens; Vienna, Rome; Ingolstadt, Eleutheropolis. But this practice was not confined to the Illuminati, for we find many books published at Paris, Berlin, etc., with the fictitious imprint of Jerusalem, Cosmopolis, Latomopolis, Philadelphia, Euxia, etc. This practice has long since been abandoned.

Publications, Masonic. The fact that, within the past few years, Freemasonry has taken its place—and an imposing one, too—in the literature of the times; that men of genius and learning have devoted themselves to its study; that its principles and system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on Masonic science, have at length introduced the new question among the Fraternity, whether Masonic books are of good or of evil tendency to the Institution. Many well-meaning but timid members of the Fraternity object to the freedom with which Masonic topics are discussed in printed works. They think that the veil is too much withdrawn by modern Masonic writers, and that all doctrine and instruction should be confined to oral teaching, within the limits of the Lodge room. Hence, to them, the art of printing becomes useless for the diffusion of Masonic knowledge; and thus, whatever may be the attainments of a Masonic scholar, the fruits of his study and experience would be confined to the narrow limits of his personal presence. Such objectors draw no distinction between the ritual and the philosophy of Masonry. Like the old priests of Egypt, they would have everything concealed under hieroglyphics, and would as soon think of opening a Lodge in public as they would of discussing, in a printed book, the principles and doctrine of the Institution.

The Grand Lodge of England, some years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a Lodge, or the names of the persons present at such a Lodge, without the permission of the Grand Master. The rule, however, evidently referred to local proceedings only, and had no relation whatever to the publication of Masonic authors and editors; for the English Masonic press, since the days of Hutchinson, in the last third of the last century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our Order have been discussed.

Fourteen years ago the Committee of Foreign Correspondence of a prominent Grand Lodge affirmed that Masonic literature was doing more "harm than good to the Institution." About the same time the committee of another equally prominent Grand Lodge were not ashamed to express their regret that so much prominence of notice is, "in several Grand Lodge proceedings, given to Masonic publications. Masonry existed and flourished, was harmonious and happy, in their absence."

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

The immortal Jack Cade, in condemning Lord Say to death as a patron of learning, gave vent to words of which the language of those enemies of Masonic literature seems to be but the principles and a whisper. "Thou hast most traitorously corrupted the youth of the realm, in erecting a grammar-school; and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and contrary to thy king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face that thou hast men about thee that usually talk of a noun and a verb, and such abominable words as no Christian man dares to hear."

I belong to no such school. On the contrary, I believe that too much cannot be written and printed and read about the philosophy and history, the science and symbolism of Freemasonry; provided always the writing is confined to those who rightly understand their art. In Masonry, as in astronomy, in geology, or in any other of the arts and sciences, a new book by an expert must always be esteemed a valuable contribution. The production of silly and unuttered morsels will fall of themselves into oblivion without the aid of official persecution; but that which is really valuable—which presents new facts, or furnishes suggestive thoughts—will, in spite of the denunciations of the Jack Cades of Masonry, live to instruct the initiated, and to elevate the tone and standing of the Institution.

Dr. Oliver, who has written more on Masonry than any other author, says on this subject: "I conceive it to be an error in judgment to discountenance the publication
of philosophical disquisitions on the subject of Freemasonry, because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of inquiry, but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood or perverted to the propagation of unsound doctrines and pernicious practices; and thus would ignorance be transmitted, as a legacy, from one generation to another."

Still further pursuing this theme, and passing from the unfavorable influence which must be exerted upon the world by our silence, to the injury that must accrue to the Craft, the same learned writer goes on to say, that "no hypotheses can be more untenable than that which forebodes evil to the Masonic Institution from the publication of Masonic treatises illustrative of its philosophical and moral tendency." And in view of the meager and unsatisfactory nature of the lectures, in the form in which they are delivered in the Lodges, he wisely suggests that this system of examination and research would soon be substituted for the dull and uninteresting routine which, in so many instances, characterizes our private meetings. The brethren would become excited by the inquiry, and a rich series of new beauties and excellences would be their reward."

Of such a result I have no doubt. In consequence of the increase of Masonic publications in this country within a few years, Masony has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of a system of false instruction, and to knock at the "door of Masony" for admission—while we regret to say that they sometimes comprise the whole instruction that a candidate gets from an ignorant Master. Without these published Monitors, even that little beam of light would be wanting to illuminate his path.

But if the publication and general diffusion of our elementary text-books have been of acknowledged advantage to the character of the Institution, and have, by the information, little as it is, which they communicate, been of essential benefit to the Fraternity, we cannot see why a more extensive system of instruction on the legends, traditions, and symbols of the Order should not be procured and adopted. Years ago, we uttered on this subject sentiments which we now take occasion to repeat.

Without an adequate course of reading, no Mason can now take a position of any distinction in the ranks of the Fraternity. Without extending his studies beyond what is taught in the brief lectures of the Lodge, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of Masonic science. The muscles and nerves and blood-vessels, which are to give vitality, and beauty, and health, and vigor to that lifeless skeleton, must be found in the commentaries on them which the learning and research of the best Masonic writers have given to the Masonic student. The objections to treatises and disquisitions on Masonic subjects, that there is danger, through them, of giving too much light to the world, without the slightest support from experience. In England, in France, and in Germany, scarcely
any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In spite of the innumerable publications, the world without has remained as ignorant of the apophthegms of our art, as if no work had ever been written on the subject; while the world within—the Craft themselves—have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, a religion) have been elevated and enlarged.

The truth is, that men who are not Masons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered in reality the essence of Masonry, there is no danger of his thus making an improper revelation to improper persons.

Public Ceremonies. Most of the ceremonies of Masonry are strictly private, and can be conducted only in the presence of the initiated. But some of them, from their nature, are necessarily performed in public. Such are the burials of deceased brethren, the laying of corner-stones of public edifices, and the dedications of Masonic buildings. The officers of a Lodge, or Grand Lodge, are also sometimes conducted in public in America. But the ceremonies in this case differ slightly from those of a private installation in the Lodge room, portions of the ceremony having to be omitted. The reputation of the Order requires that these ceremonies should be conducted with the utmost propriety, and the Manuals and Monitors furnish the fullest details of the order of exercises. Preston, in his Masonic Antiquities, is the first writer who gave a printed account of the mode of conducting these public ceremonies, and to him we are most probably indebted for their ritual. Anderson, however, gave in the first edition of the Constitutions the prescribed form for constituting new Lodges, and installing their officers, which is the model upon which Preston, and other writers, have subsequently framed their more enlarged formulas.

Puerility of Freemasonry. "The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of its adversaries, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes. This charge of a puerility of design and object of Freemasonry is worth examination. Is it then possible, that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Masonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the value of these labors, and have been seeking to develop, not the principles of a philosophy, but the mechanism of a toy? Or is the assertion that such is the fact a mere sophism, such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the skeptic who attacks a creed that he does not comprehend? Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organisation and functions of the brain—discoveries which have since been confirmed by a marked revolution in the sciences of anatomy, physiology, and ethics—the Edinburgh reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the science whose principles they were discussing. They used a system of folly, and pursued a continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong. How common is it, even at this day, to hear men deriding Alchemy, as an offspring of imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the base metals into gold, but that, like the Freemasons, with whom they have a strong affinity, concealed under profound symbols, intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life. Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life which perpetually renewed youth, and took away the power of death.

So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates.

To one who is at all acquainted with its organisation, Freemasonry presents itself under two different aspects:

First, as a secret society distinguished by a peculiar ritual;
And secondly, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples.

These by way of distinction may be called
Puerility

The ritualistic and the philosophical elements of Freemasonry.

The ritualistic element of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used in such a place, and what ceremony shall be observed on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry than the rubrics of a church have to do with the religious creed professed by the church. It might at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the society. But beyond this, the Masonic ritual makes no claim to the consideration of scholars, and never has been made, and, indeed, from the very nature of its character, never can be a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophical element of Freemasonry, is one of much importance. For it, and through it, I do make the plea that the Institution is entitled to respect and even veneration, of all good men, and is well worth the careful consideration of scholars.

A great many theories have been advanced by Masonic writers as to the real origin of the Order, and to the time and the place where it first had its birth. It has been traced to the mysteries of the ancient Pagan world, to the Temple of King Solomon, to the Roman Colleges of Artificers, to the Crusades for the recovery of the Holy Land, to the Gilds of the Middle Ages, to the Stone-Masons of Strasburg and Cologne and even to the revolutionary struggle in England in the time of the commonwealth, and to the secret efforts of the adherents of the house of Stuart to recover the throne. But whatever theory may be selected, and wheresoever and whencesoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization. Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the basis of the cathedral of Strasburg in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a brotherhood organized and controlled by a secret discipline, engaged in important architectural labors, and combining with its operative tasks speculations of great religious import. If we see any change, it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation (as if it were for purposes of identification) of the technical language, the rules and regulations, the working-tools, and the discipline of the operative art. The material only on which they wrought was changed. The disciples and followers of Erwin of Steinbach, the Master Builder of Strasburg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the glory of God. The more modern writings in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a brotherhood employed in the same pursuit, or changing it only from material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society or brotherhood, or confraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and, above all else, a Golden Legend, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality.

Now the question where and when these symbols, myths, and legends arose is one that is well worth the investigation of scholars, because it is in the time and the place when and where it first had its birth. Did the Stone-Masons and building corporations of the Middle Ages invent them? Certainly not, for they are found in organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidents, was precisely identical in its substance. For Hiram there was Dionysus, for the acacia the myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same sacred teaching of the name of God and the soul’s immortality.

And so an ancient brother, who had passed through one of these old Greek Lodges—for such, without much violence of language, they may well be called—declared that those who have endured the initiation into the mysteries entertain better hopes of the end of life and of the eternal world. Is not this the very object and design of the legend of the Master’s Degree? And this
same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothrace. Thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the Divine truth of the resurrection.

As it is, it is true, prove the descent of Freemasonry, as now organized, from the religious mysteries of antiquity; although this is one of the theories of its origin entertained and defended by scholars of no mean pretension. But it will prove an identity of design in the moral and intellectual organization of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions—Where came these symbols, myths, and legends? Who invented them? How and when have they been preserved? Looking back to the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence of a future life by symbols and legends, which convey the lesson in a partial way. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. This will not between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with a modification of the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archeology of ethics, which is well worthy of an attempted solution? How unutterably puerile seem the questions and preserved by a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great brotherhoods that have filled the world for so many ages, so far back; indeed, that somephilosophic philosophers have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence but the results which it produced.

Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutriment than the investigation and contemplation of the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoic lived only for and within himself. But modern philosophy and modern religion teach the noblest doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet, "Homo sum; humaniti nihil a me alienum puto," I am a man, and I deem nothing relating to mankind to be foreign to my feelings. Men study ancient history simply that they may learn what their brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers, and they strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest.

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

Puisissant. A title given to the presiding officer in several of the higher degrees.

Puisissant Irish. The Eighth Degree of Ramsay's Irish Colleges.

Pullen, William Hyde. An eminent and accomplished craftsman of England, who was renowned among English and American "workmen" for his excellence in the conduct of the forms and varied ceremonies of Masonry.

Puisant OPERETUR. Latin. To him who knocks it shall be opened. An inscription sometimes placed over the front door of Masonic temples or Lodge rooms.

Punishments, Masonic. Punishment in Masonry is inflicted that the character of the Institution may remain unimpaired, and that the unpunished crimes of its members may not injuriously reflect upon the reputation of the whole society. The nature of the punishment to be inflicted is determined by the peculiar character of the Institution, which is adverse to some forms of penalty, and by the laws of the land, which do not give to private corporations the right to impose certain species of punishments.

The infliction of fines or pecuniary penalties has, in modern times at least, been considered as contrary to the genius of Masonry because the sanctions of Masonic law are of a higher nature than any that could be furnished by a pecuniary penalty.

Imprisonment and corporal punishment are equally adverse to the spirit of the Institution, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals.

Masonic punishments, which relate to the progress of the intellect and the growth of the religious sentiment, are therefore restricted to an expression of disapprobation or the deprivation of Masonic rights, and are: 1. Censure; 2. Reprimand; 3. Exclusion; 4. Suspension, Definite or Indefinite; and 5. Expulsion—all of which see under their respective titles.

Punjab. Freemasonry was founded in Punjab, India, in 1872, by an ardent Mason, W. Bro. Major Henry Basevi, whose failing
health caused him to forsake his post shortly thereafter, leaving as his successor Major M. Ramsay, who became R. W. D. Grand Master. By last returns received there were 26 Lodges in the District. It is reported authoritatively that in 1879 the Institution maintained, clothed, and educated twenty-one children.

(Numbers.) The text-books of the worshipers of Vishnu and of Siva, forming, with the Tantras, the basis of the popular creed of the Brahmanical Hindus. There are about 18 Puranas, and as many more minor works, called Upapuranas, all written in Sanskrit, and were also to the extent usual in the Mahabharata and Ramayana. Otherwise their date is very uncertain. The followers of Brahmanism number about 175,000,000.

Purusha. In the Cooke MS. (line 630) it is said that the son of Athelasran "purchased a free patent of the kings that they [the Masons] should make a solemn." This does not mean that he bought the patent, but that he obtained or procured it. Such was the use of purchase in old English. The booty of a thief was called his purchase, because he had acquired it. Colloquially, the word is still used to designate the getting a hold on anything.

Pure Freemasonry. See Primitive Freemasonry.

Purification. As the aspirant in the Ancient Mysteries was not permitted to pass through any of the forms of initiation, or to enter the sacred vestibule of the temple, until, by water or fire, he had been symbolically purified from the corruptions of the world which had been absorbed, so in Masonry there is in the First Degree a symbolical purification by the presentation to the candidate of the common gavel, an implement whose emblematic use teaches a purification of the heart. (See Illustration.)

Purity. If the purity of heart and life was an essential prerequisite to initiation, because by initiation the aspirant was brought to a knowledge of God, to know whom was not permitted to the impure. For, says Origen (Con. Cat., vi.), "a defiled heart cannot see God, but he must be pure who desires to obtain a proper view of a pure Being." And in the same spirit the Divine Master says: "Blessed are the pure in heart, for they shall see God." But "to see God" is a Hebraism, signifying to possess him, to be spiritually in communion with him, to know his true character. Now to acquire this knowledge of God, symbolized by the knowledge of his Name, is the great object of Masonic, as it was of all ancient initiation; and hence the candidate in Masonry is required to be pure, for "he only can stand in the holy place who hath clean hands and a pure heart." (See White.)

Purity, Brothers of. An association of Arabic philosophers, founded at Boresa, in Syria, in the tenth century. Many of their writings which were much studied by the Jews of Spain in the twelfth century, were mystical. Steinschneider (Jew.Lit., 174, 295) calls them "the Freemasons of Boresa," and says that they were "a celebrated society of a kind of Freemasons."

Purple. Purple is the appropriate color of those degrees which, in the American Rite, have been interposed between the Royal Arch and Ancient Craft Masonry, namely, of the Mark, Past, and Most Excellent Masters. It is in Masonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should ever exist between those two portions of the Masonic system. It may be observed that this allusion to the union and harmony between blue and red Masonry is singularly carried out in the Hebrew word which signifies purple. This word, which is כַּתָּר, qet, is derived from כָּתַר, qart, or qart, one of whose significations is "a friend." But Portal (Cod. Symb., 230) says that purple, in the profane language of colors, signifies constancy in spiritual combats, because blue denotes fidelity, and red, war.

In the religious services of the Jews we find purple employed on various occasions. It was one of the colors of the curtains of the tabernacle, where, Josephus says, it was symbolic of the element of water, of the veil, and of the curtain over the great entrance; it was also used in the construction of the ephod and girdle of the high priest, and the cloths for Divine service.

Among the Gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office. Hence Homer mentions it as peculiarly appropriated to royalty, and Virgil speaks of purpuram regem, or "the purple of kings." Pliny says it was the color of the vestments worn by the early kings of Rome, and it has ever since, even in the present time, been considered as the becoming insignia of regal or supreme authority.

In American Masonry, the purple color seems to be confined to the intermediate degrees between the Master and the Royal Arch, except that it is sometimes employed in the vestments of officers representing either kings or men of eminent authority—such, for instance, as the Scribe in a Chapter of Royal Arch Masons.

In the Grand Lodge of England, Grand Officers and Provincial Grand Officers wear purple collars and aprons. As the symbolic color of the Past Master's Degree, to which all Grand Officers should have attained, it is also considered in this country as the appropriate color for the collars of officers of a Grand Lodge.

Purple Brethren. In English Masonry, the Grand Officers of the Grand Lodge and the Past and Deputy Grand Masters and Past and Present Provincial Grand Masters are called "purple brethren," because of the color of their decorations of the Grand Lodge are privileged to sit on the dias.
Purple Lodges. Grand and Provincial Grand Lodges are thus designated by Dr. Oliver in his Institutes of Masonic Jurisprudence. The term is not used in this country.

Pursuant. The third and lowest order of heraldic officers. In Masonry the lowest officer in rank except the Tiler, if he may be tenured as such.

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

Pythagoras. One of the most celebrated of the Grecian philosophers, and the founder of one of the ancient schools of thought, was born at Samos about 586 B.C. Educated as an athlete, he subsequently abandoned that profession and devoted himself to the study of philosophy. He traveled through Egypt, Persia, and Greece, and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge. On his return to Europe, he established his celebrated school at Crotona, much resembling that subsequently adopted by the Freemasons. His school soon acquired such a reputation that disciples flocked to him from all parts of Greece and Italy. Pythagoras taught as the principal dogma of his philosophy the system of metempsychosis, or the transmigration of souls. He taught the mystical power of numbers, and much of the symbolism on that subject which we now possess is derived from what has been left to us by his disciples, for of his own writings there is nothing extant. He was also a geometerian, and is regarded as having been the inventor of several problems, the most important of which is that now known as the forty-seventh problem of Euclid. He was also a proficient in music, and is said to have demonstrated the mathematical relations of musical intervals, and to have invented a number of musical instruments. Disclaiming the vanity and dogmatism of the ancient sages, he contended with proclaiming that he was simply a seeker after knowledge, not its possessor, and to him is attributed the introduction of the word physics of modern science, as the only title which he would assume. After the lawless destruction of his school at Crotona, he fled to the Locrians, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muses, where tradition says that he died of starvation 506 B.C., when eighty years old.

Pythagoras, School of. The schools established by Pythagoras at Crotona and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian ascetics of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate. The disciplines of this school were the simplest kind of clothing, and on their entrance surrendered all property to the common fund; they submitted for three years to voluntary poverty, during which time they were also compelled to a rigorous silence. The doctrines of Pythagoras were always delivered as invariable propositions which admitted of no argument, and the expression which he said, was considered as a sufficient answer to anyone who demanded a reason. The scholars were divided into Exoteries and Enoteries. This distinction was borrowed by Pythagoras from the Egyptian priests, who practiced a similar system of instruction. The exoteric scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the esoterics constituted the true school, and these alone the Pythagoras called, says Iamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, and he was made to submit to the commonest trials of his fortitude and self-command. He who after his admission was alarmed at the obstacles he had to encounter, was permitted to return to the world, and the disciples, considering him as dead, performed his funeral obsequies, and erected a monument to his memory.

The mode of living in the school of Crotona was like that of the modern communists. The brethren, about six hundred in number, with their wives and children, resided in one large building. Every morning the business and duties of the day were arranged, and at night an account was rendered of the day's transactions. They arose before day to pay their devotions to the sun, and recited verses from Homer, Hesiod, or some other poet. Several hours were spent in study, after which
there was an interval before dinner, which was occupied in walking and in gymnastic exercises. The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three degrees: the first, or Mathematici, being engaged in the study of the exact sciences; and the second, or Theoretici, in the knowledge of God and the future state of man; but the third, or highest degree, was communicated only to a few whose intellects were capable of grasping the full fruition of the Pythagorean philosophy. This school, after existing for thirty years, was finally dissolved through the machinations of Eulo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited the citizens against it, when a lawless mob attacked the scholars while assembled in the house of Mylo, set fire to the building and dispersed the disciples, forty of them being burned to death. The school was never resumed, but after the death of the philosopher summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

After this account of the Pythagorean school, the Mason will find no difficulty in understanding that part of the so-called Leoland Manuscript which is said to have so much puzzled the great metaphysician John Locke.

This manuscript—the question of its authenticity is not here entered upon—has the following paragraphs:

"How comede ytt [Freemasonry] yn Engelonde?"

"Peter Gower, a Grecian, journeyed for kunynge yn Egypte and in Syria, and yn every he londe wherest the Venetians hadde wepantedede Masonrye, and wynynge en- traunce yn al Lodges of Masones he learned muche, and retourmedde and worked yn Grecia Magna wachynge and becomynge a myghtye wysarc and gratelye wymenoyned, and here he framed a grate Lodge at Groton, and made many Masones, some whereoff dyd jourenye yn France, and made manye Mas- connes wherefrome, yn process of tyme, the arte passed yn Engelonde."

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

It is not singular that the old Masons should have called Pythagoras their "ancient friend and brother," and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid; an epithet and a custom that have, by the force of habit, been retained in all the modern rituals.

Q. (Heb. 梏, Q or K, Kaph.) The seventeenth letter in the English and modern Latin alphabets. In the Phaniac or Ancient Hebrew its form was one circle within another. Its numerical value is 100. The Cannaite signification is ear.

Quadrivium. In classical Latin the word quadrivium meant a place where four roads met, and trivium, a place where three roads met. The scholastics of the Middle Ages, looking to the metaphorical meaning of the phrase the paths of learning, divided what were called the seven liberal arts and sciences, but which comprised the whole cycle of instruction in those days, into two classes, calling grammar, rhetoric, and logic the trivium, and arithmetic, geometry, music, and astronomy the quadrivium. These two roads to the temple of wisdom, including seven distinct sciences, were, in the Middle Ages, supposed to include universal knowledge. (See Liberal Arts and Sciences.)

Quadrivium and Trivium. The seven liberal arts and sciences. The Quadrivium, in the language of the schools, were the four lesser arts, arithmetic, music, geometry, and astronomy; while the Trivium were the triple way to eloquence by the study of grammar, logic, and rhetoric.

Quakers. The question of the admissibility of a Quaker's affirmation in Masonry is discussed under the word Affirmation, which see.

Qualifications of Candidates. Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, Internal and External. The internal qualifications are those which lie within his own bosom, the external are those which refer to his outward and apparent fitness. The external qualifications are again divided into Moral, Religious, Physical, Mental, and Political.
1. The Internal Qualifications are:
   1. That the applicant must come of his own free will and accord. His application must be purely voluntary, to which he has not been induced by persuasion of friends.
   2. That he must not be influenced by mercenary motives.
   3. That he must be prompted to make the
application in consequence of a favorable opinion that he entertains of the Institution.

4. That he must be resolved to conform with cheerfulness to the established usages and customs of the Rite or Rites.

II. The External Qualifications are, as has already been said, divided into four kinds:

1. The Moral. That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so conducting himself as to secure the reward of his own conscience as well as the respect and approbation of the world.

2. The Religious. Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation shall believe in the existence of God as a superintending and protecting power, and in a future life. No inquiry will be made into modifications of religious belief, provided it includes these two tenets.

3. The Physical. These refer to sex, age, and bodily conformation. The candidate must be a man, not a woman; of mature age, that is, having arrived at his majority, and not so old as to have sunk into dotage; and he must be in possession of all his limbs, not made incapable of movement or of speech by injury. The language of one of the old Charges, "have his right limbs as a man ought to have."

4. The Mental. This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and who recollect that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted free man for free born, it is undeniable that this action was a violation of a landmark; and the old rule still exists, at least in America.

Quarrels. Contention or quarreling in the Lodge, as well as without, is discounted in the spirit of all the Old Constitutions of Masonry. In the Charges compiled from them, approved by the Grand Lodge of England in 1722, and published by Dr. Anderson, it is said, "No private pique or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or matter of State policy." (Constitutions, 1723, p. 54.)

Quarries. It is an error to speak, as Oliver does, misguided by some Masonic traditions, of the quarries of Tyre in connection with the Temple of Solomon. Modern researches have shown without question that the stones used in the construction of the Temple were taken out of quarries in the immediate vicinity; and the best traditions, as well as Scripture, claim only that the wood from the forests of Lebanon was supplied by King Hiram. The great quarries of Jerusalem are situated in the northeast portion of the city, near the Damascucus gate. The entrance to them was first discovered by Barclay. A writer, quoted by Barclay, thus describes them (City of the Great King, p. 406): "Here were blocks of stones but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet. The spaces were, many of them, four feet deep and ten feet in height, and the distance between them was about four feet. After being cut away at each side and at the bottom, a lever was inserted, and the combined force of three or four men could easily pry the block away from the rock behind. The stone was extremely soft and friable, nearly white, and very easily worked, but, like the stone of Malta and Paros, hardening by exposure. The tools of the quarrying instrument were as plain and well-defined as if the workman had just ceased from his labor. The heaps of chippings which were found in these quarries showed that the stone had been dressed there, and confirm the Bible statement that the stones of which the Temple was built was made ready before it was brought thither." Barclay remarks (p. 118) that "those extra cyclopean stones in the southeast and south-west corners of the Temple wall were doubtless taken from this great quarry, and carried to their present position down the gently inclined plain on rollers—a conjecture which at once solves the mystery that has greatly puzzled travellers in relation to the difficulty of transporting and handling such immense masses of rock, and enables us to understand why they were called 'stones of rolling' by Ezra." Mr. Prime also visited these quarries, and in his Tent Life in the Holy Land (p. 114) speaks of them thus: "One thing to me is very manifest: there has been solid stone taken from the excavation, sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones taken from here appears to be very great. I know of no place to which the stone can have been carried but to these works, and I know no other quarries in the neighborhood from which the great stone of the walls would seem to have come. These two connected ideas compelled me strongly toward the belief that this was the ancient quarry whence the city was built; and when the magnitude of the excavation between the two opposing hills and of this cavern is considered, it is, to say the least of it, a difficult question to answer, what has become of the stone once here, on any other theory than that I have suggested." And he adds: "Who can say to the cavern which we explored was not the place where the ham-
masons rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon?"

The researches of subsequent travelers, and especially the labors of the "Palestine Explorers," have substantiated these statements, and confirmed the fact that the quarries where the workmen labored at the building of the Solomonic Temple were not in the dominions of the King of Tyre, but in the immediate vicinity of the Temple. In 1868, Rev. Mr. Murray, held what he called an "Annual Meeting." He was not until 1717 that we find anything said of quarterly communications; and the first allusion to these subordinate meetings in any printed work to which we now have access is in 1738, in the edition of the "Constitution," published in that year. The expression used is that the quarterly communications were "forthwith revived." This of course implies that they had previously existed, but as no mention is made of them in the Regulations of 1813, which, on the contrary, threaten "by annual General Assembly," we may infer that quarterly communications must have been first introduced into the Masonic system after the middle of the seventeenth century. They have not the authority of antiquity, and have been very wisely discarded by nearly all the Grand Lodges in this country. They are still retained by the Grand Lodges of England, Scotland, and Ireland, but in the United States only by those of Massachusetts and Pennsylvania.

Quaterny. From the Latin *quater,* the number *Four,* which see. Oliver calls it the *quaternary,* but *quaternion* is the better usage.

Quatuor Coronati. See Four Crowned Martyrs.

Quatuor Coronati Lodge. This Lodge No. 2076 on the roll of the Grand Lodge of England, was established in 1886, for the purpose of studying the History, Symbols, and Legends of Freemasonry, and it is in fact a Masonic Literary and Archæological Society, meeting as a tiled Lodge. Attached to the Lodge proper, which is limited to 40 full members, is a Correspondence Circle established in 1887, and now numbering over 3,000 members drawn from all parts of the world. The transactions of the Lodge are published under the title of *Arts Quatuor Coronatorum.* The Lodge is named after the "Four Crowned Martyrs" (q. v.). All Masters Masons in good standing are eligible to membership in the Correspondence Circle. The dues are 25.00 a year, for which the valuable transactions of the Lodge are sent to each member.

[E. L. H.]

Quebec. From 1855 to 1869 the Grand Lodge of Canada was the controlling Masonic power in the Province of Quebec, but with the death of the Dominator these separate Grand Lodges were established for separate Grand Lodges. Several meetings were held, and finally, on the 20th of October, 1869, the Grand Lodge of Quebec was formed by twenty-eight of the Warranted Lodges then in the Province, with M. W. Bro. John Hamilton Graham, G.L.D., as Grand Master.

[W. H. W.]

Questions of Henry VI. Questions said to have been proposed by King Henry VI. of England to the Masons of the kingdom, which, with their answers, are contained in the manuscript known as the Leland Manuscript, which see.

Quetzalcoatl. The Mexican idea of the Deity of Enlightenment. The spirit-man from whom they received their civilization, and for whose second coming they wait. Him for whom they mistook Cortes, and therefore welcomed him with joy.

Quorum. The parliamentary law provides that a deliberative body shall not proceed to business until a quorum of its members is present. This law applies to Masonry, except that, in constituting a quorum for opening and working a Lodge, it is not necessary that the quorum shall be made up of actual members of the Lodge; for the proper officers of the Lodge being present, the quorum may be completed by grand brethren of the Craft. As to the number of brethren necessary to make a quorum for the transaction of business, the Old Constitutions and Regulations are silent, and the authorities consequently differ. In reply to an inquiry directed to him in 1857, the editor of the London Freemasons' Magazine affirmed that five Masons are sufficient to open a Lodge and carry on business other than initiation; for which latter purpose seven are necessary. This opinion appears to be the general English one, and is acquiesced in by Dr. Oliver; but there is no authority of law for it. And when, in the year 1818, the suggestion was made that some regulation was necessary relative to the number of brethren requisite to constitute a legal Lodge, with competent powers to perform the rites of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberrian satiety, "that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the Books of Constitutions."

In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There the answer to the question in each degree, "How many compose a Lodge?" will supply us with the rule by which we are to establish the quorum in that degree. For whatever
number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a "perfect Lodge," and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice's Lodge, five in a Fellow-Craft's, and three in a Master Mason's. Without this requisite number no Lodge can be opened in either of these degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knights Templar eleven Knights; although, under certain circumstances well known to the Order, three Knights are competent to transact business.

E. (Heb. נל, Rosh.) The eighteenth letter in the English and other Western alphabets. The word Rosh signifies forehead, and in the Phenician and hieroglyphic character it is thus represented. Its numerical value is 204; and the equivalent as a name of God is ℥, ṭh, signifying clemency.

Rabbah. יִבְרָהָם, Rabbinical Hebrew, and signifying "the chief of the architects." A significant word in the high degree of Rabbah. Rabbahism. The system of philosophy taught by the Jewish Rabbis subsequent to the dispersion, which is engaged in mystical explanations of the oral law. With the reverbiers of the Jewish teachers was mingled the Egyptian, the Arabic, and the Grecian doctrines. From the Egyptians, especially, Rabbahism derived its allegorical and symbolic mode of instruction. Out of it sprang the Therapeutists and the Esseniasts; and it gave rise to the composition of the Talmud, many of whose legends have been incorporated into the mystical philosophy of Speculative Masonry. And this it is that makes Rabbahism an interesting subject of research to the Masonic student.

Rabboni. רָבָּנוּ, Literally, my Master, equivalent to the pure Hebrew, Adoni. As a significant word in the higher degrees, it has been translated "a most excellent Master," and its usage by the later Jews will justify that interpretation. Buxtorf (Lex. Talmud.) tells us that about the time of Christ this title arose in the school of Hillel, and was given to only seven of their wise men who were preeminent for their learning. Jahn (Arch. Böb. § 106) says that Gamaliel, the preceptor of St. Paul, was one of these. They styled themselves the children of wisdom, which is an expression very nearly corresponding to the Greek ἐπισκοπής. The word occurs once, as applied to Christ, in the New Testament (John xx. 10), "Jesus said unto her, Mary, she turned herself, and sat down at his feet, and listened unto him, Rabboni, which is to say, Master." The Masonic myth in the "Most Excellent Master's Degree," that it was the title addressed by the Queen of Sheba to King Solomon on beholding the magnificence and splendor of the Temple, wants the element of plausibility, inasmuch as the word was not in use in the time of Solomon.

Ragon, J. M. One of the most distinguished Masonic writers of France. His contemporaries did not hesitate to call him "the most learned Mason of the nineteenth century." He was born in the last quarter of the eighteenth century, most probably at Bruges, in Belgium, where in 1803 he was initiated in the Lodge Réunion des Amis du Nord, and subsequently assisted in the foundation of the Lodge and Chapter of Vrais Amis in the same city. On his removal to Paris he continued his devotion to Freemasonry, and was the founder in 1805 of the celebrated Lodge of Les Trinosophes. In that Lodge he delivered, in 1818, a course of lectures on ancient and modern initiations which twenty years afterward were repeated at the request of the Lodge, and published in 1841, under the title of Cours Philosophique et Interprétatif des Initiations Anciennes et Modernes. This work was printed with the express permission of the Grand Orient of France, but three years after that body denounced its second edition for containing some additional matter. Rebold charges this act to the petty passions of the day, and twenty-five years after the Grand Orient made ample reparation in the honor that it paid to the memory of Ragon. In 1818 and 1819, he was editor in chief of the periodical published during those years under the title of Herrnks, ou Archives Maçoniques. In 1853, he published Orthodoxie Maçonnique, a work abounding in historical information, although some of his statements are inaccurate. In 1881, he published the Tuteur Général de la Franco-Maçonnerie, ou Manuel de l'Initié; a book not merely confined to the details of degrees, but which is enriched with many valuable illustrations. Ragon died at Paris about the year 1866. In the preface to his Orthodoxie, he had an-
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announced his intention to crown his Masonic labors by writing a work to be entitled Les Fêtes Initiatiques, in which he proposed to give an exhaustive view of the Ancient Mysteries, of the Roman Colleges of Architects and their successors, the building corporations of the Middle Ages, and of the institution of Modern or Philosopher Masonry at the beginning of the eighteenth century. This was to constitute the first volume. The three following volumes were to embrace a history of the Order and of all its Rites in every country. The fifth volume was to be appropriated to the investigation of other secret associations, more or less connected with Freemasonry; and the sixth and last volume was to contain a General Titer or manual of all the known rites and degrees. Such a work would have been an inestimable boon to the Masonic student, but Ragon unfortunately began it too late in life. He did not live to complete it, and in 1838 the unfinished manuscript was purchased by the Grand Orient of France, from his heirs for a thousand francs. It was destined to be quietly deposited in the archives of that body, be a mystery, and never be consulted, but that but for its present form it is indebted to Elias Ashmole, who fabricated it in the seventeenth century.

Ragotsky, Carl August. A German who was distinguished for his labors in Masonic history, and for the production of several works of high character, the principal of which were Der Freidenker in der Maurerei oder Freimüthige Briefe über wichtige Gegenstände in der Freimaurerei, i. e., The Free-Thinker in Freemasonry, published at Berlin, in 1798, in an octavo volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled Uber Masonische Freiheit, für eingeschätzte und uneingeschätzte, i. e., An Essay on Masonic Liberty, for initiated and uninitiated readers, published in 1792. He died January 5, 1828.


Rain. It was a custom among the English Masons of the middle of the last century, when conversing together on Masonry, to announce the appearance of a shower by the exclamation expression, it rains. The custom was adopted by the German and French Masons, with the equivalent expression, es regnet and il pleut. Baron Tschudy, who condemns the usage, says that the latter refined upon it by designating the approach of a female by il neige, it snows. Dr. Oliver says (Res. Sq. 142) that the phrase it rains, to indicate

that a cowan is present and the proceedings must be suspended, is derived from the ancient punishment of an eavesdropper, which was to place him under the eaves of a house in rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and out at his shoes.

Raised. When a candidate has received the Third Degree, he is said to have been raised to the sublime degree of a Master Mason. The expression refers, materially, to a portion of the ceremony of initiation, but symbolically, to the resurrection, which it is the object of the degree to exemplify.

Bazing Sheel. A term sometimes given to one of the common properties known to Master Masons.

Ramayana. The great epic of ancient India, deemed a sacred writing by its people, narrating the history of Rama, or Vishnu incarnate, and his wife Sivagami. There contains about 24,000 verses, in seven books, written in Sanskrit, and is ascribed to Valmiki, who lived about the beginning of the Christian era.

Ramsay, Andrew Michael. Commonly called the Chevalier Ramsay. He was born at ayr, in Scotland. [There is some uncertainty about the date of his birth, but according to his own account he must have been born in 1680 or 81, because in 1741 he told Herr von Gensi that he was 60 years old.] His father was a blacksmith by trade, and a young man. He was educated at the University of Edinburgh, where he was distinguished for his abilities and diligence. In 1709 he was entrusted with the education of the two sons of the Earl of Wemyss. Subsequently, becoming unsettled in his religious opinions, he resigned that employment and went to Holland, residing for some time at Leiden. There he became acquainted with Pierre Poiret, one of the most celebrated teachers of the mystical theology which then prevailed on the Continent. From him Ramsay learned the principal tenets of that system; and it is not unreasonable to suppose that he was thus indoctrinated with that love of mystical speculation which he subsequently developed as the inventor of Masonic degrees, and as the founder of a Masonic Rite. In 1710, he visited the celebrated Fénélon, Archbishop of Cambrai, of whose mystical tendencies he had heard, and met with a cordial reception. The archbishop invited Ramsay to become his guest, and in six months he was converted to the Catholic faith. Fénélon procured for him the ducal port of the Duc de Château-Thierry and the Prince de Turenne. As a reward for his services in that capacity, he was made a Knight of the Order of St. Lazarus, whence he received the title of "Chevalier" by which he was usually known. He was subsequently selected by James III., the Pretender, as the tutor of his two sons,
Charles Edward and Henry, the former of whom became afterward the Young Pretender, and the latter the Cardinal York. For this purpose he repaired, in 1724, to Rome. But the political and religious intrigue of the Pretender became too obnoxious to the Pope, and in a short time he obtained permission to return to France. In 1728, he visited England, and became an inmate of the family of the Duke of Argyle. Chambers says (Bip. Did.) that while there he wrote his 
Principles of Natural and Revealed Religion, and his Travels of Cyprus. This statement is evidently incorrect. The former did not appear until after his death, and was probably one of the last productions of his pen. The latter had already been published at Paris in 1727. But he had already acquired so great a literary reputation, that the University of Oxford conferred on him the degree of Doctor of Civil Law. He then returned to France, and resided at Pont-à-Mousson, a seat of the Duke of Turenne, where he wrote his
Life of Pénélos, and a History of the Viscount Turenne. During the remainder of his life he resided as Intendant in the Prince’s family, and died May 6, 1745, in the sixty-second year of his age.

He was a Freemason and Grand Chancellor of the Grand Lodge of Paris, but it is not known when and when he became a Mason; it was probably during his visit to England about 1730. His patriotism, born of humble parentage, was by subsequent association an aristocrat in disposition. Hence, in proposing his theory of the origin of Freemasonry, he repudiated its connection with an operative art, and sought to find its birthplace in Palestine, among those kings and knights who had gone forth to battle as Crusaders for the conquest of Jerusalem. In 1737, Ramsay, as Grand Orator, pronounced a discourse before the Grand Lodge of France, in which he set forth his theory in eloquent terms. The following is a translation of part of the speech:

"During the time of the holy wars in Palestine, several principal lords and citizens associated themselves together, and entered into a vow to re-establish the temples of the Christians in the Holy Land; and engaged themselves by an oath to employ their talents and their fortunes in restoring architecture to its primitive institution. They adopted several ancient signs and symbolic words, drawn from religion, by which they might distinguish themselves from the infidels and recognize each other in the midst of the Saracens. They communicated these signs and words only to those who had solemnly sworn, often at the foot of the altar, never to reveal them. This was not an oath of execration, but a bond uniting men of all nations into the same confraternity. Some time after our Order was united with the Knights of St. John of Jerusalem. Hence our Lodges are in all countries called Lodges of St. John. This union was made in imitation of the Israelites when they rebuilt the second Temple, during which time with one hand they managed the trowel and mortar, and in the other the chisel and hammer."

"Our Order must not, therefore, be regarded as a renewal of the Bacchanales and a source of senseless dissipation, of unbridled libertinism and of scandalous intemperance, but as a moral Order, instituted by our ancestors in the Holy Land, and to which have been subjected the most sublime truths in the midst of the innocent pleasures of society.

"The kings, princes, and nobles, when they returned from Palestine into their native dominions, established Lodges there. At the time of the last Crusade, several Lodges had already been erected in Germany, Italy, Spain, France, and, from the last, in Scotland, on account of the intimate alliance which then existed between those two nations."

"James, Lord Steward of Scotland, was the Grand Master of a Lodge established at Kilwinning, in the west of Scotland, in the year 1238, a short time after the death of Alexander III., King of Scotland, and a year before John Balliol ascended the throne. This Scottish lord received the Earls of Gloucester and Ulster, English and Irish noblemen, as Masons in his Lodge."

"By degrees our Lodges, our festivals, and our solemnities were neglected in most of the countries where they have been established. Hence the silence of the historians of all nations, except Great Britain, on the subject of the Order. It was preserved, however, in all its splendor by the Scotch to whom for several centuries the kings of France had intrusted the guardianship of their sacred persons."

"After the lamentable reverses of the Crusades, the destruction of the Christian armies, and the triumph of Bendoclar, the Sultan of Egypt, in 1265, during the eighth and ninth Crusades, the great Prince Edward, son of Henry III., King of England, seeing that there would be no security for the brethren in the Holy Land when the Christian troops should retire, led them away, and thus this colony of the Fraternity was established in England. As this prince was endowed with all the qualities of mind and heart which constitute the hero, he loved the fine arts, and declared himself the protector of our Order. He granted it several privileges and franchises, and ever since the members of the confraternity have assumed the name of Freemasons. From this time Great Britain became the seat of our sciences, the conservatrix of our laws, and the depository of our secrets. The religious dimensions which so fatally pervaded and rent all Europe during the sixteenth century, caused our Order to degenerate from the grandeur and nobility of its origin. Several of our rites and usages, which were opposed to the
prejudices of the times, were changed, disguised, or retrenched. Thus it is that several of our brethren have, like the ancient Jews, forgotten the spirit of our laws, and preserved only the letter and the outer covering. But from the British isles the ancient science is now beginning to pass again into France.

Such was the peculiar theory of Ramsay, that it is all reference to the Traveling Architects from Como, to the Stone Masons of Germany, and the Operative Freemasons of England, he had sought a noble and chivalric origin for Freemasonry, which with him was not a confraternity founded on a system of architecture, but solely on the military prowess and religious enthusiasm of knighthood. The theory was as clearly the result of his own inventive genius as was his fable of the travels of Cyrus. He offered no documentary or historical authority to support his assertions, but gave them as if they were already admitted facts. The theory was, however, readily accepted by the rich, the fashionable, and the noble, because it elevated the origin and the social position of the Order and to it were attributed the sudden rise of so many high degrees, which speedily overshadowed the humbler pretensions of primitive Craft Masonry. [After the delivery of this speech a number of Chivalric Degrees were invented in France and enjoyed Scottish Masonry, and they have been attributed to Ramsay, acting as has been supposed in the interests of the exiled Stuart; and he has also been considered the inventor of the Royal Arch Degree; but R. F. Gould in his History of Freemasonry has shown that there is no foundation for either of these theories; and that Ramsay's influence on Freemasonry was due to his speech alone.]

All writers concur in giving the most favorable opinions of Ramsay, and assert that he was generous and kind to his relatives, and that on his temporary return to Great Britain, although he did not visit them in Scotland, he sent them liberal offers of money, which, however, incensed at his apathy from the national religion, they indignantly refused to accept. Clavel (Histoire, p. 165) describes him as “a man endowed with an ardent imagination, and a large amount of learning, wit, and urbanity.” And Robison (Proofs of a Consp., p. 38) says he was “as eminent for his piety as he was for his enthusiasm,” and speaks of his “eminent learning, his elegant talents, and his amiable character.”

His general literary reputation is secured by his Life of Fenelon, his Travels of Cyrus, and the elaborate work published after his death, entitled The Philosophical Principles of Natural and Revealed Religion, Unfolded in a Geometrical Order. He is said to have been the author of an Apologetic and Historical Relation of the Society of Freemasonry, which was published in 1738, and had the honor to be burnt the next year at Rome by the public executioner, on the sentence of the Sacred Congregation of the Inquisition.

Raphael. (Hebrew interpretation, “The Beloved of God.”) A title of an officer in a Rose Croix Chapter. The name of the angel, under the Kabbalistical system, that governed the planet Mercury. A messenger.

Rawlinson. A city of Bavaria, in which two Masonic Congresses have been held. The first was convoked in 1464, by the Grand Lodge of Strauburg, principally to define the relative rights of and to settle existing difficulties between, the Grand Lodges of Strauburg, Cologne, Vienna, and Bern. (See Stone Masons of the Middle Ages.)

Rawlinson Manuscript. In 1855, the Rev. J. S. Sidebotham, of New College, Oxford, published in the Freemasons' Monthly Magazine a series of interesting extracts from a manuscript volume which he stated was in the Bodleian Library, and which he described as seeming "to be a kind of Masonic album, or commonplace book, belonging to Brother Richard Rawlinson, L.L.D. and F. R. S., of the following Lodges: Sash and Cocos-tree, Moorfields, 37; St. Paul's Head, Ludgate Street, 40; Rose Tavern, Cheapside, and Oxford Arms, Ludgate, 1725 to 1740." (F. M. Monthly Mag., 1855, p. 81.)

Among the materials thus collected is one which bears the following title: The Freemasons' Constitutions, Copied from an Old MS. in the possession of Dr. Rawlinson. This copy of the Old Constitutions does not differ materially in its contents from the other old manuscripts, but its more modern spelling and phraseology would seem to give it a later date, which may be from 1725 to 1750. In a note to the statement that King Athelstan "caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a freemason." Dr. Rawlinson says: “One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields.” The title of the manuscript in the scrap-book of Rawlinson is The Free- mason's Constitution, Copied from an Old MS. in the possession of Dr. Rawlinson. The original MS. has not yet been traced, but
possibly if found would be of about the end of the seventeenth century.

Richard Rawlinson, LL.D., was a celebrated antiquary, who was born in London, and, by the advice of all the landmarks, the modes of recognition are the most legitimate and unquestioned. They should admit of no variation, for in their universality consist their excellence and advantage. And yet such variations have unfortunately been admitted, the principal of which originated about the middle of the eighteenth century, and were intimately connected with the division of the Fraternity in England into the two conflicting societies of the "Ancients" and the "Moderns"; and although by the reconciliation in 1813 uniformity was restored in the United Grand Lodge which was then formed, that uniformity did not extend to the subordinate bodies in other countries which had derived their existence and their different modes of recognition from the two general Grand Lodges; and this was, of course, equally applicable to the high degrees which sprang out of them. Thus, while the modes of recognition in the York and Scottish Rites are substantially the same, those of the French or Modern Rite differ in almost everything. In this there is a P. W. in the First Degree unrecognized by the other Rites, and all afterward are different.

Again, there are important differences in the York and Scottish Rites, although there is sufficient similarity to relieve American and English Masons from any embarrassment in mutual recognition. Although nearly all the Lodges in the United States, before the Revolution of 1776, derived their existence from the Grand Lodge of England, the American Masons do not use the multitude of signs that prevail in the English system, while they have introduced, I think, through the teachings of Webb, the D. G., which is totally unknown to English Masonry.

Looking to these differences, the Masonic Congress of Paris, held in 1856, recommended, in the seventh proposition, that "Masters of Lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs, and grips of the Scottish and Modern Rites." This proposition, if it had been adopted, would have mitigated, if it did not abolish, the evil; but, unfortunately, it did not receive the general concurrence of the Craft.

As to the antiquity of modes of recognition in general, it may be said that, from the very nature of things, there was always a necessity for the members of every secret society to have some means for recognizing a brother that should escape the detection of the uninitiated. We find, in several of the classic writings showing that such a custom prevailed among the initiated in the Pagan mysteries, Livy tells us (xxx, 14) of two Acarnanian youths who accidentally entered the temple of Ceres during the celebration of the mysteries, and, not having been initiated, were speedily detected as intruders, and put to death by the managers of the temple. They must, of course, have owed their detection to the fact that they were not in possession of the modes of recognition which were known only to the initiated.

That they existed in the Dionysiac rites of Bacchus we learn from Plautus, who, in his Mites Glociatus (Act IV., Sc. II.), makes Mischphilius say to Pyrgopolion: "Caro signum at haruno Baccharum es," Give the sign, if you are one of these Bacchi.

Jamblichus (Vit. Pyth.) tells the story of a disciple of Pythagoras, who, having been taken sick, on a long journey, at an inn, and having exhausted his funds, gave, before he died, to the landlord, who had been very kind to him, a paper, on which he had written the account of his distress, and signed it with a symbol of Pythagoras. This the landlord affixed to the gate of a neighboring town, after which another Pythagorean, passing that way, recognized the secret symbol, and, inquiring into the tale, reimbursed the landlord for all his trouble and expense.

Apuleius, who was initiated into the Osirian and Isis mysteries, says, in his
Defensio, "if any one is present who has been initiated into the same secret rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I have to say to the real, innocent, and not to the pretended human of another place he is less cautious, and even gives an inkling of what was one of the signs of the Osirian initiation. For in his Golden Age (lib. ii.) he says that in a dream he beheld one of the disciples of Osiris, "who walked gently, with a hesitating step, the ankle of his left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I could recognize him." The Osirian initiates had then, it seems, like the Freemasons, mystical steps.

That the Gnostics had modes of recognition we learn from St. Epiphanius, himself at one time in early life a Gnostic, who says in his Panarion, written against the Gnostic and other heretics, that "on the arrival of any stranger belonging to the same belief, they have a sign given by one to another. In holding out the hand, under pretense of saluting each other, they feel and tickle it in a peculiar manner underneath the palm, and so discover if the new-comer belongs to the same system. From antiquity, however poor they may be, they serve up to him a sumptuous feast, with abundance of meats and wine."

I do not refer to the fanciful theories of Dr. Oliver—the first one most probably a joint author of the Symbolical Dictionary—founded on passages of Homer and Quintus Curtius, that Achilles and Alexander of Macedon recognised the one Priam and the other the High Priest by a sign. But there are abundant evidences of an authentic nature that a system of recognition by signs, and words, and gips has existed in the earliest times, and, therefore, that they were not invented by the Masons, who borrowed them, as they did much more of their mystic nature, from antiquity.

No Initiation. The petition of a candidate for initiation must be recommended by at least two members of the Lodge. Preston requires the signature to be witnessed by one person (he does not say whether he must be a member of the Lodge or not), and that the candidate must be proposed in open Lodge by a member. Webb says that "the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member." Cross says that the recommendation "is to be signed by two members of the Lodge," and he dispenses with the formal proposition. These gradual changes, none of them, however, substantially affecting the principle, have at last resulted in the present simpler usage, of the Member of the Lodge to affix their names to the petition, as recommenders of the applicant.

The petition for a Dispensation for a new Lodge, as preliminary to the application for a Warrant of Constitution, must be recommended by the nearest Lodge. Preston says that it must be recommended "by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held." This is also the language of the Constitution of the Grand Lodge of Ireland. The Grand Lodge of Scotland requires the recommendation to be signed "by the Masters and officers of two of the nearest Lodges." The modern Constitution of the Grand Lodge of England requires a recommendation "by the officers of the regular Lodge," without saying anything of its vicinity to the new Lodge. The rule now universally adopted is, that it must be recommended by the nearest Lodge.

Reconciliation, Lodge of. When the two contending Grand Lodges of England, known as the "Ancients" and the "Moderns," resolved, in 1813, under the respective Grand Masterships of the Dukes of Kent and Sussex, to all differences, and to form a United Grand Lodge, was provided, in the fifth article of union, that each of the two Grand Masters should appoint nine Master Masons to meet at some convenient place; and each party having opened a just and perfect Lodge in a separate apartment, they should give and receive mutually and reciprocally the obligations of both Fraternities; and being thus duly and equally enlightened in both forms, they should be empowered and directed to hold a Lodge, where the Dispensation to be entrusted to them, and to be entitled "The Lodge of Reconciliation." The duty of this Lodge was to visit the several Lodges under both Grand Lodges, and to instruct the officers and members of the same in the forms of initiation, obligation, etc., in both, so that uniformity of working might be established. The Lodge of Reconciliation was constituted on the 27th of December, 1813, the day on which the union was perfected. This Antiquity Lodge is only a temporary one, and the duties for which it had been organised having been performed, it ceased to exist by its own limitation in 1816. [For a full account of this Lodge and its proceedings, see Ars Quatuor Coronatorum, vol. xiii., for 1910.]

Reconsideration, Motion for. A motion for reconsideration can only be made in a Grand Lodge, Grand Chapter, or other Grand Body, on the same day or the day after the adoption of the motion which it is proposed to reconsider. In a Lodge or other subordinate body, it can only be made at the same meeting. It cannot be moved by one who has voted in the minority. It cannot be made when the matter to be reconsidered has passed out of the control of the body, as when the original motion was for an appropriation which has been expended since the motion for it was passed. A motion for reconsideration is not debatable if the question proposed to be reconsidered is not. It cannot always be adopted by a simple majority vote. It may be postponed or laid upon the table.
RECONSIDERATION

RECORDS

If postponed to a time definite, and when that time arrives is not acted upon, it cannot be revived. If laid upon the table, it cannot be taken up out of its order, and no second motion for reconsideration can be offered while it lies upon the table, hence to lay a motion for reconsideration on the table is considered as equivalent to rejecting it. When a motion for reconsideration is adopted, the original motion comes up immediately for consideration, as if it had been for the first time brought before the body, in the form which it presented when it was adopted.

Reconsideration of the Ballot. When the petition of a candidate for initiation has been rejected, it is not permissible for any member to move for a reconsideration of the ballot. The following four principles are set forth in a summary way the doctrine of Masonic parliamentary law on this subject:

1. It is never in order for a member to move for the reconsideration of a ballot on the petition of a candidate, nor for a presiding officer to entertain such a motion. 2. The Master of the Lodge alone can, for reasons satisfactory to himself, order such a reconsideration. 3. The presiding officer cannot order a reconsideration on any subsequent night, nor on the same night, after any member who was present and voted has retired. 4. The Grand Master cannot grant a Dispensation for a reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodge.

Records. In some of the high degrees, as in a Council of Select Masters and a Commandery of Knights Templar, the title of Recorder is given to the Secretary. The recording officer of the Grand Encampment of Knights Templar of the United States, of Scotland, and of Grand Councils of Royal and Select Masters, is styled a Grand Recorder.

Records, Old. The early history of Masonry, as written by Anderson, Preston, Smith, Calcott, and writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader, or bare statements of incidents, without any authority to substantiate their genuineness.

The recent writers on the same subject have treated it in a very different manner, and one that gives to the investigation of the early annals of Freemasonry a respectable position in the circle of historic studies. Much of the increased value that is given in the present day to Masonic history is derivable from the fact that, cease to repeat the gratuitous statements of the older writers, some of whom have not hesitated to make Adam a Grand Master, and Eden the site of a Lodge, our students of this day are doing their conclusions from, and establishing their theories on, the old records, which Masonic archeology is in this generation bringing to light. Hence, one of these students (Bro. Woodford, of England) has said that, when we begin to investigate the real facts of Masonic history, “not only have we to discard at once much that we have held tenaciously and taught habitually, simply resting on the reiterated assertions of others, but we shall also find that we have to get rid of what, I fear, we must call ‘accumulated rubbish’ before we can see clearly how the great edifice of Masonic history, raised at last on sure and good foundations, stands out clearer to the sight, and even more honorable to the builders, from those needful, if preparatory, labors.”

Anderson tells us that in the year 1719, at some of the private Lodges, “several very valuable manuscripts concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, were too hastily burnt by some scrupulous brothers, that those papers might not fall into strange hands.” (Constitutions, 1738, p. 111.)

In the last quarter of a century the archæologists of Masonry have labored very diligently and successfully to disinter from the old Lodges and alone can, for reasons satisfactory to himself, order such a reconsideration. 3. The presiding officer cannot order a reconsideration on any subsequent night, nor on the same night, after any member who was present and voted has retired. 4. The Grand Master cannot grant a Dispensation for a reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodge.

Records. In some of the high degrees, as in a Council of Select Masters and a Commandery of Knights Templar, the title of Recorder is given to the Secretary. The recording officer of the Grand Encampment of Knights Templar of the United States, of Scotland, and of Grand Councils of Royal and Select Masters, is styled a Grand Recorder.

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RECTIFICATION

28. Spencer Manuscript.
30. Plot Manuscript.
31. Ingomar Manuscript.
32. Rawlinson Manuscript.
33. Woodford Manuscript.
34. Krause Manuscript.
35. Antiquity Manuscript.
36. Leland Manuscript, sometimes called the Locke Manuscript.
37. Charter of Cologne.

There may be some other manuscript records, especially in France and Germany, not here noticed, but the list above contains the most important of those now known to the Fraternity. Many of them have never yet been published, and the collection forms a mass of material absolutely necessary for the proper investigation of Masonic history. Every Mason who desires to know the true condition of the Fraternity during the last three or four centuries, and who would learn the connection between the Stone-Masons of the Middle Ages and the Free and Accepted Masons of the present day, so as perfectly to understand the process by which the Institution became changed from an operative art to a speculative science, should attentively read and thoroughly digest these ancient records of the Brotherhood. (See also Manuscripts, Old.)

Rectification. The German Masons use this word to designate that process of removing an irregularity of initiation which, in American Masonry, is called Sealing, which see.

Rectified Rite. (Rite Rectific.) See Martinism.

Rectified Rose Croix, Rite of. See Rose Croix, Rectified.

Recusant. A term applied in English history to one who refused to acknowledge the supremacy of the Pope. In Masonic law, the word is sometimes used to designate a Lodge or a Mason that refuses to obey an edict of the Grand Lodge. The arrest of the Charter, or the suspension or expulsion of the offender, would be the necessary punishment of such an offense.

Red. Red, scarlet, or crimson, for it is indifferently called by each of these names, is the appropriate color of the Royal Arch Degree, and is said symbolically to represent the ardor and seal which should animate all who are in possession of that sublime portion of Masonry. Portal (Couleurs Symb., p. 116) refers the color red to fire, which was the symbol of the regeneration and purification of souls. Hence there seems to be a congruity in adopting it as the color of the Royal Arch, which refers historically to the regeneration or rebuilding of the Temple and symbolically to the regeneration of life.

Red is the color of the robes of the Hebrews, red, or scarlet, was used as one of the colors of the veils of the tabernacle, in which according to Josephus, it was an emblem of the element of fire; it was also used in the emblem of the high priest, in the girdle, and in the breastplate. Red was among the Jews, a color of dignity, appropriated to the most opulent or honorable, and hence the prophet Jeremiah, in describing the rich men of his country, speaks of them as those who were brought up in scarlet.

In the Middle Ages, those knights who engaged in the wars of the Crusades, and especially the Templars, wore a red cross, as a symbol of their willingness to undergo martyrdom for the sake of religion; and the priests of the Roman Church still wear red vestments when they officiate on the festivals of those saints who were martyred.

Red is in the higher degrees of Masonry as predominating a color as blue is in the lower. Its symbolic significations differ, but they may generally be considered as alluding either to the virtue of fervency when the symbolism is moral, or to the shedding of blood when it is historical. Thus in the degree of Provost and Judge, it is historically emblematic of the violent death of one of the founders of the Institution; while in the degree of Perfection it is said to be a moral symbol of seal for the glory of God, and for our own advancement toward perfection in Masonry and virtue.

In the degree of Rose Croix, red is the predominating color, and symbolizes the ardent seal which should inspire all who are in search of that which is lost.

Where red is not used historically, and adopted as a memento of certain tragic circumstances in the history of Masonry, it is always, under some modification, a symbol of seal and fervency.

These three colors, blue, purple, and red, were called in the former English lectures "the old colors of Masonry," and were said to be reserved for the ecclesiastics, the royal, and such as the ancient kings and princes used to wear; and sacred history informs us that the veil of the Temple was composed of these colors.

Red Brother. The Sixth and last degree of the Swedenborgian system.

Red Cross Knight. When, in the tenth century, Pope Urban II., won by the enthusiasm of Peter the Hermit, addressed the people who had assembled at the city of Clermont during the sitting of the Council, and exhorted them to join in the expedition to conquer the Holy Land, he said, in reply to their cry that God wills it, Dieu et soir, "it is indeed the will of God; let this memorable word, the inspiration, surely, of our Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark on your breast or shoulders, as a pledge of your sacred and irrevocable vows. The proposal was eagerly accepted, and the Bishop of Puy was the first who solicited
the Pope to affix the cross in red cloth on his shoulder. The example was at once followed, and thenceforth the red cross on the breast was recognized as the Arch Cross of the Crusaders. In England, and Crusader and Red Cross Knight became convertible terms. Spenser, in the Faerie Queen (Cant. I), thus describes one of these knights:

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

The application of this title, as is sometimes done in the ritual of the degree, to a Masonic degree of Knight of the Red Cross, is altogether wrong, and it is now called Companion of the Red Cross. A Red Cross Knight and a Knight of the Red Cross are two entirely different things.

Red Cross Legend. The embassy of Zerubbabel to the court of Darius constitutes what has been called the Legend of the Red Cross Degree. (See Embassy, and Comparison of the Red Cross.)

Red Cross of Babylon. See Babylonish Pass.

Red Cross of Rome and Constantine. A degree founded on the circumstance of the vision of a cross, with the inscription EN TOTT Nika, which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Roccis Rite, and is now practised in England, Ireland, Scotland, and some of the English colonies, as a distinct Order; the meetings being called "Conclusae," and the presiding officer of the Grand Imperial Council of the whole Order, "Grand Sovereign." Its existence in England as a Masonic degree has been traced, according to Bro. R. W. Little (Freemasons, May 1903, to the year 1703, when it was given by Bro. Charles Shirreff. It was reorganized in 1804 by Walter Rodwell Wright, who supplied its present ritual. The ritual of the Order contains the following legend:

"After the memorable battle fought at Saxa Rubra, on the 28th October, A.D. 312, the emperor sent for the chiefs of the Christian legion, and—now we quote the words of an old ritual—in presence of his other officers constituted them into an Order of Knighthood, and appointed them to wear the form of the Cross he had seen in the heavens upon their shields, with the motto In hoc signo vinces round it, surrounded with clouds; and peace being soon after made, he became the Sovereign Patron of the Christian Order of the Red Cross. It is also said that this Cross, together with a device called the Labarum, was ordered to be embroidered upon all the imperial standards. The Christian warriors were selected to compose the body-guard of Constantine, and the command of these privileged soldiers was confided to Eusebius, Bishop of Nicomedia, who was thus considered the second officer of the Order."

Red Cross Sword of Babylon. A degree worked in the Rite of the Chapters of Scotland, and also in some parts of England. It is very similar to the Knight of the Red Cross conferred in the United States, which is now called the Companion of the Red Cross.

Red Letters. In the Ancient and Accepted Scottish Rite, etc., summarization of other documents, written or printed in red letters, are supposed to be of more binding obligation, and to require more implicit obedience, than any others. Hence, in the same Rite, to publish the name of one who has been expelled in red letters is considered an especial mark of disgrace. It is derived from the custom of the Middle Ages, when, as Muratori shows (Antiqu. Ital. Med.), red letters were used to give greater weight to documents; and he quotes an old Charter of 1029, which is said to be confirmed "per literas ruberas," or by red letters.

Reflection, Chamber of. See Chamber of Reflection.

Reformed Helvetic Rite. The Reformed Rite of Wilhelmshausen introduced into Poland, in 1784, by Bro. Clayre, of Lausanne, the minister of King Stanislaus, and who was also the Provincial Grand Master of this Rite in the French part of Switzerland. But, in introducing it into Poland, he subjected it to several modifications; and it is called, in some countries, the Reformed Helvetic Rite. The system was adopted by the Grand Orient of Poland.

Reformed Rite. This Rite was established, in 1872, by a Congress of Freemasons assembled at Wilhelmshausen, in Germany, over whose deliberations Ferdinand, Duke of Brunswick, presided as Grand Master. It was at this Congress that the Reformed Rite was first established, its members assuming the title of the "Beneficent Knights of the Holy City," because they derived their system from the French Rite of that name. It was called the Reformed Rite, because it professed to be a reformation of a Rite which had been established in Germany about a quarter of a century before under the name of the "Rite of Strict Observance." This latter Rite had advanced an hypothesis in relation to the connection between Freemasonry and the Order of Knights Templar, tracing the origin of our Institution to those Knights at the Crusades. The hypothesis the Convention at Wilhelmshausen rejected as unfounded in history or correct tradition. By the adoption of this Rite, the Congress gave a death-blow to the Rite of Strict Observance.

The Reformed Rite is exceedingly simple in its organization, consisting only of five degrees, namely:


The last degree is, however, divided into four sections, those of Novice, Professed Brother, and Knight, which really gives seven degrees to the Rite,
Refreshment. In Masonic language, refreshment is opposed in a peculiar sense to labor. While a Lodge is in activity it must be either at labor or at refreshment. If a Lodge is permanently closed until its next communication, the intervening period is one of abeyance, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment. The phrase is an old one, and is found in the earliest rituals of the last century. Calling from labor to refreshment differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in calling on, in which the ceremony is equally brief.

The word refreshment no longer bears the meaning among Masons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society where there is a table. During the whole of the last century, and a part of the present, a different meaning was given to the word, arising from a now obsolete usage, which Dr. Oliver (Mag. Juris., p. 210) thus describes: "The Worshipful Master, indeed, stood in the east, but both the Wardens were placed in the west. The south was occupied by the senior Entered Apprentice, whose business it was to obey the instructions of the Master; and to welcome the visiting brethren, after having duly ascertained that they were Masons. The junior Entered Apprentice was placed in the north to prevent the intrusion of cowans and eavesdroppers; and a long table, and sometimes two, where the Lodge was numerous, were extended in parallel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Masonry, but also materials for refreshment—for in those days every section of the lecture had its peculiar toast or sentiment; and at its conclusion the Lodge was called from labor to refreshment by certain ceremonies, and a toast, technically called 'the charge,' was drunk in a bumber, with the honours, and not unfrequently accompanied by an appropriate song. After which the Lodge was called from refreshment to labour, and another section was delivered with the like result."

At the present day, the banquets of Lodges, when the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the Third Degree, or for a brief period; sometimes extending to more than a day, when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Masonry tells us that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labors, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at "high twelve," and to be called on again "one hour after high twelve."

Regalia. Strictly speaking, the word regalia, from the Latin, regalis, royal things, signifies the ornaments of a king or queen, and is applied to the apparatus used at a coronation, such as the crown, scepter, cross, mounds, etc. But it has in modern times been loosely employed to signify almost any kind of ornaments. Hence the collar and jewel, and sometimes even the apron, are called by many Masons the regalia. The word has the early authority of Preston. In the second edition of his Illustrations (1776), when writing on the subject of funerals, he uses the expression, "the body, with the regalia placed thereon, and two swords crossed." And at the end of the service he directs that "the regalia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master in due form, and with the usual ceremonies." Regalia cannot here mean the Bible and Book of Constitutions, for there is a place in another part of the procession appropriated to them. It might have been supposed that, by regalia, Preston referred to some particular decorations of the Lodge, had not his subsequent editors, Jones and Oliver, both interpolated the word "other" before ornaments, so as to make the sentence read "regalia and other ornaments," thus clearly indicating that they deemed the regalia a part of the ornaments of the deceased. The word is thus used in one of the headings of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words "clothing and insignia" (Rule 282) are employed. There is, however, so great an error in the use of the word regalia to denote Masonic clothing, that it would be better to avoid it.

Regeneration. In the Ancient Mysteries the doctrine of regeneration was taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma as a change from death to life—a new birth to immortal existence. Hence the last day of the Eleusinian mysteries, when the initiation was completed, was called, says Court de Gebelin (M. P., iv., 322), the day of regeneration. This is the doctrine in the Masonic mysteries, and more especially in the symbolism of the Third Degree. We must not say that the Mason is regenerated when he is initiated, but that he has been indoctrinated into the philosophy of the regeneration, or the new birth of all things—of light out of darkness, or life out of death, of eternal life out of temporal death.
Regent. The Fourth Degree of the Lesser Mysteries of the Illuminati.

Regnellini, M. A learned Masonic writer, who was born of Venetian parents on the island of Scio, whence he was usually styled Reghellini de Scio. The date of 1750, at which his birth was placed, is certainly an error. Michaud supposes that it is twenty or thirty years too soon. The date of the publication of his earliest works would indicate that he could not have been born much before 1750. After receiving a good education, and becoming especially proficient in mathematics and chemistry, he settled at Brusels, where he appears to have spent the remaining years of his life, and wrote various works, which indicate extensive research and a lively and, perhaps, a rather ill-directed imagination. In 1834 he published a work entitled Examen du Mouvement du Christianisme, whose bold opinions were not received with favor by his critics. He had previously been attached to the study of Masonic antiquities, and in 1828 published a work in one volume, entitled Esprit du dogme de la France Maconnerie: recueil sur ses different rites. He subsequently still further developed his ideas on this subject, and published at Paris, in 1833, a much larger work, in three volumes, entitled, La Maconnerie, consideree comme le resultat des Religions Egyptiennes. In this work he seeks to trace both Freemasonry and the Masonic religion to the worship that was practised on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of hagiographic and interesting facts that must be attractive to the Masonic scholar. From 1822 to 1829 Reghellini devoted his labors to editing the Annales Chronologiques, Literature et Historiques de la Maconnerie des Pays-Bas, a work that contains much valuable information.

Outside of Masonry, the life of Reghellini is not well known. It is said that in 1848 he became implicated with the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the likelihood that the statement is true. In his latter days he was reduced to great penury, and in August, 1855, was compelled to take refuge in the House of Mendicity at Brussels, where he shortly afterward died.

Regimental Lodge. An expression used by Dr. Oliver, in his Jurisprudence, to designate a Lodge attached to a regiment in the British army. The title is not recognized in the English Constitutions, where such a Lodge is always styled a Military Lodge, which see.

Register. A list of the officers and members of a Grand or Subordinate Lodge. The registers of Grand Lodges are generally published in this country annually, attached to their Proceedings. The custom of publishing annual registers of subordinate Lodges is almost exclusively confined to the Masonry of the Continent of Europe. Sometimes it is called a Register.

Regular. A Lodge working under the legal authority of a Warrant of Constitution is said to be regular. The word was first used in 1723, in the first edition of Anderson's Constitutions. In the eight General Regulation published in that work it is said: "If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them." Ragon says (Orthod. Mag., 72) that this warning was first heard of in French Masonry in 1773, when an edict of the Grand Orient thus defined it: "A regular Lodge is a Lodge attached to the Grand Ori-
ent, and a regular Mason is a member of a regular Lodge.”

Regulations. See Old Regulations.

Beilstein, called by some the chancellor. He was probably a lieutenant-governor of the province of Judea, who, with Shimshai the scribe, wrote to Artaxerxes to prevail upon him to stop the building of the second Temple. His name is introduced into some of the high degrees as being connected in their ritual with the second Temple.

Reihbold, Karl Leonhard. A German philosopher, who was born at Vienna in 1738, and died in 1823. He was associated with Wiclind, whose daughter he married, in the editorship of the Denizen of Mercer. He afterward became a professor of philosophy at Kiel, and published Letters on the Philosophy of Kant. He was much interested in the study of Freemasonry, and published, under the pseudonym of Dr. Naus, at Leipzig, in 1785, two lectures entitled Die hebräischen Mysterien oder die älteste religiöse Freimaurerei, i.e., The Hebrew Mysteries, or the Oldest Religious Freemasonry. The fundamental idea of this work is, that Moses derived his system from the Egyptians before the Fischhorn attack his theory in his Universal Repository of Biblical Literature. Reihbold delivered and published, in 1809, An Address on the Design of Freemasonry, and another in 1820, on the occasion of the reopening of a Lodge at Kiel. The Egyptian symbol is his last Masonic labor, as he died in 1823, at the age of sixty-five years. In 1828, a Life of him was published by his son, a professor of philosophy at Jenae.

Reinstatement. See Restoration.

Rejection. Under the English Constitution of Black Bodies must be rejected as a candidate; but the by-laws of a Lodge may enact that one or two shall do so. (Rule 190.) In America one black bull will reject a candidate for initiation. If a candidate be rejected, he can apply in due form of Initiation. If admitted at all, it must be in the Lodge where he first applied. But the time when a new application may be made never having been determined by the general or common law of Masonry, the rule has been left to the special enactment of Grand Lodges, some of which have placed it at six months, and some at from one to two years. Where the Constitution of a Grand Lodge is silent on the subject, it is held that a new application has never been specified, so that it is held that a rejected candidate may apply for a reconsideration of his case at any time. The unfavorable report of the committee to whom the letter was referred, or the withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection. (See Unanimous Consent.)

Religion of Masons, like that of the Third Degree of Freemasonry, began in sorrow and terminated in rejoicing. The sorrow was for the death of the hero-god, which was represented in the sacred rites, and the rejoicing was for his resurrection to eternal life. “Thrice happy,” says Sophocles, “are those who descend to the shades below when they have beheld these rites of initiation.” The lesson there taught was, says Pindar, the Divine origin of life, and hence the rejoicing at the discovery of this eternal truth.

Relief. One of the three principal tenets of a Mason’s profession, and thus defined in the lecture of the First Degree.

To relieve the distressed is a duty incumbent on all men, but particularly of a Mason, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Of the three tenets of a Mason’s profession, which are Brotherly Love, Relief, and Truth, it may be said that Truth is the column of wisdom, whose rays penetrate and enlighten the inmost recesses of our Lodge; Brotherly Love, the column of strength, which binds us as one family in the indissoluble bond of fraternal affection; and Relief, the column of beauty, whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow’s tear of joy and the orphan’s prayer of gratitude.

Relief, Board of. The liability to imposition on the charity of the Order, by the applications of impostors, has led to the establishment in the several states of Boards of Relief. These consist of representatives of all the Lodges, to whom all applications for temporary relief are referred. The members of the Board, by frequent consultations, are better enabled to distinguish the worthy from the unworthy, and to detect attempts at imposition. A similar organization, but under a different name, was long ago established by the Grand Lodge of England, for the distribution of the fund of benevolence. (See Fund of Benevolence.) In New Orleans, Louisiana, the Board of Relief, after twenty-five years of successful operation, was chartered in July, 1854, by the Grand Lodge as “Relief Lodge, No. 1,” to be composed of the Masters and Wardens of all the Lodges who were united in the objects of the Board.

Religion of Masonry. There has been a needless expenditure of ingenuity and talent, by a large number of Masonic orators and essayists, in the endeavor to prove that Masonry is not religion. This has undoubtedly arisen from a well-intended but erroneous view that has been taken of the connection between religion and Masonry, and from a fear that if the complete disentanglement of the two was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been found of advancing, that the Masons were disposed to substitute the teachings of their Order for the truths of Christianity. Now I have never for a moment believed that any such unwarrantable assumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind,
and, therefore, I am not disposed to yield on the subject of the religious character of Masonry, quite so much as has been yielded by more timid brethren. On the contrary, I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. But, that I may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms. Webster has given four distinct definitions of religion:

1. Religion, in a comprehensive sense, including, he says, a belief in the being and perfections of God—in the revelation of his will to man—in man's obligation to obey his commands—in a state of reward and punishment, and in man's accountability to God; and also the practice of piety of life, with the practice of all moral duties.

2. His second definition is, that religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine commands, or from love to God and his law.

3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will.

Adequate, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians—any religion consisting in the belief of a superior power, or powers, governing the world, or of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Now, it is plain that, in either of the first three senses in which we may take the word religion (and they do not very materially differ from each other), Masonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a Mason. "The revelation of his will to man" is technically called the "spiritual, moral, and Masonic treble-board" of every Mason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is inculcated as the invariable duty of every Mason, from the inception of the first to the end of the very last degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow men arise from and are founded on a principle of obedience to the Divine will. Else whence, or from what other will, could they have arisen? It is the voice of the G. A. O. T. U. symbolised to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Mason, commanding him to fear God and to love his brethren. It is idle to say that the Mason does good simply in obedience to the statutes of the Order. These statutes owe their sanction to the Masonic idea of the nature and perfections of God, which idea has come down to us from the earliest history of the Institution, and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Masonry. It has often been assumed to place among the religions of the world as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and cannot speak of the Masonic religion, nor say of a man that he is not a Christian, but a Mason. Here it is that the opponents of Freemasonry have assumed mistaken ground, in confounding the idea of a religious institution with that of the Christian religion as a peculiar form of worship, because, because Masonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is a form of worship, not a substitute for it. It is not intended to supersede it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth—not enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstrate, that it is, in every philosophical sense of the word, a religious institution, and one, too, in which the true Christian Mason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all true Masonry is toward religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution? But, besides, Masonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most
High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending care of God; and we teach them to bow with humility and reverence at his shrine, while his holy law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Mason, it is impossible that a Mason can be “true and trusty” to his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood—in which all men may agree and in which no men can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of right-thinking, but it does not claim to be “the way, the truth, and the life.” In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the torch which kindles its votaries into the temple of Divine truth.

Masonry, then, is, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it.

Religious Qualifications. See Qualifications.

Removal of Lodges. On January 25, 1738, the Grand Lodge of England adopted a regulation that no Lodge should be removed without the Master's knowledge; that no motion for removing it should be made in his absence; and that if he was opposed to the removal, it should not be removed unless two-thirds of the members present voted in the affirmative. (Constitutions, 1738, p. 157.) But as this rule was adopted subsequent to the General Regulations of 1722, it is not obligatory as a law of Masonry at present. The Grand Lodges of England and of New York have substantially the same rule. But unless there be a local regulation in the Constitution of any particular Grand Lodge to that effect, there would seem to be no principle of Masonic law set forth in the Ancient Landmarks or Regulations which forbids a Lodge, upon the mere vote of the majority, from removing from one house to another in the same town or city; and unless the Grand Lodge of any particular jurisdiction has adopted a regulation forbidding the removal of a Lodge from one house to another without its consent, there is no law in Masonry of universal force which would prohibit such a removal at the mere option of the Lodge.

This refers, of course, only to the removal from one house to another; but as the town or village in which the Lodge is situated is designated in its Warrant of Constitution, no such removal can be made except with the consent of the Grand Lodge, or, during the recess of that body, by the Dispensation of the Grand Master, to be subsequently confirmed by the Grand Lodge.

Remonstrating Masons. During the anti-Masonic excitement in the United States, which began in 1833, and lasted for a few years, many Masons left the Order, actuated by various motives (seldom good ones), and attached themselves to the anti-Masonic party. It is not singular that these deserters, who called themselves “Remonstrating Masons,” were the bitterest in their hatred and the loudest in their vituperations of the Order. But, as may be seen in the article Indulgence, a renunciation of the name cannot absolve anyone from the obligations of a Mason.

Repeal. As a Lodge cannot effect a new bye-law without the consent of the Grand Lodge, neither can it repeal an old one without the same consent; nor can anything done at a stated meeting be repealed at a subsequent extra or emergent one.

Report of a Committee. When a committee, to which a subject had been referred, has completed its investigation and come to an opinion, it directs its chairman, or some other member, to prepare an expression of its views, to be submitted to the Lodge. The paper containing this expression is called its report, which may be framed in three different forms: It may contain only an expression of opinion on the subject which had been referred; or it may contain, in addition to this, an express resolution or series of resolutions, the adoption of which by the assembly is recommended; or, lastly, it may contain one or more resolutions, without any preliminary expression of opinion.

The report, when prepared, is read to the members of the committee, and, if it meets with their final sanction, the chairman, or one of the members, is directed to present it to the Lodge.

The reading of the report is its reception, and the next question will be on its adoption. If it contains a recommendation of resolutions, the adoption of the report will be equivalent to an adoption of the resolutions, but the report may, on the question of adoption, be otherwise disposed of by being laid on the table, postponed, or recommitted. (See the subject fully discussed in Dr. Mackey's treatise on Parliamentary Law as applied to the Government of Masonic Bodies, ch. xxxi.)

Reportorial Corps. A name recently given in the United States to that useful and intelligent body of Masons who write, in their respective Grand Lodges, the reports on Foreign Correspondence. Through the exertions of Dr. Conroy, the chairman of the Committee of Foreign Correspondence of New Jersey, a convention of this body was held at Baltimore in 1871, during the session of the General Grand Chapter, and measures were then taken to establish a triennial convention. Such a
convention would assume no legislative powers, but could only meet for the interchange of ideas and the interchange of fraternal greetings.

Representative of a Grand Lodge. A brother appointed by one Grand Lodge to represent its interest in another. The representative is generally not necessary, a member of the Grand Lodge to whom he is accredited, and receives his appointment on its nomination, but he wears the clothing of the Grand Lodge which he represents. He is required to attend the meetings of the Grand Lodge to which he is accredited, and to communicate to his constituents an abstract of the proceedings, and other matters of Masonic interest. But it is doubtful whether these duties are generally performed. The office of representative appears to rather one of honor than of service. In the French system, a representative is called a "gagne d'amitie."

Representatives of Lodges. In the General Regulations of 1721 it was enacted that "The Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges, and the Officers thereof, and the majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens before the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives and are supposed to speak their mind." (Constitutions, 1723, p. 61.) A few modern Grand Lodges, for example the Most Worshipful Grand Lodge of the State of New York, have, however, no legal or written law in the ancient Constitutions which forbids the initiation of non-residents. Still, as there can be no question that the conferring of the degrees of Masonry on a stranger is always inexpedient, and frequently productive of injury and injustice, by foisting on the Lodges near the candidate's residence unworthy and unacceptable persons, there has been a very general disposition among the Grand Lodges of this country to discontenentze the initiation of non-residents. Many of them have passed a specific regulation to this effect, and in all jurisdictions where this has been done, the law becomes imperative; for, as the landmarks are entirely silent on the subject, the local regulation is left to the discretion of each jurisdiction. But this is evidently an innovation, having no color of authority in the Old Regulations. [E. L. H.]

Representative System. The system of appointing representatives of Grand Lodges originated some years ago with the Grand Lodge of New York. It at first met with much opposition, but has gradually gained favor, and there are now but few Grand Lodges in Europe or America that have not adopted it. Although the original plan intended by the founders of the system does not appear to have been effectually carried out in all its details, it has at least been successful as a means of more closely cementing the bonds of union between the bodies mutually represented.

Reprimand. A reproach formally communicated to the offender for some fault committed, and the lowest grade, above censure, of Masonic punishment. It can be inflicted only on charges made, and by a majority vote of the Lodge. It may be private or public. Private reprimand is generally communicated to the offender by a letter from the Master. Public reprimand is given orally in the Lodge and in the presence of the brethren. A reprimand is a Masonic standing of the person reprimanded.

Reputation. In the technical language of Masonry, a man of good reputation is said to be one who is "under the league of good report"; and this constitutes one of the indispensible qualifications of a candidate for initiation.

Residence. It is the general usage in America, and may be considered as the Masonic law of custom, that the application of a candidate for initiation must be made to the Lodge nearest his place of residence. There is, however, no express law upon this subject either in the ancient landmarks or the Old Constitutions, and its positive sanction as a law in any jurisdiction must be found in the local enactments. "If the law of a state is not good, it is a positive law in that jurisdiction. Still there can be no doubt that expediency and justice to the Order make such a regulation necessary, and accordingly many Grand Lodges have incorporated such a regulation in their Constitutions; and of course, whenever this has been done, it becomes a positive law in that jurisdiction.

It has also been contended by some American Masonic jurists that a non-resident of a State is not entitled, on a temporary visit to that State, to apply for initiation. There is, however, no landmark or written law in the ancient Constitutions which forbids the initiation of non-residents. Still, as there can be no question that the conferring of the degrees of Masonry on a stranger is always inexpedient, and frequently productive of injury and injustice, by foisting on the Lodges near the candidate's residence unworthy and unacceptable persons, there has been a very general disposition among the Grand Lodges of this country to discontenentze the initiation of non-residents. Many of them have passed a specific regulation to this effect, and in all jurisdictions where this has been done, the law becomes imperative; for, as the landmarks are entirely silent on the subject, the local regulation is left to the discretion of each jurisdiction. But this is evidently an innovation, having no color of authority in the Old Regulations. [E. L. H.]

Resignation of Membership. The spirit of the law of Masonry does not recognize the right of any member of a Lodge to resign his membership, unless it be for the purpose of uniting with another Lodge. This mode of resignation is called a demission. (See Demit.)

Resignation of Office. Every officer of a Lodge, or rather Masonic organisation, being required at the time of his installation into office to enter into an obligation that he will perform the duties of that office for a specified time and until his successor is installed, it has been repeatedly held by the Masonic jurists of this country that an officer once elected and installed resigns his office; and this may be considered as a well-established law of American Masonry.

Resolution. In parliamentary law, a proposition, when first presented, is called a motion; if adopted, it becomes a resolution. Many Grand Lodges adopt, from time to time, in addition to the provisions of their Constitution, certain resolutions on important subjects, which, giving them an apparently
greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or their transaction, under the imposing title of "Standing Regulations." This weight of authority is only apparent. These standing resolutions having been adopted as the law of the Grand Lodge, by a mere majority vote, are subject, like them, to be repealed or rescinded by the same vote.

Respectable. A title given by the French, as Worshipful is by the English, to a Lodge. Thus, La Respectable Loge de la Candeour is equivalent to "The Worshipful Lodge of Candor." It is generally abbreviated as R-. L. or R.-.

Response. In the liturgical services of the church an answer made by the people speaking alternately with the clergyman. In the ceremonial observances of Freemasonry there are many responses, the Master and the brethren taking alternate parts, especially in the funeral service as laid down first by Preston, and now very generally adopted. In all Masonic prayers the proper response, never to be omitted, is, "So be it!"

Restoration. The restoration, or, as it is also called, the reinstatement of a Mason who had been excluded, suspended, or expelled, may be the voluntary act of the Lodge, or that of the Grand Lodge on appeal, when the sentence of the Lodge has been reversed on account of illegality in the trial, or injustice, or undue severity in the sentence. It may also, as in the instance of definite suspension, be the result of the termination of the period of suspension facto, restored without any further action of the Lodge.

The restoration from indefinite suspension must be equivalent to a reinstatement in membership; because the suspension being removed, the offender is at once invested with the rights and privileges of which he had never been divested, but only temporarily deprived.

But restoration from expulsion may be either to membership in the Lodge or simply to the privileges of the Order.

It may also be ex prato, or an act of mercy, the past offense being condoned; or ex debito justicia, by a reversal of the sentence for illegality of trial or injustice in the verdict.

The restoration ex prato may be either by the Lodge or the Grand Lodge on appeal. If by the Lodge, it may be to membership, or only to good standing in the Order. But if by the Grand Lodge, the restoration can only be to the rights and privileges of the Order. The Mason having been unjustly and legally expelled from the Lodge, the Grand Lodge possesses no prerogative by which it could enforce a Lodge to admit one legally expelled any more than it could a profane who had never been initiated.

But if the restoration be ex debito justicia, as an act of justice, after the trial or verdict had been illegal, then the brother, never having been lawfully expelled from the Lodge or the Order, but being at the very time of his appeal a member of the Lodge, unjustly or illegally deprived of his rights, the restoration in this case by the Grand Lodge must be to membership in the Lodge. Any other course, such as to restore him to the Order but not to membership, would be manifestly unjust.

The Grand Lodge having reversed the trial and sentence of an illegitimate Lodge, so that trial and sentence become null and void, and the Mason who had been unjustly expelled is at once restored to his original status. (See this subject fully discussed in Dr. Mackey's Text Book of Masonic Jurisprudence, Book VI., chap. III.)

Resurrection. The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Masonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the Third Degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian servitude, did not carry this doctrine with them into the desert—for it formed no part of the Mosaic theology—but they subsequently, after the captivity, borrowed it from the Zoroastrians. The Brahmans and Buddhists of the East, the Pythagoreans of the South, and the Druids and the Scandinavian Skalds of the West, nursed the faith of a resurrection to future life. The Greeks and the Romans subscribed to it; and it was one of the great objects of their mysteries to teach it. It is, as we all know, an essential part of the Christian faith, and was exemplified, in his own resurrection, by Christ to his followers. In Freemasonry, a particular degree, the Master's, has been appropriated to teach it by an impressive symbolism. "Thus," says Hutchinson (Spirit of Masonry, p. 164.), "our Brother is a positive contradiction to Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body."

We may deny that there has been a regular descent of Freemasonry, as a secret organisation, from the mystical association of the Eleusinians, the Samothracians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the evident concatenation of circumstances which lies patent before him, refuse his assent to the proposition that the latter was derived from the former. The resemblance between the Dionysiac legend, for instance, and the Hiramic, cannot have been purely accidental. The chain that connects them is easily found in the fact that the Pagan mysteries lasted until the fourth century of the Christian era, and, as the fathers of the church have shown, exerted an influence over the secret societies of the Middle Ages.

Returns of Lodges. Every subordinate Lodge is required to make annually to the
Grand Lodge a statement of the names of its members, and the number of admissions, de- missions, and expulsions or rejections that have taken place within the year. This state- ment is called a return. A neglect to make the annual return was a matter of the right of representation in the Grand Lodge. The sum due by the Lodge is based on the return, as a tax is levied for each member and each initiation. The Grand Lodge is also, by this method, acquainted with the state of its subordinates and the condition of the Order in its jurisdiction.

Reuben. The eldest son of Jacob. Among the Royal Arch banners, that of Reuben is purple, and bears a man as the device. It is appropriated to the Grand Master of the Second Veil.

Revelation. The following is an extract from Mackenzie's *Royal Masonic Cyclo- pedia* upon this subject: "With infinite learning and patience the author of The Book of God, who preserves and teaches humanity, has endeavoured to show that the work (Apocalypse) was originally revealed to a primeval John, otherwise Oannes, and identical with the first messenger of God to man. This theory is sufficiently remarkable to be mentioned, Messengers, twelve in number, are supposed by the author to appear at intervals of 600 years. Thus: 1, Adam, A.M. 3000; 2, Enoch, A.M. 3600; 3, Fohn, A.M. 4200; 4, Briggis, A.M. 4800; 5, Zerubabib, A.M. 5600; 6, Thoth, A.M. 6000; 7, Amosis or Mozes, A.M. 6000; 8, Laotse, A.M. 7200; 9, Jesus, A.M. 7800; 10, Mohammed, A.M. 8400; 11, Chingis- Khan, A.M. 9000; and, 12, the twelfth messen- ger yet to be revealed, A.M. 9600. With the aid of this theory, the whole history of the world, down to our own days, is shown to be foretold in the Apocalypse, and although it is difficult to agree with the accomplished writer's conclusions, supported by him with an array of learning and a sincere belief in what is stated, no one with any taste for these studies should be without this wonder- ful series of books. The same author has published, in two volumes, a revised edition of the Book of Enoch, with a commentary, and he promises to continue, and, if possible, complete his design.

Revelations of Masonry. See Exposi- tions.

Revels, Master of the. An officer at- tached to the royal or other eminent house, whose function it was to preside when the members and guests were at refresh- ment, physical and intellectual, to have charge of the amusements of the court or of the nobleman to whose house he was at- tached during the twelve Christmas holidays. In his own terms and the Junior Warden.

Reverend. A title sometimes given to the chaplain of a Masonic body.

Reverential Sign. The second sign in the English Royal Arch system, and thus explained. We are taught by the reverential sign to bend with submission and resigna- tion beneath the chastening hand of the Almighty, and at the same time to engrave his law in our hearts. This expressive form, in which the Father of the human race first presented himself before the face of the Most High, to receive the promise and terrible judgment, was adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush on Mount Horeb, covered his face from the brightness of the Divine presence.

Revestiary. The wardrobe, or place for keeping sacred vestments. Distinctive costumes in public worship formed a part not only of the Jewish, but of almost all the ancient religions. The revestiary was common to them all. The Master of the Wardrobe became a necessity.

Revival. The occurrences which took place in the city of London, in the year 1717, when that important body, which has since been known as the Grand Lodge of England, was first formed, has been always known in Masonic history as the "Revival of Masonry." Anderson, in the first edition of the *Constitutions*, published in 1723 (p. 47), speaks of the freeborn British nations having revived the drooping Lodges of London; but he makes no reference to the transaction. In his second edition, published in 1738, he is more dif- fuse, and the account given is the only authority we possess of the organiza- tion made in 1717: Preston and all subse- quent writers have of course derived their authority from Anderson. The transac- tions are thus detailed by Preston (Illum., ed. 1792, p. 246), whose account is preferred, as containing in a more succinct form all that Anderson has more profusely detailed.

"On the accession of George I, the Ma- sons in London and its environs, finding themselves deprived of Sir Christopher Wren and their usual meetings discon- tinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the Lodges at the Goose and Gridiron, in St. Paul's Church-Yard; the Crown, in Parker's Lane, near Drury Lane; the Apple-Tree Tavern, in Charles Street, Covent Garden; and the Rumer and Grapes Tavern, in Channel Row, Westminster, the only four Lodges in being in the South of England at that time, with some other old brethren, met at the Apple-Tree Tavern, above mentioned, in February, 1717; and, having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form. At this meeting it was resolved to revive the Quar- terly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June at the Goose and Gridiron, in St. Paul's Church-Yard, (in compliment to the oldest Lodge, which then met there,) for the purpose of electing a Grand Master among themselves, till they should have the
honor of a noble brother at their head. Accordingly, on St. John the Baptist's day, 1717, in the third year of the reign of King George I., the assembly and feast were held at the house of the Speculative Master Mason and the Master of a Lodge having taken the chair, a list of proper candidates for the office of Grand Master was produced; and the names being separately proposed, the brethren, by a great majority of hands, elected Mr. and Mrs. Mayer, Great Master of Masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the brethren of the four Lodges to meet him and his Wardens quarterly in communication; enjoining them at the same time to recommend to all the Fraternity a proper attendance on the next annual assembly and feast.

Recently, this claim, that Masonry was not for the first time organised, but only revived in 1717, has been attacked by some of those modern iconoclasts who refuse credence to anything traditional, or even to any record which is not supported by other contemporary authority. Chief among these is Bro. W. P. Buchan, of England, who, in his numerous articles in the London Freemason, and elsewhere, has challenged the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717. His exact theory is that "our system of degrees, words, grips, signs, etc., was not in existence until about A. d. 1717." He admits, however, that certain of the "elements or groundwork" of the degrees existed before that year, but not confined to the Masons, being common to all the gilds. He thinks that the present system was indebted to the inventive genius of Anderson and Desaguliers. He supposes that it was simply "a reconstruction of an ancient society, vis., of some form of old Pagan philosophy." Hence, he contends that it was not a "revival," but only a "renaissance," and he explains his meaning in the following language: "Before the eighteenth century we had a renaissance of Pagan architecture; then, to follow suit, in the eighteenth century we had a renaissance in a new dress of Pagan mysticism; but for neither are we indebted to the Operative Masons, although the Operative Masons were made use of in both cases." (London Freemason, September 23, 1871.)

Buchan's theory has been attacked by Bros. William J. Hughan and Chalmers I. Paton. That they心里 believe in the theory that the three degrees of Master, Fellow-Craft, and Apprentice were unknown to the Masons of the seventeenth century, and that these classes existed only as gradations of rank, will be very generally admitted. But there is unquestionable evidence that the modes of recognition, the method of government, the legends, and much of the ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Masons by their earlier brethren. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, the first of these from their publication in 1725, were subsequently modified and enlarged by the successive labors of Clarke, of Dunckerley, of Preston, and of Hemming, did he and Desaguliers submit the simple ceremonial, which they found at the re-organization of the Grand Lodge in 1717, to a similar modification and enlargement.

Revoke. When a Dispensation is issued by a Grand Master for the organization of a Lodge, it is granted "to continue of force until the Grand Lodge shall grant a Warrant, or until the Dispensation is revoked by the Grand Master or the Grand Lodge." A Dispensation may therefore be revoked at any time by the authority which issued it, or by a higher authority. Charters are arrested, forfeited, or declared null and void; Dispensations are revoked.

Rhetoric. The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the art of rhetoric, and that for the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject, and hence the ancient rule that the orator should be acquainted with all the arts and sciences. Its importance as a branch of liberal education is recommended to the Mason in the Fellow-Craft's Degree. It is one of the seven liberal arts and sciences, the second in order, and is described in the ancient Constitutions as "retoricke that teacheth to speak well, and in subtil terms." (Hartian MS., No. 1942.)

Rhode Island. Masonry was introduced into Rhode Island in 1750 by the establishment of a Lodge at Newport, the Charter for which had been granted by the St. John's Grand Lodge of Boston on December 27, 1749. The same Grand Lodge established a second Lodge at Providence on January 18, 1757. On April 6, 1791, these two Lodges organized a Grand Lodge at Providence, Christopher Champlin being elected the first Grand Master. This is the first instance known in Masonic history of the organization of a Grand Lodge by only two subordinates. The act was irrevocable, and the precedent has never subsequently been followed. It was not until 1799 that the new Grand Lodge granted its first Charter, to the establishment of a third Lodge at Warren. The Grand Chapter was organized in March, 1798, and the Grand Council in October, 1860. The Grand Commandery forms a part of a common body known as the Grand Commandery of Massachusetts and Rhode Island. It was
formed in 1805, and the celebrated Thomas Smith Webb was its first presiding officer.

Rhodes. An island in the Mediterranean Sea, which, although nominally under the government of the Emperor of Constantinople, was in 1306 in the possession of Saracen pirates. In that year, Fulke de Villaret, Grand Master of the Knights Hospitallers, having landed with a large force, drove out the Saracens and took possession of the island, which became the seat of the Order, who removed to it from Cyprus and continued to occupy it until it was retaken by the Saracens in 1522, when the knights were transferred to the island of Malta. Their residence for over two hundred years at Rhodes caused them sometimes to receive the title of the Knights of Rhodes.

Rhodes, Knight of. See Knight of Rhodes.

Ribbon. The use of a ribbon, with the official jewel suspended and attached to a buttonhole instead of the collar, was adopted by a few American Lodges, is a violation of the ancient customs of the Order. The collar cut in a triangular shape, with the jewel suspended from the apex, dates from the earliest time of the revival, and is perhaps as old as the first Lodge.

Eidel, Cornelius Johann Rudolph. Born at Hamburg, May 25, 1759, and died at Weimar, January 16, 1821. He was an active and learned Mason, and for many years the Master of the Lodge Amalia at Weimar. In 1817, he published an elaborate and valuable work entitled Versuch eines Alphabetischen Verzeichnisses, u. a. w., i. e., An essay toward an Alphabetical Catalogue of important events, for the knowledge and history of Freemasonry, and especially for a critical examination of the origin and growth of the various rituals and systems from 1717 to 1817.

Right Angle. A right angle is the meeting of two lines in an angle of ninety degrees, or the fourth part of a circle. Each of its lines is perpendicular to the other; and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted by Masons as an emblem of virtue. Such was also its signification among the Pythagoreans. The right angle is represented in the Lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.


Right Excellent. The epithet prefixed to the title of all superior officers of a Grand Chapter of Royal Arch Masonry below the dignity of a Grand High Priest.

Right Hand. The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression “fallere dextram,” to betray the right hand, also signified to violate faith; and “jugere dextrar,” to join right hands, meant to give a mutual pledge. Among the Hebrews, “z’anim, the right hand, was derived from הָאֲזָן, ear, to be faithful.

The practice of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus St. Paul says, James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision.” (Gal. ii. 9.) The same expression, also, occurs in Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand as an emblem of truth and fidelity. Thus in Psalm cxiv. it is said, “Your right hand is a right hand of falsehood,” that is to say, they lift up their right hand to swear to what is not true. This lifting up of the right hand was, in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly of the days of Abraham, who said to the King of Salem, “I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take anything that is thine.” Sometimes among the Gentile nations the right hand in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the obligation. But in all cases it was deemed necessary, to the validity and solemnity of the attestation, that the right hand should be employed.

Since the introduction of Christianity, the use of the right hand in contracting an oath has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is now directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact, that in the code of the Emperor Theodosius, adopted about the year 438, the placing of the right hand on the Gospels is alluded to; and in the code of Justinian (lib. ii. tit. 53, lex. 1.), whose date is the year 529, the ceremony is distinctly laid down as a necessary part of the formality of the oath, in the words “tactis sacrosanctis Evangelis”—the Holy Gospels being touched.

This constant use of the right hand in the most sacred attestations and solemn compacts, was either the cause or the consequence of its being deemed an emblem of fidelity. Dr. Potter (Arch. Græc., p. 229) thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honorable, as being the instrument by which superiors give commands to those below them. Be this as it
may, it is well known that the custom existed universally, and that there are abundant allusions in the most ancient writers to the junction of right hands in making compacta.

The Romans had a goddess whose name was Fides, or Fidelity, whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two human figures holding each other by the right hands, gestic, in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

By a strange error for so learned a man, Oliver mistakes the name of this goddess, and calls her Faith. "The spurious Freemasonry," he remarks, "had a goddess called Faith." No such thing. Fides, or, as Horace calls her, "incorrupta Fides," incommunicable Fidelity, is very different from the theological virtue of Faith.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he despatched a messenger to him with the request, who said to Asineus, "the king hath sent me to give you his right hand and security;" that is, a promise and guarantee. And so the King, when Asineus sent his brother Aelesus to the proposed conference, the king met him and gave him his right hand, upon which Josephus (Ant. Jud., lib. xviii., cap. ix.) remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive, when once they have given you their right hands, nor will any one doubt of their fidelity, when that symbol is preserved, even though they were before suspected of injustice."

Stephens (Travels in Yucatan, vol. ii., p. 474) gives the following account of the use of the right hand as a symbol among the Indian tribes:

"In the course of many years' residence on the frontiers including various journeys among the tribes, I have had frequent occasion to remark the use of the right hand as a symbol, and it is frequently applied to the naked body after its preparation and decoration for sacred or festive dances. And the fact deserves further consideration from these preparations being generally made in the oraculum of the secret Lodge, or some other private place, and with all the skill of the adept's art. The mode of applying it in these cases is by smearing the hand of the operator with white or colored clay, and impressing it on the breast, the shoulder, or other part of the body. The idea is thus conveyed that a secret influence, a charm, a mystical power is given, arising from his sanctity, or his proficiency in the occult arts. This use of the hand is not confined to a single tribe or people. I have noticed it alike among the Dacotahs, the Winnebagoes, and other Western tribes, as among the making branches of the red race still located east of the Mississippi River, above the latitude of 42 degrees, who speak dialects of the Algonquin language."

It is thus apparent that the use of the right hand as a token of sincerity and a pledge of fidelity, is as ancient as it is universal; a fact which will account for the important station which it occupies among the symbols of Freemasonry.

Right Side. Among the Hebrews, as well as the Greeks and Romans, the right side was considered superior to the left; and as the right was the side of good, so was the left of bad omen. Dextor, or right, signified also propitious, and sinister, or left, unlucky. In the Scriptures we find frequent allusions to this superiority of the right. Jacob, for instance, called his youngest and favorite child, Ben-jamin, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon. (See Left Side.)

Right Worshipful. An epithet applied in most jurisdictions of the United States to all Grand Officers below the dignity of a Grand Master.

Ring, Luminous. See Academy of Sublime Masters of the Luminous Ring.

Ring, Masonic. The symbolic of the covenant entered into with the Order, as the wedding ring is the symbolic of the covenant of marriage, is worn in some of the high degrees of Masonry. It is not used in Ancient Craft Masonry. In the Order of the Temple the "ring of profession," it is called, is of gold, having on it the cross of the Order and the letters P. D. E. P., being the initials of "Pro Deo et Patria." It is worn on the index finger of the right hand. The Inspectors-General for the Thirtieth Degree of the Ancient and Accepted Rite wear a ring on the little finger of the right hand. Inside is the motto of the Order, "Deus meum quem rursus." In the Fourteenth Degree of the same Rite a ring is worn, which is described as "a plain gold ring," having inside the motto, "Virtus junctis, mora non separabit." It is worn in the Northern Jurisdiction on the fourth ring finger of the left hand. In the Southern Jurisdiction it is worn on the same finger of the right hand.

The use of the ring as a symbol of a covenant may be traced very far back into antiquity. The Romans had a marriage ring, but according to Swinburne, the great canonist, it was of iron, with a jewel of adamant, "to signify the duration and perpetuity of the contract."

In reference to the rings worn in the high degrees of Masonry, it may be said that they partake of the double symbolism of power and affection. The ring, as a symbol of power and dignity, was worn in ancient times by kings and men of elevated rank and office. Thus Pharaoh bestowed
RISING

of the Rite. They were the text, and the high degrees the commentary.

Hence arises the law, that whatever may
be the constant teaching of any
Rite as to the higher degrees peculiar to it,
the three Symbolic degrees being common
to all the Rites, a Master Mason, in any
one of the Rites, may visit and labor in a
Master's Lodge of every other Rite. It is
only after that degree is passed that the
exclusiveness of each Rite begins to operate.

There has been a multitude of these Rites.

Some of them have lived only with their
authors, and died when their parental energy
in fostering them ceased to exert itself.

Others have had a more permanent existence,
and still continue to divide the Masonic
family, furnishing, however, only diverse
methods of attaining to the same grand end,
the acquisition of Divine Truth by Masonic
light. Ragon, in his "Règle Général," supplies
us with the names of a hundred and eight,
under the different titles of Rites, Orders,
and Academies. But many of these are
unmasonic, being merely of a political, social,
or literary character. The following cata-
logue embraces the most important of those
which have hitherto or still continue to arrest
the attention of the Masonic student.

1. York Rite.
2. Ancient and Accepted Scottish Rite.
3. French or Modern Rite.
4. American Rite.
5. Philaeitic Scottish Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetic Rite.
10. Schröder's Rite.
11. Rite of the Grand Lodge of the Three
Globes.
12. Rite of the Elect of Truth.
14. Rite of the Chapter of Clermont.
15. Pernetti's Rite.
17. Chastanière's Rite.
18. Rite of the Philaeites.
19. Primitive Rite of the Philadelphians.
20. Rite of Martinism.
21. Rite of Brother Honoch.
22. Rite of Misraim.
23. Rite of Memphis.
24. Rite of Strict Observance.
25. Rite of Lex Observance.
27. Rite of Brothers of Asia.
28. Rite of Perfection.
29. Rite of Elected Cohens.
30. Rite of the Emperors of the East and
West.
31. Primitive Rite of Narbonne.
32. Rite of the Order of the Temple.
33. Swedish Rite.
34. Rite of Swedenborg.
35. Rite of Zimmendorf.
36. Egyptian Rite of Cagliostro.
37. Rite of the Beneficent Knights of the
Holy City.
These Rites are not here given in either the order of date or of importance. The distinct history of each will be found under its appropriate title.

Rite des Élus Coens, ou Frères. A system adopted in 1750, but which did not attain its full development until twenty-five years thereafter, when Lodges were opened in Paris, Marseilles, Bordeaux, and Toulouse. The devotees of Martinianus Pasqualis, the founder, were called Martinistes, and were partly Hermetic and partly Swedenborgian in their teachings. Martinine was a religious man, and based his teachings partly on the Jewish Kabbala and partly on Hermetic supernaturalism. The grades were as follows: 1. Apprenti; 2. Compagnon; 3. Maître; 4. Grand Élu; 5. Apprenti Coen; 6. Compagnon Coen; 7. Maître Coen; 8. Grand Architecte; 9. Grand Commandeur.

Ritter. German for knight, as "Der Preussische Ritter," the Prussian Knight. The word is not, however, applied to a Knight Templar, who is more usually called a "Knight" and from the fact of being as a "Knight of the Temple," he would be styled Ritter von Tempel.

Ritual. The mode of opening and closing a Lodge, of conferring the degrees of installation, and other duties, constitute a system of ceremonies which are called the Ritual. Much of this ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic jurisdiction it is required, by the supreme authority, that this Ritual be the same; but it more or less differs in the different Rites and jurisdictions. But this does not affect the universality of Masonry. The ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the body which is unchangeable—remaining always and everywhere the same. The ritual is but the outer garment which covers this body, which is subject to continual variation. It is right and desirable that the ritual should be made perfect, and everywhere alike. But if this be impossible, as it is, this at least will console us, that while the ceremonies, or ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism and the religion, of Freemasonry continue, and will continue, to be the same wherever true Masonry is practised.

Robelot. Formerly an advocate of the parliament of Dijon, a distinguished French Mason, and the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the Philosophical Scottish Rite, of which he was Grand Orator, December 9, 1808, at the reception of Askari Khan, the Persian Ambassador, as a Master Mason. This address gave so much satisfaction to the Lodge that it was renewed on one side of which was a bust of the Grand Master, and on the other an inscription which recounted the valuable services rendered to the society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

Robert I. Commonly called Robert Bruce. He was crowned King of Scotland in 1306, and died in 1329. After the turbulence of the early years of his reign had ceased, and peace had been restored, he devoted himself to the encouragement of architecture in his kingdom. His connection with Masonry, and especially with the high degrees, is thus given by Dr. Oliver (Lect., ii., 121): "The only high degree to which an early date can be safely assigned is the Royal Order of H. R. D. M., founded by Robert Bruce in 1314. Its history in brief refers to the dissolution of the Order of the Temple. Some of those persecuted individuals took refuge in Scotland, and placed themselves under the protection of Robert Bruce, and assisted him at the battle of Bannockburn, which was fought on St. John's day, 1314. After this battle the Royal Order was founded; and from the fact of Robert Bruce having contributed to the victory, and the subsequent grants to their Order by King Robert, for which they were formally excommunicated by the church, it has, by some persons, been identified with that ancient military Order. But there are sound reasons for believing that the two systems were unconnected with each other." Thory (Act. Lat., i, 6), quoting from a manuscript ritual in the library of the Mother Lodge of the Philosophical Rite, gives the following: "Robert Bruce, King of Scotland, under the name of Robert I., created on the 24th June, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which he afterwards united that of H. R. D., for the sake of the Scottish Masons, who made a part of the thirty thousand men with whom he had fought an army of one hundred thousand English. He reserved forever to himself and his successors the title of Grand Master. He founded the Grand Lodge of the Royal Order of H. R. D. at Kilwinning, and died, covered with glory and honor, on the 9th July, 1329." Both of these statements or legends require for all their details authenticity. (See Royal Order of Scotland.)

Roberts Manuscript. This is the first of those manuscripts the originals of which have not yet been recovered, and which are known to us only in a printed copy. The Roberts Manuscript, so called from the name of the printer, J. Roberts, was published by him at London, in 1722, under the title of The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript wrote above five hundred years since. Of this work, which had passed out of the notice and knowledge of the Masonic world, Richard Spencer, of London, being in possession of a copy, published a second edition in 1871. On a collection of this work with the Harleian MS., it is evident that either both were derived
from one and the same older manuscript, or that one of them has been copied from the other; although, if this be the case, there has been much carelessness on the part of the transcriber. If the one was transcribed from the other, there is internal evidence that the Harleian MS. is the older exemplar. The statement on the title-page of Robertson's book, that it was "taken from a manuscript written over five hundred years since," is contradicted by the simple fact that, like the Harleian MS., it contains the regulations adopted at the General Assembly held in 1663.

Robes. A proposition was made in the Grand Lodge of England, on April 8, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes. This measure, Preston says (Illustrations, ed. 1792, p. 332), was at first favorably received; but it was, on investigation, found to be so diametrically opposed to the original plan of the Institution, that it was immediately rejected by a large proportion of the brethren. In no jurisdiction are robes used in Symbolic Masonry. In many of the high degrees, however, they are employed. In the United States and in England they constitute an important part of the paraphernalia of a Royal Arch Chapter. (See Royal Arch Rites.)

Robin, Abbé Claude. A French littérateur, and curate of St. Pierre d'Angers. In 1776 he advanced his views on the origin of Freemasonry in a lecture before the Lodge of Nine Sisters at Paris. This he subsequently enlarged, and his interesting work was published at Paris and Amsterdam, in 1779, under the title of Recherches sur les Initiations Anciennes et Modernes. A German translation of it appeared in 1782, and an extensive review, or, rather, an extensive synopsis of it, was made by Chénin des Pontes in the first volume of his Encyclopédie Maçonnique. In this work the Abbé deduces from the ancient initiations in the Pagan Mysteries the orders of chivalry, whose branches, he says, produced the initiation of Freemasonry.

Robinson, John. He was Professor of Natural Philosophy in the University of Edinburgh, and Secretary of the Royal Society in that city. He was born at Boghall, in Scotland, in 1739, and died in 1808. He was the author of a Treatise on Mechanical Philosophy, which possessed some merit; but he is better known in Masonic literature by his anti-Masonic labors. He published in 1797, at Edinburgh and London, a work entitled Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of the Freemasons, Illuminati, and Reading Societies, collected from Good Authorities. In consequence of the anti-Jacobin sentiment of the people of Great Britain at that time, the work on its first appearance produced a great sensation. It was not, however, popular with all readers. A contemporary critic (Month. Rev., xxv., 315) said of it, in a very unfavorable review:

"On the present occasion, we acknowledge that we have felt something like regret that a lecturer on natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all damaged. It was intended for a heavy blow against Masonry; the more heavy because the author himself was a Mason, having been initiated at Lévis in early life, and for some time a working Mason. The work is chiefly devoted to a history of the introduction of Masonry on the Continent, and of its corruptions, and chiefly to a violent attack on the Illuminati. But while recommending that the Lodges in England should be suspended, he makes no charge of corruption against them, but admits the charities of the Order, and its respectability of character. There is much in the work on the history of Masonry on the Continent that is interesting, but many of his statements are unproved and his assertions in no jurisdiction are robes used in Symbolic Masonry. In many of the high degrees, however, they are employed. In the United States and in England they constitute an important part of the paraphernalia of a Royal Arch Chapter. (See Royal Arch Rites.)

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favorite study. In 1848, he was induced by the great Egyptologist, George R. Gliddon, to direct his attention particularly to the study of Egyptian antiquities. Already well acquainted with the philosophy and science of Masonry, he applied his Egyptian studies to the symbolism of the Lodge, to an extent that led him to the formation of erroneous views. His investigations, however, and their results, were often interesting, if not always correct. Mr. Rockwell was the author of an *Akhimn Reson* for the Grand Lodge of Georgia, published in 1830, which displays abundant evidences of his learning and research. He also contributed many valuable articles to various Masonic periodicals, and was one of the collaborators of Mackey’s *Quarterly Review of Freemasonry*. Before his death he had translated Portal’s *Treatise on Hebrew and Egyptian Symbols*, and had written an *Exposition of the Pillars of the Porch*, and an *Essay on the Fellow-Craft’s Degree*. The manuscripts of these works, in a completed form, are in the possession of his friends, but have not been previously published.

**Bod.** The rod or staff is an emblem of power either inherent, as with a king, where it is called a scepter, or with an inferior officer, where it becomes a rod, verge, or staff. The Deacons, and Marshal of a Lodge carry rods. The rods of the Deacons, who are the messengers of the Master and Wardens, as Mercury was of the gods, may be supposed to be derived from the caduceus, which was the insignia of that deity, and published in 1830, which is often surmounted by a pine-cone. The Steward's rod is in imitation of the white staff borne by the Lord High Steward of the king's household. The Grand Treasurer also formerly bore a white staff like that of the Lord High Treasurer, but Marshal’s baton is only an abbreviated or short rod. It is in matters of state the ensign of a Marshal of the army. The Duke of Norfolk, as hereditary Earl Marshal of England, bears two batons crossed in his arms, but have not been previously published. Mr. Thynne, the antiquary, says (*Antiq. Disc. ii., 113*) that the rod “did in all ages, and yet doth amongst all nations and amongst all officers, signify correction and peace; for by correction follows peace, wherefore the verge or rod was the ensign of him which had authority to reform evil in war and in peace, and to see quiet and order observed amongst the people; for therefore beareth the king his sceptre. The church hath her pastoral staff; and other magistrates which have the administration of justice or correction, as have the judges of the law and the great officers of the prince’s house, have also a verge or staff assigned to them.” We thus readily see the origin of the official rods or staves used in the profession.

**Bod.** Deacon’s. The proper badge or ensign of office of a Deacon, which he should always carry when in the discharge of the duties of his office, is a blue rod surmounted by a pine-cone, in imitation of the caduceus, or rod of Mercury, who was the messenger of the gods as is the Deacon of the superior officers of the Lodge. In the beginning of this century columns were prescribed as the proper badges of these officers, and we find the fact so stated in that Monitor, which was published in 1797, and in an edition of Preston’s *Illustrations*, published at Portsmouth, New Hampshire, in the year 1804. In the installation of the Deacons, it is said “these columns, as badges of your office, I intrust to your care.” A short time after, however, the columns were transferred to the Wardens as their appropriate badges, and then we find that in the hands of the Deacon they were replaced by the rods. Thus in Dalcho’s *Akhimn Reson*, the first edition of which was printed in 1797, the words of the charge are altered to “those staves the badges of your office.” In the *Masons’ Manual*, published in 1822, by the Lodge at Easton, Pennsylvania, the badges are said to be “wands,” and in the hands of the Lodge they are said to carry “rods.” All the subsequent Monitors agree in assigning the rods to the Deacons as insignia of their office, while the columns are appropriated to the Wardens.

In Pennsylvania, however, as far back as 1779, “the proper badge of the Deacons were carried in procession by the Wardens, and ‘wands tipped with gold’ were borne by the Deacons. This appears from the account of a procession in that year, which is appended to Smith’s edition of the *Akhimn Reson* of Pennsylvania. The rod or wand is now universally recognised in America and in England as the Deacon’s badge of office.

**Bod. Marshall’s.** See Baton.

**Bod of Iron.** The Master is charged in the ritual not to rule his Lodge with a rod of iron,” that is to say, not to exercise severity or oppression. The expression is Scriptural. Thus in Psalm ii. 9, “Thou shalt break them with a rod of iron,” and in Revelation ii. 27. “He shall rule them with a rod of iron.”

**Bod.** Stewards. The badge or ensign of office of the Stewards of a Lodge, or of the Grand Stewards of a Grand Lodge, is a white rod or staff. It is an old custom. In the first formal account of a procession in the *Book of Constitutions*, on June 24, 1724, the Stewards are described as walking “two and two abreast with white rods.” (*Constitutions*, 1738, p. 117.) This use of a white rod comes from the political usages of England, where the Steward of the king’s household was appointed by the delivery of a staff, the breaking of which dissolved the office. Thus an old book quoted by Thynne says that in the reign of Edward IV., the creation of the Steward of the household “only consisted in the king’s delivering to him the household staffs, with these words, *Seneschale, tene le bastone de nostre Maison.*” We are told that the High Steward presides over the House of Lords at the trial of a Peer, at the conclusion of the trial he breaks the white staff which thus terminates his office.
Rod, Treasurer's. See Staff.

Roesler, Carl. A German Masonic writer, who translated from French into German the work of Reghellini on Masonry in its relations to the Egyptian, Jewish, and Christian religions, and published it at Leipsic in 1894 and 1835; under the assumed name of H. S. Acerreles. He was the author of some other less important Masonic works.

Roll. In the Prestonian ritual of the funeral service, it is directed that the Master, while the brethren are standing around the coffin, shall take "the sacred roll" in his hand, and, after an invocation, shall put the roll into the chest. (Illustrations, ed. 1792, p. 123.) In the subsequent part of the ceremony, a procession being formed, consisting of the members of visiting Lodges and of the Lodge to which the deceased belonged, it is stated that all the Secretaries of the former Lodges carry rolls, while the Secretary of the latter has none, because, of course, it had been deposited by the Master in the coffin. From the use of the words "the sacred roll," it is supposed that the rolls borne by the Secretaries in funeral processions are intended to represent the roll of the law, that being the form still used by the Jews for inscribing the Sacred Books.

Roman Colleges of Artificers. It was the German writers on the history of the Institution, such as Krause, Heldmann, and some others of less repute, who first discovered, or at least first announced to the world, the connection that existed between the Roman Colleges of Architects and the Society of Freemasons.

The theory of Krause on this subject is to be found principally in his well-known work entitled Die drei ältesten Kunsterverun den. He there advances the doctrine that Freemasonry as it now exists is indebted for all its characteristics, religious and social, political and professional, its interior organisation, its modes of thought and action, and its very design and object, to the Collegia Artificum of the Romans, passing well into the Middle Ages up to the English organisation of the year 1717; so that he claims an almost absolute identity between the Roman Colleges of Numa, seven hundred years before Christ, and the Lodges of the nineteenth century. We need not, according to his view, go any farther back in history, nor look to any other series of events, nor trouble ourselves with any other influences for the origin and the character of Freemasonry.

This theory, which is perhaps the most popular one on the subject, requires careful examination; and in the prosecution of such an inquiry the first thing to be done will be to investigate, so far as authentic history affords us the means, the true character and condition of these Roman Colleges.

It is to Numa, the second king of Rome, that historians, following after Plutarch, ascribe the first organisation of the Roman Colleges; although, as Newman reasonably conjectures, it is probable that similar organisations previously existed among the Alban population, and embraced the resident Tuscan artificers. But it is admitted that Numa gave to them the form which they always subsequently maintained.

Numa, on ascending the throne, found the citizens divided into various nationalities, derived from the Romans, the Sabines, and the inhabitants of neighboring smaller and weaker towns, who, by choice or compulsion, had retained their residence to the banks of the Tiber. Hence resulted a dissension of sentiment and feeling, and a constant tendency to disunion. Now the object of Numa was to oblate these contending elements and to establish a perfect identity of national feeling, so that, to use the language of Plutarch, "the distribution of the people might become a harmonious mingling of all with all."

For this purpose he established one common religion that the citizens into curiae and tribes, each curia and tribe being composed of an admixture indiscriminately of Romans, Sabines, and the other denizens of Rome.

Directed by the same political sagacity, he distributed the artisans into various guilds or corporations, under the name of Collegia, or "Colleges." To each collegium was assigned the artisans of a particular profession, and each had its own regulations, both secular and religious. These collegia grew with the growth of the republic; and although Numa had originally established but nine, namely, the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and one into composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished, or sought to be abolished, by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterward they were revived, and new ones established by a law of the tribune Clodius, which repealed the Senatus Consultum. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power.

And now let us inquire into the form and organisation of these Colleges, and, in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists.

The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensable was the rule that tres faciant collegium, "three make a college," became a maxim of the civil law. So rigid too was the application of this rule, that the body of Consuls, although calling each other
"colleagues," and possessing and exercising all collegiate rights, were, because they consisted only of two members, never legally recognized as a College. The reader will very readily be struck with the identity of this regular and that of Freemasonry, which with equal rigor requires three Masters to constitute a Lodge. The College and the Lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. If this, then, is the first analogy between the Lodges of Freemasons and the Roman Colleges.

These Colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic Lodge. Each College was presided over by a chief or president, whose title of Magister is exactly translated by the English word "Master." The next officers were the Decuriones. They were analogous to the Masonic "Wardens," for each Decurio presided over a section or division of the College, just as in the most ancient English and in the present continental ritual we find the Lodge divided into two sections or "columns," or each of one, of the W在那里 presided over the Lodge after the commands of the Master were extended to "the brethren of his column." There was also in the Colleges a Scriba, or "secretary," who recorded its proceedings, a Theunermist, or "treasurer," who had charge of the common chest. These officers were gradually enlarged and their provisions extended, so that in the latter days of the empire the Colleges of Architects especially were invested with extraordinary powers in reference to the control of builders. Even the distinction so well known in Masonic jurisprudence between "legally constituted" and "clandestine" Lodges, seems to find a similitude or analogy here; for the Colleges which had been established by lawful authority, and were, therefore, entitled to the enjoyment of the privileges accorded to those institutions, were said to be collegia licita, or "lawful colleges," while those which were voluntary associations, not authorized by the express decree of the senate or the emperor, were called collegia illicita, or "unlawful colleges." The terms licita and illicita were exactly equivalent in their import to the legally constituted and the clandestine Lodges of Freemasonry.

In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the art of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be novellus in collegium. Now, the verb coope·tare, almost exclusively employed by the Romans to signify an election into a College, comes from the root "op·i," which also occurs in the Greek ὀπαῖος, "to see,
behold." This same word gives origin, in Greek, to epoptes, a spectator or beholder, one who has attained to the last degree in the Eleusinian mysteries; in other words, an initiate. To this word, with much stretch of etymological ingenuity, we might say that cooptatus in collegium meant "to be initiated into a College." This is, at least, singular. But the more general interpretation of cooptatus is "admitted or accepted in a fraternity," and so "made a free or all the privileges of the guild or corporation." And hence the idea is the same as that conveyed among the Masons by the title "Free and Accepted."

Finally, it is said by Krause that these Colleges of workmen made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic institutions. That statement cannot be doubted; and as the organisation of the Colleges partook, as has already been shown, of a religious character, and as it is admitted, that all the religion of Paganism, even in its most natural and original state, is more nearly akin to Masonry than to any other religious system, it must follow that any association which was based upon or cultivated the religious or mythological sentiment, must cultivate also the principle of symbolism.

I have thus briefly but succinctly shown the origin of the Colleges of workmen, the medium of government, and the usages of the Roman Colleges, there is an analogy between them and the modern Masonic Lodges which is evidently more than accidental. It may be that long after the dissolution of the Collegia, it was copied in the establishment of its Lodges, designedly adopted the collegiate organisation as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but sure migration of associations arising out of each other, at the head of which stands the Roman Colleges.

This problem can only be determined by an investigation of the history of these Colleges, and of the other similar institutions which finally succeeded them in the progress of architecture in Europe. We shall then be prepared to investigate with understanding the theory of Krause, and to determine whether the Lodges are indebted to the Colleges for their form alone, or for both form and substance. We have already seen that in the time of Numa the Roman Colleges amounted to only nine. In the subsequent years of the Republic the number was gradually augmented, so that the construction of the Roman colleges was a result of a harmonious admixture of the religious ideas of the Roman builders with the Druid priestly tradition. The cessation of this Christian tradition had dawned upon the British islands; and for, to use the emphatic language of Ter-}

shall confine myself to the Collegia Artificum, "the Colleges of Architects," as the only one whose condition and history are relevant to the subject under consideration. The Romans were early distinguished for a spirit of colonisation. Their victorious arms had scarcely subdued a people, before a portion of the army was deputed to form a colony. Here the barbarian and ignorance of the native population were peoples, and the devastation of the land by the civilization and the refinement of their Roman conquerors.

The Colleges of Architects, occupied in the construction of secular and religious edifices, spread from the great city to municipalities and the provinces. Whenever a new city, a temple, or a palace was to be built, the members of these corporations were convoked by the Emperor from the most distant points, that with a community of labor they might engage in the construction. Laborers enregon, like the "bearers of burdens" of the Jewish Temple, in the humbler and coarser tasks, but the conduct and the direction of the works were entrusted only to the "accepted members"—the former being no longer of the Colleges.

The colonisations of the Roman Empire were conducted through the legionary soldiers of the army. Now, to each legion there was attached a College or corporation of artificers, which was organised with the legions at Rome. In its campaign, encamped with it where it encamped, marched with it where it marched, and when it colonised, remained in the colony to plant the seeds of Roman civilization, and to teach the principles of Roman art. The members of the Colleges erected fortifications for the legion in times of war, and in times of peace, or when the legion became stationary, constructed temples and dwelling houses.

When England was subdued by the Roman arms, the legions which went there to secure and to extend the conquest, carried with them, of course, their Colleges of Architects. One of these legions, for instance, under Julius Cæsar, advancing into the northern limits of the country, established a colony, which, under the name of Eboraenum, gave birth to the city of York, afterward so celebrated in the history of Masonry. Existing inscriptions and architectural remains attest how much was done in the island of Britain by these associations of builders.

Druidism was at that time the prevailing religion of the ancient Britons. But the toleration of Paganism soon led to an harmonious admixture of the religious ideas of the Roman builders with those of the Druid priestly tradition. Long anterior to this Christianity had dawned upon the British islands; and for, to use the emphatic language of Te-
history is the record of their assumption of the Christian life and doctrine.

But the incursions of the northern barbarians into Italy demanded the entire force of the Roman armies to defend the integrity of the Empire. Rome was abandoned, and the natives, with the Roman colonists who had settled among them, were left to defend themselves. These were soon driven, first by the Picts, their savage neighbors, and then by the Danes. The Danes, whom the English had ineffectually summoned to their aid, into the mountains of Wales and the islands of the Irish Sea. The architects who converted Christianity, and who had remained when the legions left the country, went with them, and having lost their connection with the mother institution, they became therefore simply corporations or societies of builders, the organisation which had always worked so well being still retained.

Rome and the whole of England was taken possession of by the Saxon invaders, the Britons, headed by the monks and priests, and accompanied by their architects, fled into Ireland and Scotland, which countries they civilised and converted, and whose inhabitants were instructed in the art of building by the corporations of architects.

Whenever we read of the extension in barbarous or Pagan countries of Christianity, and of the conversion of their inhabitants to the true faith, we also hear of the propagation of the art of building in the same places by the corporations of architects, the immediate successors of the legionary College, for the new religion required churches, and in the case of abbey churches, and the ecclesiastical architecture specially suggested improvements in the civil.

In time all the religious knowledge and all the architectural skill of the northern part of Europe were concentrated in the remote regions of Ireland and Scotland, whencemissionaries were sent back to England to convert the Pagan Saxons. Thus the Venerable Bede tells us (Soc. Hist., lib. iii., cap. 4, 7) that West Saxony was converted by Ailigbert, an Irish bishop, and East Anglia, by Furesy, a Scotch missionary. From England these energetic missionaries, accompanied by their pious architects, passed over into Europe, and effectually labored for the conversion of the Scandinavian nations, introducing into Germany, Sweden, Norway, and even Ireland, the blessings of Christianity and the refinements of civilised life.

It is worthy of note that in all the early records the word Scotland is very generally used as a synonym for both Scotland and Ireland. This error arose most probably from the very intimate geographical and social connections of the Scotch and the northern Irish, and perhaps also, from the general inaccuracy of the historians of that period. Thus has arisen the very common opinion, that Scotland was the germ whence sprang all the Christianity of the northern nations, and that the same country was the cradle of ecclesiastical architecture and Operative Masonry.

This historical error, by which the glory of Ireland has been merged in that of her sister country, Scotland, has been preserved in much of the language and many of the traditions of modern Freemasonry. Hence the story of the Abbey of Kilwinning as the birthplace of Masonry, a story which is still the favorite of the Freemasons of Scotland. Hence the tradition of the apocryphal mountain of Herodion, situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held; hence the high degrees of Ecossais, or Scottish Master, which play so important a part in modern philosophical Masonry, and hence the title of "Scottish Masonry," applied to one of the leading Rites of Freemasonry, which has, however, no other connection with Scotland than that historical one, through the corporations of builders, which is common to the whole Institution.

It is not worth while to trace the religious contests between the original Christians of Britain and the Papal power, which after years of controversy terminated in the submission of the British Bishops to the Pope. As soon as the Papal authority was firmly established in the old Catholic hierarchy secured the services of the builders' corporations, and these, under the patronage of the Pope and the Bishops, were everywhere engaged as "travelling freemasons," the construction of ecclesiastical and regal edifices.

Henceforth we find these corporations of builders exercising their art in all countries, everywhere proving, as Mr. Hope says, by the identity of their designs, that they were controlled by universally accepted principles, and showing in every other way the characteristics of a corporation or guild. So far the chain of connection between them and the Collegia Artificum at Rome has not been broken.

In the year 926 a general assembly of these builders was held at the city of York, in England.

Four years after, in 930, according to Rebold, Henry the Fowler brought these builders, now called Masons, from England into Germany, and employed them in the construction of various edifices, such as the cathedrals of Magdeburg, Meissen, and Merseburg. But Krause, who is better and more accurate as a historian than Rebold, says that, as regards Germany, the first account that we find of these corporations of builders is at the epoch when, under the direction of Edwin of Steinbach, the most distinguished architects had congregated from all parts at Strasburg for the construction of the cathedral of that city. There they held their general assembly,
like that of their English brethren at York, enacted Constitutions, and established, at length, a Grand Lodge, to whose decisions numerous Lodges or kottens, subsequently conformed. In Denmark, Sweden, France, and other countries, yielded obedience. George Kloes, in his exhaustive work entitled Die Freimaurerer in ihrer wahren Bedeutung, has supplied us with a full collation of the statutes and regulations adopted by higher Freemasonry. Masons are directly traceable to this, in every civilised country of the world, is in the hands of every Masonic student. To repeat it would be a tedious work of supererogation.

Such is the history, and now what is the necessary deduction? It cannot be denied that Krause, to found his theory that the immanubula—the cradle or birthplace—of the modern Masonic Lodges is to be found in the Roman Colleges of Architects. That theory is correct, if we look only to the outward form and mode of the French Chapter of Clermont, Rosae was appointed his deputy, and was made to propagate the system. He visited various places in Germany, Holland, Denmark, Sweden. In Denmark and Sweden, although well received personally, the Colleges were not in the highest degree of the art. Rome was a mystic and a pretended alchemist, and as a Masonic charlatan accumulated large sums of money by the sale of degrees and decorations. Lennie does not speak well of his moral conduct, but some contemporary writers describe him as a man of great personal and attractive manners, to which he is superior. In Germany, British Masonry is the same as in France. Rosae was appointed the next year by the impostor Johnson. But it met with no success, and therefor, the knowledge of the Masonic world. We can learn nothing of his subsequent life, nor of the time or place of his death.

Rose. The symbolism of the rose among the ancients was twofold. B. Rose was dedicated to Venus as the goddess of love, it became the symbol of secrecy, and hence the expression "under the rose," to indicate that which was spoken in confidence. Again, as it was dedicated to Venus as the personification of the generative energy of nature, it became the symbol of immortality. In this latter and more recondite sense it was, in Christian symbolism, transferred to Christ, through whom "life and immortality were
The Book of Canticles is always applied to Christ, and hence Fuller (Pisgah Sight of Palestine) calls him "that prime rose and lily." Thus we see the significance of the rose on the cross as a part of the jewel of the Rose Cross Degree. Regnelli (vol. 1, p. 358), after showing that anciently the rose was the symbol of secrecy, and the cross of immortality, says that the two united symbols of a rose resting on a cross always indicate the secret of immortality. Ragon agrees with him in this opinion, and says that it is the simplest mode of writing that dogma. But he subsequently gives a different explanation, namely, that as the rose was the emblem of the female principle, and the cross or triple phallos of the male, the two together, like the Indian lingam, symbolized universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point. A simpler allusion will better suit the character and teachings of the degree in its modern organization. The rose is the symbol of Christ, and the cross, the symbol of his death—the two united, the rose suspended on the cross—signify his death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified.

**Rose and Triple Cross.** A degree contained in the Archives of the Lodge of Saint Louis des Armis Réunis at Calais.

1. The Seventh Degree of the French Rite; 2. The Seventh Degree of the Philalethes; 3. The Eighth Degree of the Mother Lodge of the Philosophic Scottish Rite; 4. The Twelfth Degree of the Elest of Truth; 5. The Eighteenth Degree of the Mother Scottish Lodge of Marseilles; 6. The Eighteenth Degree of the Rite of Heredom, or of Perfection.

**Rose Croix, Brethren of the.** Thory says (Fondue du G. O., p. 183) that the Archives of the Mother Lodge of the Philosophic Scottish Rite at Paris contain the manuscripts and books of a secret society which existed at The Hague in 1622, where it was known under the title of the Frères de la Rose Croix, which pretended to have emanated from the original Rosicrucian organisation of Christian Rosenkrus. Hence Thory thinks that the Philosophic Rite was only a continuation of this society of the Brethren of the Rose Croix.

**Rose Croix, Jacobite.** The original Rose Croix conferred in the Chapter of Arreat, whose Charter was said to have been granted by the Pretender, was so called with a political allusion to King James III., whose adherents were known as Jacobites.

**Rose Croix, Jewel of the.** Although there are six well-known Rose Croix degrees, belonging to as many systems, the jewel has invariably remained the same, while the interpretation has somewhat differed. The usual jewel of a Rose Croix Knight and also that of the M. Wise Sov. of an English Chapter are presented in opposite column.

**Rose Croix, Knight.** (Chevalier Rose Croix.) The Eighteenth Degree of the Rite of Perfection. It is the same as the Prince of Rose Croix of the Ancient and Accepted Rite.

**Rose Croix, Magnetic.** The Thirty-eighth Degree of the Rite of Misraim.

**Rose Croix of Germany.** A Hermetic degree, which Ragon says belongs rather to the class of Elus than to that of Rose Croix.

**Rose Croix of Gold, Brethren of the.** (Frères de la Rose Croix d'Or.) An Alchemical and Hermetic society, which was founded in Germany in 1777. It promised to its disciples the secret of the transmutation of metals, and the panaceas or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethes Congress at Paris in 1785, gives the following history of the organization of this society:

"The members of the Rose Croix affirm that they are the legitimate authors and superiors of Freemasonry, to all of whose symbols they give a heretical interpretation. The Masons, they say, came into England under King Arthur. Raymond Lully initiated Henry IV. The Grand Masters were formerly designated, as now, by the titles of John I., II., III., IV., etc."

"Their jewel is a golden compass attached to a blue ribbon, the symbol of purity and wisdom. The principal emblems on the ancient tracing-board were the sun, the moon, and the double triangle, having in its centre the first letter of the Hebrew alphabet. The brethren wore a silver ring on which were the letters I. A. T., the initials of Ignis, Aer, Aqua, Terra."

"The Ancient Rose Croix recognized only three degrees; the third degree, as we now
know it, has been substituted for another more significant one."

The Baron de Westerode, in a letter dated 1784, and quoted by Thoré (\textit{Acta Latorum}, i., 336), gives another mythical account. He says:

"The disciples of the Rose Croix came, in 1188, from the East into Europe, for the propagation of Christianity after the troubles in Palestine. Three of them founded in Scotland the Order of the Masons of the East (Knights of the East,) to serve as a seminary for instruction in the most sublime sciences. This Order was in existence in 1196. Edward, the son of Henry III., was received into the society of the Rose Croix by Raymond Lully. At that time only learned men and persons of high rank were admitted."

"Their founder was a sacerdotal priest of Alexandria, a magus of Egypt named Ormusius, or Ormus, who with six of his companions was converted in the year 96 by St. Mark. He purified the doctrine of the Egyptians according to the precepts of Christianity, and founded the society of Ormus, that is to say, the Sages of Light, to the members of which he gave a red cross as a decoration. About the same time the Essenes and other Jews founded a school of Solomon's wisdom, to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Masonic Secrets, of Hermetic Secrets, etc.

In this ancient, altogether fabulous narrative, we find an inextricable confusion of the Rose Croix Masons and the Rosicrucian philosophers.

Rose Croix of Heredom. The First Degree of the Royal Order of Scotland, the Eighteenth of the Ancient and Accepted Scottish Rite, the Seventeenth of the French or Modern, the Eighteenth of the Council of Emperors of the East and West, the Third of the Royal Order of Scotland, the Twelfth of the End of Truth, and the Seventeenth of the Philalethes. It was also given, formerly, in some Encampments of Knights Templars, and was the Sixth of the degrees conferred by the Encampment of Baldwyn at Bristol, in England.

It must not, however, be confounded with the Rosicrucians, who, however, similar in name, were only a Hermetic and mystical Order.

The degree is known by various names: sometimes its possessors are called "Sovereign Princes of Rose Croix," sometimes "Princes of Rose Cross de Heredom," and sometimes "Knights of the Eagle and Pelican." In relation to its origin, Masonic writers have made many conflicting statements, some giving it a much higher antiquity than others; but all agreeing in supposing it to be one of the earliest of the higher degrees. The name has, undoubtedly, been the cause of much of this confusion in relation to its history; and the Masonic Degree of Rose Croix has, perhaps, often been confounded with the Kabbalistical and alchemical sect of the "association having yielded to the temptations of pride, seven Masters united, effected a reform, adopted a modern constitution, and collected together on their tracing-board all the allegories of the hermetic work."

In this most melodramatic and altogether fabulous narrative, we find an inextricable confusion of the Rose Croix Masons and the Rosicrucian philosophers.

Rose Croix of the Grand Rosary. (Rose Croix du Grand Rosaire.) The Fourth and highest Rose Croix Chapter of the Primitive Rite.

Rose Croix, Philosophic. A German Hermetic degree found in the collection of M. Pyron, and in the Archives of the Philosophic Scottish Rite. It is probably the same as the Brethren of the Rose Croix, of whom Thoré thinks that that Rite is only a continuation.

Rose Croix, Prince of. French, Soverain
ROSE

difficult to trace any connection between
them, at least any such connection as would
make one the legitimate successor of the
other. J. G. Buhle, in a work, published
in Göttingen in 1894, under the title of
_Ueber den Ursprung und die vornehmsten Scenen en der Reformation unserzeitner und
Freimaurer_, reverses this theory, and sup-
poses the Rosicrucians to be a branch of the
Freemasons; and Higgins, in his Ana-
calympis (ii., 388), thinks that the "modern
Temples, the Rosicrucians, and the Masons
are little more than different Lodges of one
Order," all of which is only a confusion of
history in consequence of a confounding
of names. It is thus that Inge has written
an elaborate essay on the _Origine de la Rose
Croix_ (Globe, vol. iii.); but as he has, with
true scholar tameness of names, spoken
indifferently of the Rose Cross Masons and
the Rosicrucian Adeptus, his statements sup-
ply no facts available for history.

The Baron de Gleichen, who was, in
1795, the German Bishop of the Philado-
then Congress at Paris, says that the
Rose Croix and the Masons were united in Eng-
land under King Arthur. (Acta Lat., i., 336.)
But he has, undoubtedly, mixed up Rosi-
crucianism with the Masonic legends of the
Knights of the Round Table, in the year 1314, and his asser-
tions must go for nothing.

Others, again, have looked for the origin of the
Rose Croix Degree, or, at least, of
its emblems, in the _Symbola divina et hu-
mana pontificum, imperatorum, regum de
Triginta_, by a Mystic, the Cryptographer of the Emperor Rudolph II., a work
which was published in 1601; and it is par-
ticularly in that part of it which is devoted to the "symbol of the holy cross" that the
allusions are supposed to be found which
would explain the Masonic symbols of the
same degree. But Ragon refuses the idea
of any connection between the symbols
of Typotius and those of the Rose
Croix. Robison (Proof's, p. 73) also charges
Von Hund with borrowing his symbols from
the same work, in which, however, he de-
clares "there is not the least trace of Masonry
or Templars."

Clavel, with his usual boldness of asser-
tion, which is too often independent of
facts, declares that the degree was invented
by the Jesuits for the purpose of counter-
mining the insidious attacks of the freethinkers upon the Roman Catholic religion,
but that the philosophers married the at-
tempt by seizing upon the degree and giving
to all its symbols an astronomical significa-
tion. Clavel's opinion is probably derived
from one of those sweeping charges of Pro-
fessor Robison, in which that systematic
enemy of our Institution declares that,
about the beginning of the eighteenth cen-
tury, "the most exalted of the Jesuits con-
siderably with Masonry, "insinuating themselves into
the Lodges, and contributing to increase
that religious mysticism that is to be ob-
served in all the ceremonies of the Order."

But there is no better evidence than those
mere vague assertions of the connection
of the Jesuits with the Rose Croix Degree.

Oliver (London, ii., 81) says that the ear-
liest notice that he finds of this degree is
in a publication of 1613, entitled _La Ré-
formation univerelle des Frères et des
Frères de la Genezareth et de la fanafraternitas de l'Ordre respectable de
la Rose Croix_. But he adds, that "it was
known much sooner, although not probably
as a degree in Masonry; for it existed as a
sacralistic science from the earliest times in
Egypt, Greece, and Rome, as well as
amongst the Jews and Moors in times more
recent."

Oliver, however, undoubtedly, in the lat-
ter part of this paragraph, confounds the
Masonic Rose Croix with the alchemical
Rosicrucians; and the former is singularly
inconsistent with the details that he gives
in reference to the Rosy Cross of the Royal
Order of Scotland.

There is a tradition, into whose authen-
ticity I shall not venture to inquire, that after
the dissolution of the Order, many of the
Knights repaired to Scotland and placed
themselves under the protection of Robert
Bruce; and that after the battle of Bannock-
burn, which took place on St. John the
Baptist's Day, in the year 1314, this mon-
arch instituted the Royal Order of Here-
dom and Knight of the Rosy Cross, and
established the chief seat of the Order at
Kilwinning. From that Order, it seems to
us by no means improbable that the present
degree of the Cross de Herodene may
have its origin. In two respects, at least,
there seems to be a very close con-
nection between the two systems: they
both claim the kingdom of Scotland and the
Abbey of Kilwinning as having been
at one time the chief seat of government;
and they both seem to have been instituted
to give a Christian explanation to Ancient
Craft Masonry. There is, besides, a simi-
larity in the names of the degrees of "Rose
Croix de Herodene" and "Herodemon and
Rosy Cross," amounting almost to an iden-
tity, which appears to indicate a very intimate
relation of one to the other.

The subject, however, is in a state of in-
extricable confusion, and I confess that,
after all my researches, I am still unable
distinctly to point to the period when, and
to the place where, the present degree of
Rose Croix received its organisation as a
Masonic grade.

We have this much of history to guide
us. In the year 1747, the Pretender, Prince
Charles Edward, is said to have established
a Chapter in the town of Arras, in France, with
the title of the "Chartre Primordial de
Rose Croix." The Charter of this body is
now extant in an authenticated copy de-
posited in the departmental archives of Arras.
In it the Pretender styles himself "Kings
of England, France, Scotland, and Ireland,
and, by virtue of this, Sovereign Grand
Master of the Chapter of H. known under
the title of the Eagle and Pelican, and, since our sorrows and misfortunes, under that of Rose Croix.” From this we may infer that the title of “Rose Croix” was first known in 1747; and that the degree has been formerly known as “Knight of the Eagle and Pelican,” a title which it still retains. Hence it is probable that the Rose Croix Degree has been borrowed from the Rose Cross of the Scottish Royal Order of Heredom, but in passing from Scotland to France it greatly changed its form and organization, as it resembles in no respect its archetype, except that both are eminently Christian in their design. But in its adoption by the Ancient and Accepted Rite, its organization has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the degree is made cosmopolitan in its character.

It was, indeed, on its first inception, an attempt to Christianize Freemasonry; to apply the rites, and symbols, and traditions of Ancient Rite, to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerbabel a third, that to which Christ alluded when he said, “Destroy this temple, and in three days will I raise it up.” The great difference to the Ancient Arch ceases to be of value in this degree; for it is another substitution of a Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillar of Faith, Hope and Charity; the great lights, of course, remain, because they are of the very essence of Masonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah’s sojourn on earth. Everything, in short, about the degree, is Christian; as, I have already said, the Christian teachings of the degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the “Master of Nazareth,” adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim, “Can any good thing come out of Nazareth?”

In the Ancient and Accepted Scottish Rite, whence the Rose Croix Masons of the United States have received the degree, it is placed as the eighteenth on the list. It is conferred in a body called a “Chapter,” which derives its authority immediately from the Supreme Council of the Thirty-third, and which confers it on only one other and inferior degree, that of “Knights of the East and West.” Its principal officers are a Most Wise Master and two Wardens. Masony Thursday and Easter Sunday are two obligatory days of meeting.

The aspirant for the degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the degree by those who already possess it.

The jewel of the Rose Croix is a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surmounted by a triple crown, consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc; its center is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P... W... of the degree is engraved in the cipher of the Order.

In this jewel are included the most important symbols of the degree. The Cross, the Rose, the Pelican, and the Eagle are all important symbols, the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles.

Rose Croix, Rectified. The name given by F. J. W. Schröder to his Rite of seven magical, theosophical, and alchemical degrees. (See Schröder, Friedrich Joseph Wilhelm.)

Rose Croix, Sovereign Priest of. Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of “Sovereign” has been almost universally bestowed upon the degree of Prince of Rose Croix. Recently, however, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word “Sovereign” shall only be applied to the Thirty-third Degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.

Rose, Knights and Ladies of the. See Knight of the Rose.

Rose, Order of the. A Masonic adventurer, Frans Rudolph Van Groening, but whose proper name, Wadsack says, was Frans Matthias Groesinger, established, as a financial speculation, at Berlin, in 1778, an androgynous society, which he called Rosen-Order, or the Order of the Rose. It consisted of two degrees: 1. Female Friends, and 2. Confidants; and the meetings of the society were designated as “holding the rose.”
ROSENKREUZ

society had but a brief duration, and the life
and adventures of the founder and the secrets
of the Order were published in 1789, by
Friederich Wadsack, in a work entitled Leben
und Schicksale des berühmten F. R. von
Grunegg.

Rosencrus, Christian. An assumed
name, invented, it is supposed, by John Val-
etine Andreas, by which he designated a fic-
titious person, to whom he has attributed the
invention of Rosicrucianism, which see.

Rosicrucianism. Many writers have
sought to discover a close connection be-
tween the Rosicrucians and the Freemasons,
and some, indeed, have advanced the theory that
the latter are only the successors of the former.
Whether this opinion be correct or not, there
are sufficient coincidences of character be-
tween the two to render the history of Rosi-
crucianism highly interesting to the Masonic
student.

There appeared at Caelest, in the year 1614,
a work bearing the title of Allgemeine und
General-Reformation der ganzen weiten Welt.
Beneben der Fama Fraternitatis des Loblichen
Orden des Rosencrusen an alle Gelehrte
und Häupter Europä geschrieben. A second edi-
tion appeared in 1615, and several subsequent
ones; and in 1633 it was introduced to the
English public by a translation of the cele-
brated adept, Thomas Vaughan, under the
title of Fane and Confession of Rosse-Cross.

This work has been attributed, although not
without question, to the philosopher and
theologian, John Valentine Andreas, who is re-
ported, on the authority of the preacher, M. C.
Hirsch, to have confessed that he, with
thirty others in Wurtemberg, had sent forth
the Fama Fraternitatis; that under this veil
they might discover who were the true lovers
of wisdom, and induce them to come forward.

In this work Andreas gives an account of the
life and adventures of Christian Rosenkreus, a
fictitious personage, whom he makes the
founder of the pretended Society of Rosi-
crucians.

According to Andreas's tale, Rosenkreus was
of good birth, but, being poor, was com-
pelled to enter a monastery at a very early period
of his life. At the age of 100 years, he started
with one of the monks on a pilgrimage to the
Holy Sepulcher. On their arrival at the island
of Cyprus, the monk was taken sick and died,
but Rosenkreus proceeded on his journey.
At Damascus he remained for three years, de-
voting himself to the study of the occult sci-
esciences, taught by the magi of that city. He
then sailed to Africa, where he continued his
studies; and, having traversed the Medi-
terranean, he at length arrived at Fes, in
Morocco, as he had been directed by his mas-
ters of Damascus. He passed two years in
acquiring and receiving instructions from the phi-
losophers of Africa, and then crossed over into
Spain. There, however, he met with an un-
favorable reception, and then determined to
return to Germany, and give to his own coun-
trymen the benefit of his studies and re-
searches, and to establish there a society for
the cultivation of the sciences which he had
acquired during his travels. Accordingly, he
selected three of the monks of the old convent
in which he was educated. To them he im-
perted his knowledge, under a solemn vow of
secrecy. He imposed on them the duty of
committing his instructions to writing, and
forming a magic vocabulary for the benefit of
future students. They were also taught the
science of medicine, and prescribed gratis-
tively to all the sick who applied to them.
But the number of their pupils, a sent en-
trialy interfering with their other labors,
and the new edifice, the House of the Holy
Spirit, being now finished, Father Christian,
as he was called, resolved to enlarge his soci-
ety by the initiation of four new members.
The eight brethren being now thoroughly
instructed in the mysteries, they agreed to
separate—two to remain with Father Chris-
tian, and the others to travel, but to return at
the end of each year, and mutually to com-
mmunicate the results of their experiences.
The two who had remained at home were then
relieved by two of the others, and they again
separated for another year.
The society thus formed was governed by a
code of laws, by which they agreed that they
would devote themselves to no purpose except
that of physic, which they were to prac-
tise without pecuniary reward; that they
would not distinguish themselves from the
rest of the world by any peculiar costume;
that each one should usually present himself
at the House of the Holy Spirit, or, in ex-
cept for his absence; that each one should,
during his life, appoint somebody to suc-
ceed him at his death; that the letters R. C.
were to be their title and watchword; and
that the brotherhood should be kept a secret
for one hundred years.

At the age of 106 years Father Christian
Rosenkreus died, and was buried by the two
brethren who had remained with him; but the
place of his burial remained a secret to all of
the rest—the two carrying the body with
them to the grave. The society, however,
continued, notwithstanding the death of the
founder, to exist, but unknown to the world,
always consisting of eight members. There
was a tradition among them, that at the end
of one hundred and twenty years the grave of
Father Rosenkreus was to be discovered, and
the brotherhood no longer remain a secret.
About that time the brethren began to make
some alterations in their building, and at-
tempted to remove to a more fitting situation
the memorial table on which was inscribed
the names of those who had been members of
the fraternity. The plate was of brass, and
was affixed to the wall by a nail driven through
its center; but so firmly was it attached, that
in tearing it away, a portion of the plaster
came off and exposed a secret door. Upon
removing the incrustation on the door, there
appeared written in large letters, "Post cxx
Annos Paterno"—after one hundred and
twenty years I will open. Returning the next
morning to renew their researches, they
opened the door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the universe, had been erected by Christian Rosenkreuz. Other later inscriptions about the apartment—such as 
*Jesus mihi omnia; Legis iugum; Libertas Evangeli.* Jesus is my all; the yoke of the law; the liberty of the Gospel—indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by André in his *Fama Fraternitatis.* It is evidently of a romantic character, and scholars now generally assign to the theory advanced by Nicolai, that André, who, at the time of the appearance of his book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the moral and religious, and, to accomplish this design, imagined the union into one body of all those who, like himself, were the admirers of true virtue; in other words, that he wrote this account of the rise and progress of Rosicrucianism for the purpose of attracting, by a poetical fiction, his peculiar views of morals and religion.

But the fiction was readily accepted as a truth by most people, and the invisible society of Rosenkreuz was sought for with avidity by many who wished to become members of the Order. The sensation produced in Germany by the appearance of André's book was great; letters poured in on all sides from those who desired to become members of the Order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Kabbalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offenses by the magistrates of Nuremberg, Augsburg, and some other German cities. There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the Grand Lodges, and in other countries. But there is not to be doubted that this was a self-created society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by André, Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in France. But although the brotherhood of Rosenkreuz, as described by André in his *Fama Fraternitatis,* his *Chemical Nuptials,* and other works, never had a real tangible existence as an organized society, the opinions advanced by Anonius and other curious articles, embracing every species of doubt, pretension, arcana, elixirs, the philosopher's stone, theurgical ritual, symbols, or initiations.

Higgins, Sloane, Vaughan, and several other writers have asserted that Freemasonry sprang out of Rosicrucianism, and that this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a Hermetic philosophy; that of Freemasonry from an operatic art. The latter had its cradle in France, among the Masons of Strasbourg and the Masters of Como long before the former had its birth in the inventive brain of John Valentine André.

It is true, that about the middle of the eighteenth century, a period fertile in a portion of high degree, a Masonic Rite was established which assumed the name of Rose Croix Masonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the Masons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Mason and a Rosicrucian are two entirely different persons.

The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square (both the working-tool and the geometrical figure), the triangle, the level, and the plummet. These are, however, interpreted, not like the Masonic, as symbols of the moral virtues, but of the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's *Alchymia Fugens* gives the following collection of the most important symbols: A phaino sphere. But it is not to be doubted that this was a self-created society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by André, Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in France. But although the brotherhood of Rosenkreuz, as described by André in his *Fama Fraternitatis,* his *Chemical Nuptials,* and other works, never had a real tangible existence as an organized society, the opinions advanced by Anonius and other curious articles, embracing every species of doubt, pretension, arcana, elixirs, the philosopher's stone, theurgical ritual, symbols, or initiations.

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a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this epigraph: "Fao ex mare et feminam circulum, inde quadrangulum, hinc triangulum, fuc circulum et habenae lapidem Philosophorum vertas." That is, "Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will have the Philosopher's stone." But it must be remembered that Hitechcock, and some other recent writers, have very satisfactorily proved that the labors of the real philosophers (outside of the charlatans) were rather of a spiritual than a material character; and that their "great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word Rosicrucian, several derivations have been given. Peter Casrardi (Examen Phil. Fluid. sect. 18), first, and then Moesheim (Hist. Roselli, iv. 1) deduce it from the two words man and verse, and cruz, a cross, and thus define it: Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or LUX, because the figure of a cross enables you to see more clearly in the darkness of that word. But the word lux was referred to the seed or menstrum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Moesheim, a Rosicrucian is one who seeks for the light, that is, for the substance of the Philosopher's Stone. But notwithstanding the high authority for this etymology, I think it untenable, and altogether at variance with the history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from rose and cross. This was undoubtedly in accordance with the notions of Andrea, who was the founder of the Order, and gave it its name, for both these words he constantly calls it "Fraternitas Rosae Crucis," or "the Fraternity of the Rosy Cross." If the idea of dew had been in the mind of Andrea in giving a name to the society, he would have called it the "Fraternity of the Dew Cross," not that of the "Rosy Cross." "Fraternitas Rosae Crucis," not "Rosae Crucis." This ought to settle the question. The man who invents a thing has the right best to give it a name.

The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbol of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system; but it does not agree with the true interpretation adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbol borrowed from the Pagan mythologers, and not likely to have been appropriated by Andrea. Others, again, contend that he derived the symbol from his own arms, which were a St. Andrew's cross between four roses, and that he alluded to Luther's well-known lines:

"Die Christen Hes auf Rosen geht,
Wenn's mitten unter Kreuzes steht,"

i. e., "The heart of the Christian goes upon roses when it stands close beneath the cross." But whatever may have been the effect of Luther's lines in begetting an idea, the suggestion of Andrea's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a passion cross, very different from four roses surrounding a St. Andrew's cross.

Another derivation may be suggested, namely: That the rose being a symbol of secrecy, and the cross of light, the rose and cross were intended to symbolize the secret of the true light, or the true knowledge, which the Rosicrucian brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious reform Andrea wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion.

The Rosicrucian Society, instituted in the fourteenth century, was an extraordinary Brotherhood, excelling curiosity and surrounding attention and scrutiny. The members dwelt in abstruse studies; many became Authorities, and were engrossed in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon, or supposed de novo by Andrea after the middle of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Kabbala, as embracing theosophy as well as the science of numbers. They were said to delve in strange things and deep mysteries; to be enwrapped in the occult sciences, sometimes vulgarly termed the "Black Art;" and in the secrets of magic and sorcery, which are looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These mystics, for whom great philanthropy is claimed, and not without reason, are heard of as early as the commencement of the fourteenth century, in the person of Raymond Lully, the renowned scholar and metaphysical chemist, who proved to be an adept in the doctrines taught at the German seat of Hermetic learning in 1302, and who died in 1315. Fidelity and secrecy were the first care of the Brotherhood. They claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gnostics of India. They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of chemistry, hermeticism, magnetism, astrology, astronomy, and theosophy, by which they obtained great powers through their discoveries, and

*From this point the article is by C. T. McCluskey.*
aimed at the universal solvent—the Philosopher’s Stone—thereby striving to acquire the power of transmuting baser metals into silver and gold, and of indefinitely prolonging human life. As a Fraternity they were distinct from the Hermeticists, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice on the part of the learned as to the real purposes of the Rosicrucians, and as to the beneficence of that Fraternity, has wrought them great injustice. Science is infinitely indebted to this Order. The renowned reviver of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic scholar, John Picus di Mirandola, who died in 1494; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist Von Helmont, who died in 1644; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain the Astrological and Hermetic Association of Elias Ashmole, author of the Way to Bliss. All Europe was permeated by this secret organization, and the renown of the Brotherhood was predominant about the year 1615. Wessel’s Fama Fraternitatis, the curious work Secreta minus Philosophae Considerata, and Cuma Concessionis Fraternitatis, by P. A. Gabbella, with Fludd’s Apologia, the Chemische Hochzeit of Andrea, and the endless number of volumes, such as the Fama Romana, established the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosicrucian doctrines interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity.

The Modern Society of Rosicrucians was given its present definite form by Robert Wentworth Little, of England, in 1886; it is founded upon the remains of the members of an old German association which had come under his observation during some of his researches. Bro. Little Anglicized it, giving it a more perfect system. The purpose of Robert Wentworth Little was to create a literary organization, having in view a base for the collection and deposit of archaeological and historical subjects pertaining to Freemasonry, secret societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to dispense error; to bring to light much in relation to the actions of the Masonic scholars, and the results of their life-labor, that were gradually dying away in the memories of men. To accomplish this end he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and thus secured their approval and hearty cooperation.

Rosicrucians in Anglicia, Societas. A society whose objects are of a purely literary character, and connected with the sect of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many of the most distinguished Masons of England take great interest in it, and are active members of the society. (See the preceding article.)

Rosy Cross. One of the degrees conferred in the Royal Order of Scotland, which see.

Rough Ashlar. See Ashlar.

Round Table, King Arthur’s. The old English legends, derived from the celebrated chronicle of the twelfth century known as the Brut of England, the Brutt of Cornwall, and the Breton Lay. King Arthur, who died in 542, of a wound received in battle, instituted a company of twenty-four (or, according to some, twelve) of his principal knights, bound to appear at his court on certain solemn days, and meet around a circular table, wherein, by Wace called “Knights of the Round Table.” Arthur is said to have been the instructor of those military and religious orders of chivalry which afterward became so common in the Middle Ages. Into the Order which he established none were admitted but those who had given proof of their valor; and the knights were bound to defend widows, maidsens, and children; to relieve the distressed, maintain the Christian religion, contribute to the support of the church, protect pilgrims and travelers, and advance honor, and, as occasion served. They were to administer to the care of soldiers wounded in the service of their country, and bury those who died, to ransom captives, deliver prisoners, and record all noble enterprises for the honor and renown of the noble Order. King Arthur and his knights have been very generally considered by scholars as mythical; notwithstanding that, many years ago Whittaker, in his History of Manchester, attempted to establish the fact of his existence, and to separate the true from the fabulous in his history. The legend has been used by some of the fabricators of irregular degrees in Masonry.

Round Towers of Ireland. Edifices, sixty-two in number, varying in height from 80 to 120 feet, which are found in various parts of Ireland. They are round in shape, with a single door eight or ten feet from the ground, and a small aperture near the top. The question of their origin and design has been a source of much perplexity to antiquaries. They have been supposed by Monti-
masonry to have been intended as beacons; by Vallancey, as receptacles of the sacred fire; by O'Brien, as temples for the worship of the sun and moon; and more recently, by Petrie, simply as bell-towers, and of very modern date. This last theory has been adopted by many; while the more probable supposition is still maintained by others that, whatever was their later appropriation, they were, in their origin, of a phallic character, in common with the towers of similar construction in the East. O'Brien's work On the Round Towers of Ireland, which was somewhat extravagant in its arguments and hypotheses, led some Masons to adopt, forty years ago, the opinion that they were originally the places of a primitive Masonic initiation. But this theory is no longer maintained as tenable.

Rowers. See Knight Rover.

Royal and Select Masters. See Council of Royal and Select Masters.

Royal Arch, Ancient. See Knight of the Ninth Arch.

Royal Arch Apron. At the triennial meeting of the General Grand Chapter of the United States at Chicago, in 1859, a Royal Arch apron was prescribed, consisting of a lambkin (silk or satin being strictly prohibited), to be lined and bound with scarlet, on the flap of which shall be placed a triple tau cross within a triangle, and all within a circle.

Royal Arch Badge. The triple tau, consisting of three tau crosses congregated at their feet, constitutes the Royal Arch badge. The English Masons call it the "emblem of all emblems," and the "grand emblem of Royal Masonry." The English Royal Arch lecture thus defines it: "The triple tau forms two right angles on each of the exterior lines, and another at the centre, by their union; for the three angles of each triangle are equal to two right angles. This, being trisected, illustrates the jewel worn by the companions of the Royal Arch, which, by its intersection, forms a given number of angles that may be taken in five several combinations." It is used in the Royal Arch Masonry of Scotland, and has, for the last ten or fifteen years, been adopted officially in the United States.

Royal Arch Banners. See Banners, Royal Arch.

Royal Arch Officer. The sixth officer in a Royal Arch Chapter according to the American system. He represents the sar hatah, or Captain of the King's Guards. He sits in front of the Council and at the entrance to the fourth veil, to guard the approaches to which is his duty. He wears a white robe and cap, is armed with a sword, and bears a white banner on which is inscribed a lion, the emblem of the tribe of Judah. His jewel is a triangular plate of gold inscribed with a sword. In the preliminary Lodges of the Chapter he acts as Junior Deacon.

Royal Arch Clothing. The clothing or regalia of a Royal Arch Mason in the American system consists of an apron (already described), a scarf of scarlet velvet or silk, on which is embroidered or painted, on a blue ground, the words, "Holiness to the Lord"; and if an officer, a scarlet collar, to which is attached the jewel of his office. The scarf, once universally used, has, within a few years past, been very much abandoned. Every Royal Arch Mason should also wear at his buttonhole, attached by a scarlet ribbon, the jewel of the Order.

Royal Arch Colors. The peculiar color of the Royal Arch Degree is red or scarlet, which is symbolic of fervency and zeal, the characteristics of the degree. The colors also used symbolically in the decorations of a Chapter are blue, purple, scarlet, and white, each of which has a symbolic meaning. (See Veils, Symbolism of the.)

Royal Arch Degree. The early history of this degree is involved in obscurity, but in the opinion of the late Bro. W. J. Hughan its origin may be ascribed to the fourth decade of the eighteenth century. The earliest mention of it occurs in a contemporary account of the meeting of a Lodge (No. 21) at Youghal, in Ireland, in 1743, when the members walked in procession and the Master was preceded by "the Royal Arch carried by two Excellent Masters." (See Excellent Masons.)

The next mention of it is in Dr. Dassigny's A Serious and Impartial Enquiry into the cause of the present Decay of Freemasonry in the Kingdom of Ireland, published in 1744, in which the writer says that he is informed that in York "is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons." He also speaks of "a certain propagator of a false system, some few years ago, in this city (Dublin), who imposed upon several very worthy men, under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of York, and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months, and many of the learned and wise were his followers; till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space of time maintained that excellent part of Masonry in London, and plainly proved that his doctrine was false: whereupon the brethren justly despised him, and ordered him to be excluded.
from all benefits of the Craft, and although some of the fraternity have expressed an uneasiness at this matter being kept a secret from them (since they had already passed the manner for the Master of Probation), I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organized body of men who have passed the chair, and given under most sure of their own accord, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behaviour judicious and unexceptionable, so that there cannot be the least cause to hang a doubt on, but that they are most excellent Masons."

This passage makes it plain that the Royal Arch Degree was conferred in London before 1744 (say about 1740), and would suggest that York was considered to be its place of origin. Also as Laurence Dermott became a Royal Arch Mason in 1748 it is clear that he could not have been as it was sometimes asserted, the inventor of the Rite.

The next mention of the degree occurs in the minutes of the "Ancients" Grand Lodge for March 4, 1752, when "A formal complaint was made by several brethren against Thos. Phelps and John Mackey, better known as 'leg of mutton Masons' for clandestinely making Masons for the mean consideration of a leg of mutton for their star and apron. Utterly examining some brethren whom they pretended to have made Royal Arch men, the parties had not the least idea of that secret.

The Grand Secretary had examined Mackey, and stated that he had not the least idea or knowledge of Royal Arch Masonry, but instead thereof he had told the people he had deceived, a long story about twelve white marble stones, &c., &c., and that the rainbow was the Royal Arch, with many other absurdities equally foreign and ridiculous."

The earliest known record of the degree being actually conferred is a minute of the Fredericksburg Lodge, Virginia, U. S. A., stating that on December 22, 1753, three brethren were raised to the degree of Royal Arch Mason (for a facsimile of this entry see Ars Quadrat Corona trium, iv., p. 222); while the earliest records traced in England are of the year 1758, during which year several brethren were "raised to the degree of Royal Arch" in a Lodge meeting at The Crown at Bristol.

This Lodge was a "Modern" one and its records make it abundantly clear that the Royal Arch Degree was not by any means confined to the "Ancients," though it was not officially recognized by the Grand Lodge of the "Ancients," whose Secretary wrote in 1759, "Our Society is neither Arch, Royal Arch or Ancient."

However, at the Union of "Ancients" and "Moderns," in 1813, it was declared that "pure Ancient Masonry consists of three degrees, and no others," those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

And this lends color to the idea that at some time or other the Royal Arch had formed part of the Masonic degrees, though when and by whom it was separated from it no one has yet discovered, for we may dismiss as utterly uncorroborated by any proof the assertion that Ramsay was the fabricator of the Royal Arch Degree, and equally unsupported is the often made assertion that the Hon. W. M. de iOSach, invented it, though he undoubtedly played a very active part in extending it.

The late Bro. W. J. Hughan, in his Origin of the English Rite of Freemasonry (ed. 1908, p. 90), favors the theory that a word was placed in the Royal Arch prominently which was previously given in the sections of the Third Degree and known as the ancient word of a Master Mason," and considers that "according to this idea, that which was once lost, and then found, in the Third Degree (in one of the sections), was subsequently under the new regime discovered in the 'Royal Arch,' only much extended, and under most exalted and dignified surroundings."

In England, Scotland, and the United States, the legend of the degree is the same, though varying in some of the details, but the ceremony in Ireland differs much, for it has nothing to do with the rebuilding of the Temple as narrated by Ezra, but with the repairing of the Temple by Josiah, the three chief Officers, on the command of the Priest (Hilkiah), and the Scribe (Shaphan), not as in England Zerubbabel, Haggai, and Zechariah, or as in America, High Priest, King, and Scribe.

At one time in England only Past Masters were eligible for the degree, and this led to a system called "passing the chair," by which a sort of degree of Past Master was conferred upon brethren who had never really served in the chair of a Lodge; now a Master Mason who has been so for four weeks is eligible for exaltation.

In Scotland, Royal Arch Masonry is not officially recognized by the Grand Lodge, though the Grand Chapter of Royal Arch Masons for Scotland was formed in 1817. Dr. W. J. Clitheroe Crawley, in his Cenotaphium Ibericum, Fasciculus I., says, "It (the Royal Arch Degree) is not a separate entity, but the completing part of a Masonic legend, a constituent ever present in the compound body, even before it developed into a Degree... if the Royal Arch fell into desuetude, the cope-stone would be removed, and the building left obviously incomplete."

Royal Arch Grand. The Thirty-first Degree of the Rite of Misraim. It is nearly the same as the Thirtieth Degree of the Ancient and Accepted Scottish Rite.

Royal Arch Grand Bodies in America. The first meeting of delegates out of which arose the Grand Chapter was at Boston, October 24, 1797. The first Grand Chapter was at Boston, October 24, 1797. The convention adjourned to assemble at Hartford, in January,
1798, and it was there the Grand Chapter of the Northern States of America was organized. Again, on the 9th of January, 1799, an adjourned meeting was held, whereat it was resolved to change its name to that of "General Grand Royal Arch Chapter of the Northern States of America." On January 1, 1800, the present designation was adopted, to wit: "The General Grand Chapter of Royal Arch Masonry for the U. S. of America." New York was determined upon as the place for the first convocation, September 1812, and the sessions to be made septennial. It failed to meet at the appointed time, but an important convocation was held in New York City, on June 6, 1816.

Joseph K. Wheeler, G. Secretary, in his introduction to the Records of Chapter No. 6.

It is of interest here to note that the oldest Chapter in New York State is Ancient, No. 1, whose date of origin is lost, its records up to 1834 having been destroyed by fire, but tradition fixes the year 1783. For years it wielded the powers of a Grand Chapter, and until 1799 was known as the Old Grand Chapter. It granted charters for Chapters in New York, New Jersey, and Connecticut. In this last named State it issued a charter to Lynch Chapter (see above), which was received into full fellowship by the Grand Chapter of Connecticut, although the G. Chapter of New York had been in existence some time before the charter was issued.

On the formation of the Grand Chapter of the State of New York, the numbers 1 and 2 were left vacant for the acceptance of Old and Washington Chapters (which latter was an offspring of the former), who at that time refused to place themselves under its jurisdiction. In 1806, Old Chapter enrolled itself as "Ancient" under the State Grand Body, accepted the number one, and was further honored by having its H. Priest, James Woods, elected Dep. G. H. Priest. (See Pennsylvania Mason, May 1806.)

Royal Arch Jewel. The jewel which every Royal Arch Mason is permitted to wear as a token of his connection with the Order. In America it is usually suspended by a scarlet ribbon to the button. In England it is to be worn pendant from a narrow ribbon on the left breast, the color of the ribbon varying with the rank of the wearer. It is of gold, and consists of a triple tau cross within a triangle, the whole circumscribed by a circle. This jewel is eminently distinctive, the tau being the mark mentioned by Ezekiel (ix. 4), by which those were distinguished who were to be saved from the wicked who were to be slain; the triple tau is symbolic of the peculiar and more eminent separation of Royal Arch Masons from the profane world, and the triangle a symbol of the sacred name of God, known only to those who are thus separated; and the circle is a symbol of the eternal life, which is the great dogma taught by Royal Arch Masonry. Hence, by this jewel, the Royal Arch Mason makes the profession of his separation from the unholy and profane, his reverence for God, and his belief in the sacred name of God.

In America, the emblem worn by Royal Arch Masons without the Chapter is a Keystone, on which are the letters H. T. W. S. T. K. S. arranged in a circle and within the circle may or should be his mark.

Royal Arch Masonry, Massachusetts. A statement of the origin and record of St. Andrew's Chapter in Boston is to trace early Royal Arch Masonry in Massachusetts. The following is extracted from Comp. Thomas Waterman's admirable history of St. Andrew's Royal Arch Chapter, the result of much earnest research: "The first meeting recorded of this Chapter was held on the 28th of August, 1769, and was then styled the Royal Arch Lodge, of which R. W. James Brown was Master." It is presumable this Lodge derived its authority from the Grand Lodge (Ancients) of England, the child of the same name in Philadelphia, whereby it was authorized to confer the Holy Royal Arch Degree, as also did Independent Royal Arch, No. 2, of New York, but surrendered the right to
confere the Royal Arch Degree when it joined the Grand Lodge of New York.

Comp. Waterman adds: "It appears by the record that the Degrees of 'Excellent, Superb, and Most Worshipful of the Supreme Head of the Royal Arch Lodge' Winthrop Gray, on April 17, 1770, was elected Master. On the succeeding May 14th, "Most Worshipful Joseph Warren, Esq.," was made a Royal Arch Mason. No record appears between March 26, 1773, and March 20, 1783. In an old register-book, dated April 1, 1789, is found 'Original members, April 1, 1789, M. E. William McKeen, H. P.' The next recorded election, October 21, 1790, gives William McKeen, R. A. Master. "On November 29, 1792, the Degree of Mark Master was connected with the other Degrees conferred in the Chapter." 'January 30, 1794, the words 'Royal Arch Chapter' are used for the first time in recording the proceedings of the Chapter.' "The Grand Royal Arch Chapter of Massachusetts was organized by delegates from St. Andrew’s Chapter, Boston, and King Cyrus’ Chapter, Newburyport, who assembled at Masons’ Hall, in the Green Dragon Tavern, Boston, on Tuesday, the 13th of March, A. D. 1794."

**Royal Arch of Enoch.** The Royal Arch system which is founded upon the legend of Enoch. (See Enoch.)

**Royal Arch of Solomon.** One of the names of the degree of Knight of the Ninth Month, Thirtieth Degree of the Ancient and Accepted Scottish Rite.

**Royal Arch of Zerubbabel.** The Royal Arch Degree of the American Rite is so called to distinguish it from the Royal Arch of Solomon in the Ancient and Accepted Scottish Rite.

**Royal Arch Robes.** In the working of a Royal Arch Chapter in the United States, great attention is paid to the robes of the several officers. The High Priest wears, in imitation of the High Priest of the Jewish temple, a robe of blue, purple, scarlet, and white linen, and is decorated with the breastplate and miter. The King wears a scarlet robe, and has a crown and scepter. The Scribe wears a purple robe and turban. The Captain of the Host wears a white robe and cap, and is armed with a sword. The Principal Sojourner wears a dark robe, with tessellated border, a slouched hat, and pilgrim’s staff. The Royal Arch Captain wears a white robe and cap, and is armed with a sword. The three Grand Masters of the Veils wear, respectively, the Grand Master of the third veil a scarlet robe and cap, of the second veil a purple robe and cap, of the first veil a blue robe and cap. Each is armed with a sword. The Treasurer, Secretary, and Sentinel wear no robes nor peculiar dress. All of these robes have either an historical or symbolic allusion.

**Royal Arch Tracing-Board.** The oldest Royal Arch tracing-board extant is one which was formerly the property of a Chapter in the city of Chester; and which Dr. Oliver thinks was "used only a very few years after the degree was admitted into the system of constitutional Masonry." He has given a copy of it in his work *On the Origin of the English Royal Arch*. The symbols which it displays are, in the words of the top line, the words in Greek, ΕΝ ΑΡΧΗ ΗΝ Ο ΑΟΡΟΙ, i.e., *In the beginning was the Word*; beneath, the word JEHovah written in Kabmantic letters; on the right side an arch and keystone, a rope falling in it, and a sun darting its rays obliquely; on the left a pot of incense beneath a rainbow; in the center of the tracing-board, two interlaced triangles and a sun in the center, all surrounded by a circle; on the right and left of this the seven-branched candlestick and the table of shewbread. Beneath all, on the scroll, are the words, "Solomon, King of Israel; Hiram, King of Tyre; Hiram, the Widow’s Son," in Hebrew and Latin. Dr. Oliver finds in these emblems a proof that the Royal Arch was originally taken from the Master’s Degree, because they properly belong to that degree, according to the English lecture, and were afterward restored to it. But the American Mason will find in this board how little his system has varied from the primitive one practised at Chester, since all the emblems, with the exception of the last three, are still recognised as Royal Arch symbols according to the American system.

**Royal Arch Word.** See *Tetragrammaton*.

**Royal Arch Working-Tools.** See *Working-Tools*.

**Royal Ark Mariners.** A side degree in England which is conferred on Mark Master Masons, and worked under the authority of the Grand Master of Mark Masons, assisted by a Royal Ark Council. The language of the Order is peculiar. The Supreme body is called a "Grand Ark"; subordinate Lodges are "vessels"; organizing a Lodge is "launching a vessel"; to open a Lodge is "to float an ark"; to close the Lodge is "to moor." All its symbols allude to the deluge and the ark of Noah. The degree is useless for any light that it sheds on Masonry. The degree seems to have been invented in England about the end of the last century. A correspondent of the London Monthly Magazine for December, 1793, (vol. vi., p. 424), calls it "one of the new degrees in Freemasonry," and thus describes the organisation:

"They profess to be followers of Noah, and therefore call themselves Noahside, or Sons of Noah. Hence their President, who at present is Thomas Boothby Parkins, Lord Randcliffe, is dignified with the venerable title of Grand Noah, and the Lodge where they assemble is called the Royal Ark Vessel.

"These brother mariners wear in Lodge time a broad sash ribbon, representing a rainbow, with an apron fancifully embellished with an ark, dove, etc.

"Among other rules of this society is one that no brother shall be permitted to enter as a mariner on board a Royal Ark vessel for any less sum than ten shillings
and sixpence, of which sum sixpence shall be paid to the Grand and Royal Ark vessel for his registry, and the residue be disposed of at the discretion of the officers of the vessel. Their principal place of meeting in London was at the Surry Tavern, Surry Street, in the Strand.

The writer gives the following verse from one of their songs written by Dr. Ebenezer Sibley, which does not speak much for the poetical taste of the Mariners or their laureates:

"They entered safe—lo! the dolge came
And none were protected but Masons and wives;
The crafty and knavish came floating along.
The rich and the beggar of prodigal lives:
It was now in woe,
For mercy they call
To old Father Noah,
And loudly did bawl,
But Heaven shut the door and the ark was afloat.
To perish they must, for they were found out."

**Royal Art.** The earliest writers speak of Freemasonry as a "Royal Art," Anderson used the expression in 1723, and in 1785 it was given the new epithet. **(Constitutions, 1723, p. 5.)** The term has become common in all languages as an appellative of the Institution, and yet but few perhaps have given occasion to examine into its real signification or have asked what would seem to be questions readily suggested, "Why is Freemasonry called an art?" and next, "Why is it said to be a Royal Art?"

The answer which is generally supposed to be a sufficient one for the latter inquiry, is that it is so called because many monarchs have been its disciples and its patrons, and some writers have gone so far as to particularize, and to say that Freemasonry was first called a "Royal Art" in 1693, when William II., of England, was initiated into its rites; and Glædicke, in his "Freimaurer Lexicon," states that some have derived the title from the fact that in the times of the English Commonwealth, the members of the English Lodges had joined the party of the exiled Stuart, and labored for the restoration of Charles II. to the throne. He himself, however, seems to think that Freemasonry is called a Royal Art because its object is to erect stately edifices, and especially palaces, the residences of kings.

Such an answer may serve for the prophet, who can have no appreciation of a better reason, but it will hardly meet the demands of the intelligent initiate, who wants some more philosophic explanation — our first business with the moral and intellectual character of the Institution. Let us endeavor to solve the problem, and to determine why Freemasonry is called an art at all; and why, above all others, it is dignified with the appellation of a Royal Art. Our first business will be to find a reply to the former question.

An art is distinguished from a handi-
craft in this, that the former consists of and supplies the principles which govern and direct the latter. The stone-mason, for instance, is guided in his construction of the building on which he is engaged by the principles which are furnished to him by the architect. Hence stone-masonry is a trade, a handicraft, or, as the German significantly expresses it, a handwerk, something which only requires the skill and labor of the hands to accomplish. But architecture is an art, because it is engaged in the establishment of principles and scientific tenets which the "handwerk" of the Mason is to carry into practical effect.

The handicrafter, the handworker, of course, is employed in manual labor. It is the work of his hands that accomplishes the purpose of his trade. But the artist uses no such means. He deals only in principles, and his work is of the head. He prepares his designs according to the principles of his art, and the workman obeys and executes them, often without understanding their ulterior object.

Now, let us apply this distinction to Free-
masonry. Eighteen hundred years ago many thousand men were engaged in the construction of a Temple in the city of Jerusalem. They felled and prepared the timbers in the forests of Lebanon, and they hewed and cut and squared the stones in the quarries of Judaea; and then they put them together under the direction of a skilful architect, and formed a goodly edifice, worthy to be called, as the Rabbis named it, "the chosen house of the Lord." For there, according to the Jewish ritual, in preference to all other places, was the God of Hosts to be worshiped in Oriental splendor. Something like this has been done thousands of times since. But the men who wrought with the stone-hammer and trowel at the Temples of Solomon and the men who afterward wrought at the temples and cathedrals of Europe and Asia, were no artists. They were simply handi-
craftsmen—men raising an edifice by the labor of their hands—men who, in doing their work, were instructed by others skil-
ful in art, but which art looked only to the totality, and had nothing to do with the operative details. The Gibeletmites, or stone-squarers, gave form to the stones and laid them in their proper places. But in what form they should be cut, and in what spots they should be laid so that the build-
ing might assume a proposed appearance, were matters left entirely to the superin-
tending architect, the artist, who, in giving his instructions, was guided by the prin-
ciples of his art.

Hence Operative Masonry is not an art. But after these handicraftsmen came other men, who, simulating, or, rather, symbol-
isong, their labors, converted the operative pursuit into a speculative system, and thus made of a handicraft an art. And it was
in this wise that the change was accomplished.

The building of a temple is the result of a religious sentiment. Now, the Freemasons intended to organise a religious institution. I am not going into any discussion, at this time, of that institution. When Freemasonry was founded it is material to the theory, provided that the foundation is made posterior to the time of the building of King Solomon’s Temple. It is sufficient that it be admitted that in its foundation it was as a sect, in the sense of a secret society. The idea of one, the development of this idea was the predominating object of its first organisers.

Borrowing, then, the name of their Institution from the operative masons who constructed the Temple at Jerusalem, by a very natural process they borrowed also the technical language and implements of the same handymen. But these they did not use for any manual purpose. They did not erect temples of stone, but were occupied solely in developing the religious idea which the construction of the material temple had first suggested; they symbolised this language and these implements, and thus established an art whose province and object it was to organise religious thought, and to teach religious truth by a system of symbolism. And this symbolism—just as peculiar to Freemasonry as the doctrine of lines and surfaces is to geometry, or of numbers is to arithmetic—was now, in its turn, transferred to the art, and its utility went on increasing.

If I were to define Freemasonry as an art, I should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And I should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man’s nature, by borrowing the language of St. Peter, who says to his Christian inmates: “Ye also, as lively stones, are built up a spiritual house.” And with greater emphasis, and as still more illustrative, would I cite the language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism, and who says: “Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?”

And this is the reason why Freemasonry is called an art.

Having thus determined the conditions under which Freemasonry becomes an art, the next inquiry will be why it has been distinguished from all other arts in being designated, par excellence, the Royal Art. And here we must abandon all thought that this title comes in any way from the occupancy of the present occupants of crowns—monarchs—from the patronage or the membership of kings. Freemasonry obtains no addition to its intrinsic value from a connection with the political heads of states.

Kings, when they enter within its sacred portals, are no longer kings, but brethren. In the Lodge all men are on an equality, and there can be no distinction or preference, except that which is derived from virtue and intelligence. Although a great king once said that Freemasonry was the noblest and most honourable of arts, yet in the Lodge there is no subject save the law of love—that law which, for its excellence above all other laws, has been called by an Apostle the “royal law,” just as Freemasonry, for its excellence above all other arts, has been called the “Royal Art.”

St. James says, in his general Epistle: “If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.” Dr. Adam Clarke, in his commentary on this passage—which is so appropriate to the subject we are investigating, and so thoroughly explanatory of this expression in its application to Freemasonry, that it is well worth a citation—uses the following language:

“Speaking of the expression of St. James, non omnes basicon, “the royal law,” he says: “This epithet, of all the New Testament writers, is peculiar to James; but it is frequent among the Greek writers in the sense in which it appears here. In Hesiod, royal, is used to signify anything that is of general concern, is suitable to all, and necessary for all, as brotherly love is. This commandment, Thou shalt love thy neighbor as thyself, is a royal law; not only because it is ordained of God, proceeds from his kingly authority over men, but because it is so useful, so suitable, and necessary to the present state of man; and as it was given us particularly by Christ himself, who is our King, as well as prophet and priest, it should ever put us in mind of his authority over us, and our subjection to him. As the royal state is the most excellent for secular dignity and civil utility that exists among men, hence we give the epithet royal to whatever is excellent, noble, grand, or useful.”

How beautifully and appropriately does all this definition apply to Freemasonry as a Royal Art. It has already been shown how the art of Freemasonry consisted in a symbolisation of the technical language and implements and labors of an operative society to a moral and spiritual purpose. The Temple which was constructed by the builders at Jerusalem was taken as the groundwork. Out of this the Freemasons have developed an admirable science of symbolism, which on account of its design, and on account of the means by which that design is accomplished, is well entitled, for its “excellence, nobility, grandeur, and utility,” to be called the “Royal Art.”

The stone-cutter who at that time was engaged in the construction of a material temple. But the Freemasons who succeeded them are occupied in the construction of a moral and spiritual temple, man being
considered, through the process of the act of symbolism, that holy house. And in this symbolism the Freemasons have only developed the same idea that was present to St. Paul when he said to the Corinthians that they were “God’s building” of which building he, “as a wise master-builder, had laid the foundation”; and when, still further extending the metaphor, he told the Ephesians that not they, but Jesus Christ himself being the chief cornerstone, in whom all the building is fitly framed together, growth unto a holy temple in the Lord, in whom also ye are built together for a habitation of God through the spirit.”

This, then, is the true art of Freemasonry. It is an art which teaches the right method of symbolizing the technical language and the material labors of a handcraft, so as to build up in man a holy house for the habitation of God’s spirit; to give perfection to man’s nature; to give purity to humanity, and to unite mankind in one common bond.

It is singular, and well worthy of notice, however, that the idea is not present only in the Bible, but is found in the New Testament writers, and even with Christ himself—for he speaks of man as a temple which, being destroyed, he could raise up in three days; in which, as St. John says, “he will dwell.” He also speaks of himself as the building up of man’s body into a holy temple, so common with the New Testament writers, and even with Christ himself—for he speaks of man as a temple which, being destroyed, he could raise up in three days; in which, as St. John says, “he will dwell.”

In this plain and exclusive sense it is used by the Attic writers. In like manner, the Romans, out of the two words, ἀνθρώπος, “a man,” and ἄμμος, “building,” constructed the word ἀνθρώπομος, which of course signified “to build a house.” In this plain and exclusive sense it is used by Horace, Cicero, and all the old writers. But when the New Testament writers began to symbolize man as a temple—or holy house for the habitation of the Lord, and when they spoke of building up this symbolic house, although it was a moral and spiritual growth to which they alluded, they used the Greek word σωματείον, and their first translators, the Latin word edificio in a new sense, meaning “to build up morally,” that is, to educate, to instruct. And as modern nations learned the faith of Christianity, they imbibed this symbolic idea of a moral building, and adapted for its expression a new word or grave to an old word a new meaning, so that it has come to pass that in French édifice, in Italian edificio, in Spanish edificio, in German edificio, and in English edifice, each of which literally and etymologically means “to build a house,” has also the other signification “to improve, to improve, to educate.” And thus we speak of a marble building as a magnificent edifice, and of a wholesome doctrine as something that will edify its hearers. There are but few who, when using the word in this latter sense, think of that grand science of symbolism which gave birth to this new meaning, and which constitutes the very essence of the Royal Art of Freemasonry.

For when this temple is built up, it is to be held together, by the cement of love. Brotherly love, the love of our neighbor as ourselves—that love which suffereth long and is kind, which is not easily provoked, and thinketh no evil—that love pervades the whole system of Freemasonry, not only binding all the moral parts of man’s nature, and spiritual growth, to one harmonious whole, the building being thus, in the language of St. Paul, “fitly framed together,” but binding man to man, and man to God.

And hence Freemasonry is called a “Royal Art,” because it is of all arts the most noble; the art which teaches man how to perfect his temple of virtue by pursuing the “royal law” of universal love, and not because kings have been its patrons and encouragers.

A similar idea is found in an inscription published by the celebrated Lodge “Wahrheit und Einigkeit,” at Prague, in the year 1800, where the following questions and answers occur:

Q. “What do Freemasons build?”
A. “An invisible one of thee which King Solomon’s Temple is the symbol.”

Q. “By what name is the instruction how to erect this mystical building called?”
A. “The Royal Art; because it teaches man how to govern himself.”

Appropriately may these thoughts be closed with a fine expression of Ludwig Beethoven, a German writer, in the Astraea.

“Every king will be a Freemason, even though he wears no Mason’s apron, if his heart be God-fearing, sincere, good, and kind; if he shall be true and fearless, obedient to the law, his heart abounding in reverence for religion and full of love for mankind; if he shall be a ruler of himself, and his kingdom be founded on justice. And every Freemason is a king, in whatsoever condition God may have placed him here, with rank equal to that of a king and with sentiments that become a king, for his kingdom is love, the love of his fellow-man, a love which long-suffering and kind, which beareth all things, believeth all things, hopeth all things, endureth all things.”

And this is why Freemasonry is an art, and of all arts, being the most noble, is well called the “Royal Art.”

Royal Ax. See Knight of the Royal Ax.

Royal Lodge. The Royal Arch lectures in the English system say that the Royal Lodge was held in the city of Jerusalem, on the return of the Babylonish captives, in the first year in the reign of Cyrus; over it presided Zerubbabel the prince of the Jews, Haggai the prophet, and Joshua the high priest.

ROYAL
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Royal Master. The Eighth Degree of the American Rite, and the first of the degrees conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, representing King Solomon; Illustrious Hiram of Tyre, Principal Conductor of the Works, representing Hiram Abif; Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council and Steward. The place of meeting is called the "Council Chamber," and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this degree are said to be "honored with the degree of Royal Master." Its symbolic colors are black and red—the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.

The events recorded in this degree, looking at them in a legendary point of view, must have occurred at the building of the first Temple, and during that brief period of time after the death of the builder which is understood between his body and its "Masonic interment." In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some personage, to whose memory the particular mystery was consecrated, of the concealment of the body, and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the Apotheosis, by a Greek verb which signifies "to conceal," and that part which referred to the subsequent finding was called the eurusia, from another Greek verb which signifies "to discover." It is impossible to avoid seeing the coincidences between the system of Initiations and the Apotheosis in the Masonic of the Third Degree. But the ancient initiation was not terminated by the eurusia or discovery. Up to that point, the ceremonies had been funeral and lugubrious in their character. But now they were changed from wailing to rejoicing. Other ceremonies were performed by which the restoration of the personage to life, or his apotheosis or change to immortality, was represented, and then came the autopsy or illumination of the neophyte, when he was invested with a full knowledge of all the religious doctrines which it was the object of the ancient mysteries to teach—when, in a word, he was instructed in Divine truth.

Now, a similar course is pursued in Masonry. Here also there is an illumination, a symbolic teaching, or, as we call it, an inculcation with that which is the representative of Divine truth. The communication to the candidate, in the Master's Degree, of that which is essentially a representation of or a substitution for that symbol of Divine truth (the search for which, under the name of the true word, makes so important a part of the degree), how imperfect it may be in comparison with that more thorough knowledge which only future researches can enable the Master Mason to attain, constitutes the autopsy of the Third Degree. Now, the principal event recorded in the legend of the Royal Master, the interview between Adoniram and his two Royal Masters, is to be placed precisely at that juncture of time which is between the eurusia or discovery in the Master Mason's Degree and the autopsy, or investiture with the great secret. It occurred between the discovery by means of the sprig of acacia and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound consultation as to the mode of repairing the loss which they then supposed had befallen them.

We must come to this conclusion, because there is abundant reference, both in the organized form of the Council and in the ritual of the degree, to the death as an event that had already occurred; and, on the other hand, while it is evident that Solomon had been made acquainted with the failure to recover, on the person of the builder, that which had been lost, there is no reference whatever to the well-known substitution which was made at the time of the interment.

If, therefore, as is admitted by all Masonic ritualists, the substitution was precedent and preliminary to the establishment of the Master Mason's Degree, it is evident that at the time that the degree of Royal Master is said to have been founded in the ancient Temple, by our "first Most Excellent Grand Master," all persons present, except the first and second officers, must have been merely Fellow-Craft Masons. In compliance with this tradition, therefore, a Royal Master is, at this day, supposed to represent a Fellow-Craft in the search, and making his demand for that reward which was to elevate him to the rank of a Master Mason.

If from the legendary history we proceed to the symbolism of the degree, we shall find that, brief and simple as are the ceremonies, they present the great Masonic idea of the laborer seeking for his reward. Throughout all the symbolism of Masonry, from the first to the last degree, the search for the WORD has been considered but as a symbolic expression for the search after TRUTH. The attainment of this truth has always been acknowledged to be the great object and design of all Masonic labor. Divine truth—the knowledge of God—concealed in the old Kabbalistic doctrine, under the symbol of his ineffable name—and typified in the Masonic system under the mystical expression of the True Word, is the reward proposed to every Mason who has faithfully performed his task. It is, in short, the "Master's wages." Now, all this is beautifully symbolized,
in the degree of Royal Master. The reward has been promised, and the time had now come, as Adoniram thought, when the promise was to be redeemed, and the true worship of truth—was to be imparted. Hence, in the person of Adoniram, or the Royal Master, we see symbolised the Speculative Mason, who, having labored to complete his spiritual temple, comes to the Divine Master that he may receive his reward, as the labor of his life may be consummated by the acquisition of truth. But the temple that he had been building is the temple of this life; that first temple which must be destroyed by death that the second temple of the future life may be built on its foundations. And in this first temple the truth cannot be found. We must be contented with its substitute.

Royal Order of Scotland. This is an Order of Freemasonry confined exclusively to the kingdom of Scotland, and which, formerly conferred on Master Masons, is now restricted to those who have been exalted to the Royal Arch Degree. It consists of two degrees, namely, that of H. R. D. M. and R. S. Y. C. S., or, in full, Heredom and Rose Croix. The Heredom is a Rationalized form of the Third Degree, purified from the dross of Paganism, and even of Judaism, by the Cuddees, who introduced Christianity into Scotland in the early centuries of the Christian era. The Second Degree is an Order of Royal Archers, supposed to have been founded by Robert Bruce after the battle of Bannockburn, and conferred on certain Masons who had assisted him on that memorable occasion. He, so the tradition goes, gave power to the Grand Master of the Order for the time being to confer this honor, which is not inherent in the general body itself, but is specially given by the Grand Master and his Deputies, and can be conferred only by them, or Provincial Grand Masters. In 1747, Prince Charles Edward Stuart, in his celebrated Charter to Arras is said to have claimed to be the Sovereign Grand Master of the Royal Order. "Nous Charles Edouard Stewart, Roi d'Angleterre, de France, de l'Ile de France, et d'Irlande, et en cette qualité, S. G. M. du Chapitre de H.," Prince Charles goes on to say that H. O. or H. R. M. is known as the "Pelican and Eagle," "Connu sous le titre de Chevalier de l'Aigle et du Pelican, et depuis nos malheurs et nos pierres basses, de l'Héritage de Rose Croix," Now, there is not the shadow of a proof that the Rose Croix says Bro. Reitam, was ever known in England till twenty years after 1747; and in Ireland it was introduced by a French chevalier, M. D'Aurens, about 1792. The Chapter at Arras was the first constituted in France—"Chapitre primordial de Rose Croix," and from other circumstances (the very name Rose Croix being a translation of R. S. Y. C. S.), some writers have been led to the conclusion that the degree chartered by Prince Charles Edward Stuart was, if not the actual Royal Order in both points, a Masonic ceremony founded on and pirated from that most ancient and venerable Order.

This, however, is an error; because, except in name, there does not appear to be the slightest connection between the Rose Croix and the Royal Order of Scotland. In the first place, the whole ceremonial is different, and different in essentials. Most of the language used in the Royal Order is couched in quaint old rime, modernised, no doubt, to make it "understood of the vulgar," but still retaining sufficient about it to stamp its genuine antiquity. The Rose Croix Degree is most probably the genuine descendant of the old Rosicrucians; and no doubt it has always had a more or less close connection with the Templars.

Clavel says that the Royal Order of Heredom of Kilwinning is a Rosicrucian degree, having many different gradations in the ceremony as a Christianized form of the Third Degree, purified from the dross of Paganism, and even of Judaism, by the Cuddees, who introduced Christianity into Scotland in the early centuries of the Christian era. In 1747, Prince Charles Edward Stuart, in his celebrated Charter to Arras is said to have claimed to be the Sovereign Grand Master of the Royal Order. "Nous Charles Edouard Stewart, Roi d'Angleterre, de France, de l'Ile de France, et d'Irlande, et en cette qualité, S. G. M. du Chapitre de H.," Prince Charles goes on to say that H. O. or H. R. M. is known as the "Pelican and Eagle," "Connu sous le titre de Chevalier de l'Aigle et du Pelican, et depuis nos malheurs et nos pierres basses, de l'Héritage de Rose Croix." Now, there is not the shadow of a proof that the Rose Croix says Bro. Reitam, was ever known in England till twenty years after 1747; and in Ireland it was introduced by a French chevalier, M. D'Aurens, about 1792. The Chapter at Arras was the first constituted in France—"Chapitre
consisting of one hundred thousand. He formed the Royal Grand Lodge of the Order of H. R. M. at Kilwinning, reserving for himself and his successors forever the title of Grand Masters.”

Oliver, in his Historical Landmarks (ii. 15), defines the Order more precisely, thus: “The Royal Order of H. R. M. had formerly its chief seat at Kilwinning, and there is every reason to think that it and St. John’s Masonry were then governed by the same Grand Lodge. But during the sixteenth and seventeenth centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John’s Masonry was preserved. The Grand Chapter of H. R. M. resumed its functions about the middle of the last century at Edinburgh; and, in order to preserve a marked distinction between the Royal Order and Craft Masonry, it had formed a Grand Lodge there in 1736—the former confined itself solely to the two degrees of H. R. M. and R. S. Y. C. S.”

Again, in the history of the Royal Order, officially printed in Scotland, the following description is repeated: “It is composed of two parts, H. R. M. and R. S. Y. C. S. The former took its rise in the reign of David I., king of Scotland, and the latter in that of King Robert the Bruce. The last is believed to have been originally the same as the most ancient Order of the Thistle, and to contain the ceremonial of admission formerly practised in it.”

“The Order of H. R. M. had formerly its seat at Kilwinning, and there is reason to suppose that it and the Great Lodge of St. John’s Masonry were governed by the same Grand Master. The introduction of this Order into Kilwinning appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into London. The Chaldean, as is well known, introduced Christianity into Scotland; and, from their known habits, there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judea. In establishing the degree in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders; and this will also explain how the Royal Order is purely Catholic,—not Roman Catholic,—but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbolic Masonry is intended for all, whether Jew or Gentile, who acknowledge a supreme God. The second part, or R. S. Y. C. S., is an Order of Knighthood, and, perhaps, the only genuine one in connection with Masonry, there being in it an intimate connection between the trowel and the sword, which others try to show. The lecture contains a figurative description of the ceremonial, but of H. R. M. and R. S. Y. C. S., in simple rhyme, modernised, of course, by oral tradition, and breathing the purest spirit of Christianity.”

“Those two degrees constitute, as has already been said, the Royal Order of Scotland, the Grand Lodge of Scotland. Lodges or Chapters cannot legally meet elsewhere, unless possessed of a Charter from it or the Grand Master, or his deputy. The office of Grand Master is vested in the person of the king of Scotland, (now of Great Britain,) and one seat is invariably kept vacant for him in whatever country a Chapter is opened, and cannot be occupied by any other member. Those who are in possession of this degree, and the so-called higher degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order, to satisfy the morbid craving for distinction which was so characteristic of the continent during the latter half of the last century.

“‘There is a tradition among the Masons of Scotland that, after the dissolution of the Templars, many of the Knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and that, after the battle of Bannockburn, which took place on St. John the Baptist’s Day in 1314, this monarch instituted the Royal Order of H. R. M. and Knights of the R. S. Y. C. S., and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems. They both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time a seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the name of the degrees of Rose Croix de Heredom and H. R. M. and R. S. Y. C. S. amounting almost to identity, which appears to indicate a very intimate relation of one to the other.”

And now recently there comes Bro. Randolph Hay, of Glasgow, who, in the London Freemason, gives us this legend, which he is pleased to call ‘the real history of the Royal Order,’ and which he, at least, religiously believes to be true:

“Among the many precious things which were carefully preserved in a sacred vault of King Solomon’s Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanah. During the war of the Maccabees, some Jews, fleeing from their native country, took refuge, first in Spain and afterward in Britain, and amongst them was one Aholiah, the then possessor of the document necessary to find the hidden treasure. As is well known, buildings were then in progress in Edinburgh, or Dun

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Edwin, as the city was then called, and thither Aboliah wended his way to find employment. His skill in architecture raised him to a prominent position in the Craft, but his premature death prevented his realizing the dream of his life, which was to fetch the portrait from Jerusalem and place it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity under the bond of secrecy, and these formed a class known as 'The Order of the King,' or 'The Royal Order.' Time sped on; the Romans invaded Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the Passion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson, in his Mediaeval Edinburgh, (2 vols., published by Hugh Paton) in a note to Masonic Lodges, writes that this portrait was then in the possession of the brethren of the Lodge St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge Room in Edinburgh Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade as 'The Blue Blanket.' From the presence of certain of the members in Jerusalem, the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Pretorians. Now, these are facts well known to many Edinburghers still alive. Let 'X. Y. Z.' go to Edinburgh and inquire for himself.

The last name brought with them the teachings of the Christians, and in their meetings they celebrated the death of the Captain and Builder of our Salvation. The oath of the Order seals my lips as to the peculiar mysteries of the brethren. I may, however, state that the Ritual, in verse, as in present use, was composed by the venerable Abbot of Inchaffray, the same who, with a crucifix in his hand, passed along the Scots' line, blessing the soldiers and the cause in which they were engaged, previous to the battle of Bannockburn. Thus the Order states justly that it was revived, that is, a profound spirit of devotion infused into it, by King Robert, by whose directions the Abbot reorganized it.

In this account, it is scarcely necessary to say that there is far more of myth than of legitimate history.

The King of Scotland is hereditary Grand Master of the Order, and at all assemblies a chair is kept vacant for him. The Grand Lodge are held at Glasgow, Rouen in France, in Sardinia, Spain, the Netherlands, Calcutta, Bombay, China, and New Brunswick. The Provincial Grand Lodge of London was established in July, 1872, and the membership is confined to those who have previously taken the Rose Croix, or Eighteenth Degree of the Ancient and Accepted Scottish Rite.

Royal Priest. The Fifth Degree of the Initiated Brothers of Asia, also called the True Rose Cross, smooth and without apparent signification. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the Third Degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. I am convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them. Attempts, it is true, have been made to find the root of the three names in the Hebrew names, but the results are not conclusive, and there is no valid authority for such derivation.

In the first place, the character and conduct of the supposed possessors of these names preclude the idea of any congruity and appropriateness between them and any of the Divine names. And again, the literary condition of the Craft at the time of the invention of the names equally precludes the probability that any names would have been fabricated of a reconcile signification, and which could not have been readily understood and appreciated by the ordinary class of Masons who were to use them. The names must naturally have been of a construction that would convey a familiar idea, would be suitable to the incidents in which they were to be employed, and would be congruous with the character of the individuals upon whom they were to be bestowed. Now all these requisites meet in a word which was entirely familiar to the Craft at the time when these names were probably invented. The Ghibilm are spoken of by Anderson, meaning Gibilm,
as stone-cutters or Masons; and the early rituals show us very clearly that the Fraternity in that day considered Gibbim as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummond says, "put the finishing hand to King Solomon's Temple"—that is to say, the Fellow-Crafts. Anderson also places the Gibbim among the Fellow-Crafts; and so, very naturally, the early Freemasons, not imbued with any amount of Hebrew learning, and not making a distinction between the singular and plural forms of that language, soon got to calling a Fellow-Craft a Gibbim. The steps of corruption between Gibbim and Jubelum were not very gradual; nor can anyone doubt that such corruptions of spelling and pronunciation were common among these illiterate Masons, when he reads the Old Manuscripts, and finds such verbal distinctions as Nour for Nimrod, English for Euzi, and Aymon for Hiram. Thus, the first corruption was from Gibbim to Gibbim, which brought the word to three syllables, making it thus nearer to its eventual change. Then we find in the early rituals another corruption, which, when we compare the French Masons also took the word of corruption in hand, and from Gibbim they manufactured Jiblum and Jibilem and Jabelum. Some of these French corruptions came back to English Masonry about the time of the fall of the French Revolution, and even the French words were distorted. Thus in the Leland Manuscript, the English Masons made out of Pythagoras, the French for Pythagore, the unknown name Peter Gower, which is said so much to have puzzled Mr. Locke. And so we may through these tangle of English and French corruptions trace the genealogy of the word Jubelum; thus, Gibbim, Gibbim, Gibbim, Chibbim, Jiblume, Jibilem, Jabelum, and finally, Jubelum. It meant simply a Mr. A, and in the plural given as a common name to a particular Fellow-Craft who was distinguished for his treachery. In other words, he was designated, not by a special and distinctive name, but by the title of his condition and rank at the Temple. He was the Fellow-Craft, who was at the head of a conspiracy. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from a to a, and from a to o in the other, thus preserving, by a similarity of names, the idea of their relationship, for the old rituals said that they were brothers who had come together out of Tyre. This derivation seems to me to be easy, natural, and comprehensible. The change from Gibbim, or rather from Gibbim to Jubelum, is one that is far less extraordinary than that which one-half of the Masonic words have undergone in their transformation from their original to their present form.

In the manner in which straight lines are drawn, and therefore used in the Past Master's Degree as an emblem ad-

memonishing the Master punctually to observe his duty, to press forward in the path of virtue, and, neither inclining to the right nor the left, in all his actions to have eternity in view. The twenty-four-inch gage is often used in giving the instruction as a substitute for the working-tool. But they are entirely different; the twenty-four-inch gage is one of the working-tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because by its assistance he is enabled to lay down on the trestle-board the designs for the Craft to work by.

**Rule of the Templars.** The code of regulations for the government of the Knights Templars, called their "Rule," was drawn up by St. Bernard, and by him submitted to Pope Honorius II, and the Council of Troyes, by both of whom it was approved. It is still in existence, and consists of seventy-two articles, partly monastic and partly military in character, the former being formed upon the Rule of the Cistercians. The latter twenty articles of the Rule are ecclesiastical in design, and require from the Knights a strict adherence to their religious duties. Article twenty defines the costume to be worn by the brotherhood. The professed soldiers were to wear a white gown, and even the brethren were forbidden to wear anything but a black or brown cassock. The Rule is very particular in reference to the fit and shape of the dress of the Knights, so as to secure uniformity. The brethren are forbidden to receive and open letters from their friends without first submitting them to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler sport of lion-hunting is permitted, because the lion, like the devil, is continually roaring, seeking whom he may devour. Article fifty-five relates to the reception of married members, who are required to bequest the greater portion of their property to the Order. The fifty-eighth article regulates the reception of aspirants, or secular persons, who are not to be received immediately on their application into the society, but are required first to submit to an examination as to sincerity and fitness. The seventy-second and concluding article refers to the intercourse of the Knights with females. No brother was allowed to kiss a woman, though she were his mother or sister. "Let the soldier of the cross," says St. Bernard, "shun all ladies' lips." At first this rule was rigidly enforced, but in time it was greatly relaxed, and the picture of the interior of a house of the Temple, as portrayed by the Abbot of Clairvaux, would scarcely have been appropriate a century or two later.

**Rulers.** Obedience to constituted authority has always been inculcated as a law of Masonry. Thus, in the installation charges prefixed to the Constitutions of the
RUSSIA

Grand Lodge of England, the incoming Master is required to promise "to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations."

Russia. In 1721 Capt. John Philips was appointed to be Provincial Grand Master of Russia by Lord Lovel, Grand Master of England (Constitutions, 1788, p. 194), but it does not follow that there were any Lodges in Russia at that time. It is said that there was a Lodge in St. Petersburg as early as 1732; but its meetings must have been private, as the first notice that we have of a Lodge openly assembled in the empire is that of "Silence," established at St. Petersburg, and the "North Star" at Riga, both in the year 1750. Thory says that Masonry made but little progress in Russia until 1763, when the Empress Catherine II. declared herself the Protectress of the Order.

In 1765 the Rite of Melesino, a Rite unknown in any other country, was introduced by a Greek of that name; and there were at the same time the York, Swedish, and Strict Observance Rites practised by other Lodges. In 1783 twelve of these Lodges united and formed the National Grand Lodge, which, rejecting the other Rites, adopted the Swedish system. For a time Masonry flourished with unalloyed prosperity and popularity. But about the year 1794, the Empress, becoming alarmed at the political condition of France, and being pressed by the members of some of the Quintin's Order of the Garter, declared the Lodges in opposition to the government, withdrew her protection from the Order. She did not, however, direct the Lodges to be closed, but most of them, in deference to the wishes of the sovereign, ceased to meet. The few that continued to work were placed under the surveillance of the police, and soon languished, holding their communications only at distant intervals. In 1797, Paul I., instigated by the Jesuits, whom he had recalled, interdicted the meetings of all secret societies, and especially the Masonic Lodges. Alexander succeeded Paul in 1801, and renewed the interdict of his predecessor. In 1803, M. Boeber, counselor of state and director of the school of cadets at St. Petersburg, obtained an audience of the Emperor, and succeeded in removing his prejudices against Freemasonry. In that year, the edict was revoked, the Emperor himself was initiated in one of the revived Lodges, and the Grand Orient of all the Russians was established, of which M. Boeber was deservedly elected Grand Master. (Acta Longomor., i., 213.) Freemasonry now again flourished, although in 1817 there were two Grand Lodges, that of Astrea, which worked on the system of tolerating all Rites, and a Provincial Lodge, which practised the Swedish system.

But suddenly, on the 12th of August, 1822, the Emperor Alexander, instigated, it is said, by the political condition of Poland, issued a decree ordering all the Lodges to be closed, and forbidding the erection of any new ones. The order was quietly obeyed by the Freemasons of Russia, and is still in force.

Russia, Secret Societies of. First, the Skopizia, founded about 1740, by Belianoff, on the ruins of an anterior sect, the Chlystye, which was originated by a peasant named Philippoff, in the seventeenth century. The Skopizia practice self-mutilation and other horrors. They are rich, and abound throughout Russia and in Bulgaria. Second, the Montainiste, who declare that they have a "living Christ," a "living Mother of God," a "living Holy Spirit," and twelve "living Apostles." Their ceremonies are peculiar and but little resembling those of Masonry.

SABBATH

S. (Heb. ש, Samech.) The nineteenth letter in the English alphabet. Its numerical value is 60. The sacred application to the Deity is in the name Somach, ש, פך, פך or פך. The Hebrew letter Shin (a tooth, from its formation, ש) is of the numerical value of 300. Saba'dh. One of a certain Indian sect, who have embraced Christianity, and who in some respects resemble the Quakers in their doctrine and mode of life. Sometimes written Sando. Sabald. The worship of the sun, moon, and stars, the ה' ה', תבנה Hashmait, "the host of heaven." It was practised in Persia, Chaldea, India, and other Oriental countries, at an early period of the world's history. (See Rising Star and Sun Worship.) Sabbath. שָׁבַת, יְהוֹשָׁעַ, Jehovah Tsa-booth, Jehovah of Hosts, is a very usual appellation for the Most High in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, and Malachi, but not found in the Pentateuch. Sabbath. ("The Burthen"). The name of the sixth step of the mystic ladder of Kaddesh of the A. A. Scottish Rite. Sabbath. In the lecture of the Second or Fellow-Craft's Degree, it is said, In six days God created the heavens and the earth, and rested upon the seventh day;
the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

Sabianism. See Sabaoth.

Saceulum. A walled enclosure without roof. An ornamental chapel within a church. Sackcloth is a symbol of grief and humiliation for the loss of that which is the object of the degree to recover.

Sacred Asylum of High Masonry. In the Institutes, Statutes, and Regulations, signed by Adington, Chancellor, which are given in the Recueil des Actes du Suprême Conseil de France, as a sequence to the Constitutions of 1762, this title is given to any subordinate body of the Scottish Rite. Thus in Article XVI: "At the time of the installation of a Sublime of High Masonry, the members composing it shall all make and sign their pledge of obedience to the Institutes, Statutes, and General Regulations of High Masonry." In this document, the word always called "High Masonry," and any body, whether a Lodge of Perfection, a Chapter of Rose Croix, or a Council of Kadosh, is styled a "Sacred Asylum."

Sacred Law. The first Tables of Stone, or Commandments, which were delivered to Moses on Mount Sinai, are referred to in a passage of the Mishna, bearing this tradition: "God not only delivered the Law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the mountain and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them. After this Aaron placed himself at the right hand of Moses, and Elasar and Ithamar, the sons of Aaron, were admitted to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right hand, the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrim, came in, and Moses again declared the same laws to them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon Mount Sinai, Elasar and Ithamar three times, the seventy elders twice, and the people once. Moses afterward reduced the laws which he had received down written in book, the explanation of them. These he thought sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age."

The Sacred Law is repeated in the ritual of the Fourteenth Degree A. A. Scottish Rite.

Sacred Lodge. In the lectures according to the English system, we find this definition of the "Sacred Lodge": The symbol has not been preserved in the American ritual. Over the Sacred Lodge presided Solomon, the greatest of kings, and the wisest of men; Hiram, the great and learned King of Tyre; and Hiram Abif, the widow's son, of the tribe of Naphtali. It was held in the bower of the sacred Mount Moriah, under the part whereon was erected the Holy of Holies. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son, Isaac. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah by which the anger of the Lord was appeased, and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious Temple, afterward erected by our noble Grand Master, King Solomon.

And lastly, here it was where he declared he would establish his sacred name and word, which should never pass away; and for these reasons this was justly styled the Sacred Lodge.

Sacrificant. (Sacrificeur.) A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Sacrifice, Altar of. See Altar.

Sacrificer. (Sacrificateur.) 1. A degree in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais. 2. A degree in the collection of Pyron.

Sadda. (Persian Saddar, the hundred gates.) A work in the Persian tongue, being a summary of the Avesta, or sacred books.

Sadducees. (Sadduois.) A sect, springing from its founder Saddoc, who lived about 250 years b.c. They denied the resurrection, a future state, and the existence of angels. The Sadducees are often mentioned in the New Testament, the Talmud, and the Midrash. The tenets of the Sadducees are contrasted with those of the Pharisees. While Jesus condemned the Sadducees and Pharisees, he is nowhere found criticizing the acts, words, or doctrines of the third sect of the Jews, the Essenes; wherefore, it has been strongly favored that Jesus was himself one of the last-named sect, who in many excellent qualities resembled Freemasons.

Sadler, Henry. (Born 1840, died 1911.) One of the most painstaking, patient, and persevering of Masonic students. He was initiated in 1862 in the Lodge of Justice, No. 147, being at the time an A. B. in the mercantile marine. He became W. M. of this Lodge in 1872. In 1882 he was a founder of the Southgate Lodge, No. 1930, and in 1886 he was a founder and first Master of the Walsingham Lodge, No. 2148; in 1889 he was exalted to the Royal Arch Degree in the Royal York Chapter, No. 7; in 1872 he joined the Temperance Chapter, No. 169, and became its First Principal in 1880. In 1879 he was appointed Grand Tiler of the Grand Lodge of England and held the post until 1910, when he retired on a pension. In 1887 he was appointed Sub-
Librarian to the Grand Lodge of England and was promoted to be its Librarian in 1910. His position in the Grand Lodge Library gave him access to all the old records of the Grand Lodge of England and enabled him to write most valuable books on various points in connection with the history of English Freemasonry. In 1887 appeared his principal work, Masonic Facts and Fictions, in which he proved that the Grand Lodge of the "Ancients" was formed in London by some Irish Freemasons, who had not seceded (as had been supposed) from the Regular Grand Lodge. In 1889 he published Notes on the Ceremony of Installation; in 1891, The Life of Thomas Dunckerley; in 1898, Masonic Reprints and Historical Regulations; in 1904, Some Memorials of the Globe Lodge, No. 23, also the Illustrated History of the Lodge of Improvement, No. 256; and in 1906, the History and Records of the Lodge of Emulation, No. 81.

St. Albans. The keystones of an arch. The abscissa of a curve.

Saint Alban. Introduced into the Cooke MS. (l. 603), where the allusion evidently is to St. Amphibalus, which see.

Saint Alban. St. Alban, or Albanus, the first martyr of England, was born in the third century, at Verulam, now St. Albans, in Hertfordshire. In his youth he visited Rome, and served seven years as a soldier under the Emperor Diocletian. On his return to Britain he embraced Christianity, and was the first to preach and teach the Christian religion which raged during the reign of the Emperor. The Freemasons of England have claimed St. Alban as being intimately connected with the early history of the Fraternity in that island. Anderson (Constitutions, 1738, p. 57) says, "This is asserted by all the old copies of the Constitutions, and the old English Masons firmly believed it," and he quotes from the Old Constitutions:

"St. Alban loved Masons well and cherished their cause, and he made their pay right good; viz., two shillings per week and three pence to their cheer; whereas before that time, through all the land, a Mason had but a penny a day and his meat, until St. Alban amended it. He also obtained the King a Charter for the Free Masons, for to hold a general council, and gave it the name of Assembly, and was thereat himself as Grand Master and helped to make Masons and gave them good charges."

We have another tradition on the same subject; for in a little work published about 1784, at London, under the title of The Complete Free Mason or Mulit Pauscius for the Lovers of Secrets, we find the following statement in reference to the Masonic character and position of the man: -

"In the following (the third century) Gordian sent many architects over into England, who constituted themselves into Lodges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years later Constantine made emperor of the British Isles, and, being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the Fraternity in building the palace of Verulam, or St. Albans."

Both of these statements are simply legends, or traditions of the not unusual character, in which historical facts are destroyed by legendary additions. The fact that St. Alban lived at Verulam may be true—most probably is so. It is another fact that a splendid Episcopal palace was built there, whether or not St. Alban or not is so certain; but the affirmative has been assumed; and hence it easily followed that, if built in his time, he must have superintended the building of the edifice. He would, of course, employ the workmen, give them his patronage, and, to some extent, by his superior abilities, direct their labors. Nothing was easier, then, than to make him, after all this, a Grand Master. The assumption that St. Alban built the palace at Verulam was very natural, because when the true builder's name was lost, supposing it to have been so—St. Alban was there ready to take his place, Verulam having been his birthplace.

The increase of pay for labor and the annual congregation of the Masons in a General Assembly, having been subsequent events, the exact date of whose first occurrence had been lost, by a process common in the development of traditions, they were readily transferred to the same era as the building of the palace at Verulam, and it was not even necessary to suppose, by way of explanation, as Preston does, that St. Alban was a celebrated architect, and a real encourager of able workmen. The whole of the tradition is worked out of these simple facts: that architecture began to be encouraged in England about the third century; that St. Alban lived at that time at Verulam; that a palace was erected there, or at some subsequent period, in the same place; and in the lapse of time, Verulam, St. Alban's and the Freemasons became mingled together in one tradition. The inquiring student of history will neither assert nor deny that St. Alban built the palace of Verulam. He will be content with taking him as the representative of that builder, if he was not the builder himself; and he will thus recognise the proto-martyr as the type of what is supposed to have been the Masonry of his age, or, perhaps, only of the age in which the tradition received its form.

Saint Albans, Earl of. Anderson (Constitutions, 1738, p. 101) says, and, after him, Preston, that a General Assembly of the Craft was held on December 27, 1633, by Henry Jermyn, Earl of St. Albans, Grand Master, who appointed Sir John Denham his Deputy, and Sir Christopher Wren and John Mytens his Wardens. Several useful regulations were made at this assembly, known as the "Regulations of 1633." These regulations are given by Anderson and by Preston, and also in the Roberts MS., with the addition of the oath of secrecy. The Roberts MS. says that this assembly was held on the 8th of December.
Saint Amphibalus. The ecclesiastical legend is that St. Amphibalus came to England, and converted St. Alban, who was the great patron of Masonry. The Old Constitutions do not speak of him, except the Cooke MS., which has the following passage (Hist. des Frères G. L. p. 687) says in 1746. It must certainly have been in an active condition there at a time not long after, for in 1761 Stephen Morin, who had been deputed by the Council of Emperors of the East and West to propagate the high degrees, selected St. Domingo. In the present time of his Grand East, and thence disseminated the system, which resulted in the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, South Carolina. The French Revolution, and the insurrection of the slaves at about the same period, was for a time fatal to the progress of Masonry in St. Domingo. Subsequently, the island was divided into two independent governments—that of Dominica, inhabited by whites, and that of Hayti, inhabited by blacks. In each of these a Masonic lodge has been organized. The Grand Lodge of Hayti has been charged with irregularity in its formation, and has not been recognized by the Grand Lodges of the United States. It has been, however, by virtue of the orders of Europe, and a representative from it was accredited at the Congress of Paris, held in 1855. Masonry was revived in Dominica, Rebold says (ibid.), in 1822; other authorities say in 1855. A Grand Lodge was organized at the city of St. Domingo, in the 18th. A Grand Lodge of the present time Dominican Masonry is established under the Ancient and Accepted Scottish Rite, and the National Grand Orient of the Dominican Republic is divided into four sections, namely, a Grand Lodge, a Grand Chapter General, a Grand Consistory General, and a Supreme Council. The last body has not been recognized by the Mother Council at Charleston, since its establishment is in violation of the Scottish Constitutions, which prescribe one Supreme Council only for all the West India Islands.

Saint Andrew. Brother of St. Peter and one of the twelve Apostles. He is held in the reverence of the Scotch, Swedish, and Russians. Tradition says he was crucified on a cross thus shaped, X. Orders of knighthood have been established in his name. (See Knight of St. Andrew.)

Saint Andrew's Day. The 30th of November, adopted by the Grand Lodge of Scotland as the day of its Annual Communication.

Saint Augustine. Saint Augustine, or St. Austin, was sent with forty monks into England, about the end of the sixth century, to evangelize the country. Legend says that, according to a tradition, he placed himself at the head of the corporations of builders, and was recognized as their Grand Master. No such tradition, nor, indeed, even the name of St. Augustine, is to be found in any of the Old Constitutions which contain the “Legend of the Craft.”

Saint Bernard. Saint Bernard of Clairvaux was one of the most eminent names of the church in the Middle Ages. In 1128 he was present at the Council of Troyes, where, through his influence, the Order of Knights Templar was confirmed; and he himself is said to have composed the Rule or constitution by which they were afterward governed. Throughout his life he was distinguished for his warm attachment to the Templars, and “rarely,” says Burnes (Sketch of K. T., p. 12), “wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favor of the Church of the great.” To his influence, untrammelled in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

Saint Constantine, Order of. Presumed to have been founded by the Emperor Isaac Angelus Commnenus, in 1190.

Saint Domingo. One of the principal islands of the West Indies. Freemasonry was introduced there at an early period in the last century. Repeatedly (Hist. des Frères G. L. p. 687) says in 1746. It must certainly have been in an active condition there at a time not long after, for in 1761 Stephen Morin, who had been deputed by the Council of Emperors of the East and West to propagate the high degrees, selected St. Domingo. In the present time of his Grand East, and thence disseminated the system, which resulted in the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, South Carolina. The French Revolution, and the insurrection of the slaves at about the same period, was for a time fatal to the progress of Masonry in St. Domingo. Subsequently, the island was divided into two independent governments—that of Dominica, inhabited by whites, and that of Hayti, inhabited by blacks. In each of these a Masonic lodge has been organized. The Grand Lodge of Hayti has been charged with irregularity in its formation, and has not been recognized by the Grand Lodges of the United States. It has been, however, by virtue of the orders of Europe, and a representative from it was accredited at the Congress of Paris, held in 1855. Masonry was revived in Dominica, Rebold says (ibid.), in 1822; other authorities say in 1855. A Grand Lodge was organized at the city of St. Domingo, in the 18th. A Grand Lodge of the present time Dominican Masonry is established under the Ancient and Accepted Scottish Rite, and the National Grand Orient of the Dominican Republic is divided into four sections, namely, a Grand Lodge, a Grand Chapter General, a Grand Consistory General, and a Supreme Council. The last body has not been recognized by the Mother Council at Charleston, since its establishment is in violation of the Scottish Constitutions, which prescribe one Supreme Council only for all the West India Islands.

Sainte Croix, Emanuel Joseph Guibem de Clermont-Lodere de. A French antiquary, and member of the Institute, who was born at Mormiron, in 1746, and died in 1809. His work, published in two volumes in 1784, and entitled Recherches Historiques et Critiques sur les Mystères du Paganisme, is one of the most valuable and instructive essays that we have in any language on the ancient mysteries—those religious associations whose history and design so closely connect them with Freemasonry. The later editions were enriched by the valuable notes of Silvestre de Tracy.

Saint George's Day. The twenty-third of April. Being the patron saint of England, his festival is said to have been established by the Grand Lodge of England. The Constitution requires that “there shall be a Grand Masonic festival annually on the Wednesday next following St. George's Day.”

Saint Germain. A town in France, about ten miles from Paris, where James II. estab-
lished his court after his expulsion from England, and where he died. Oliver says (London, ii., 28), and the statement has been repeatedly made by others, that the followers of the de

tained monarch, who accompanied him in his exile, carried Freemasonry into France, and

laid the foundation of that system of innovation which subsequently threw the Order into confusion by the establishment of a new degree, which they called the Chevalier Mason Masons, and which they worked in the Lodge of St. Germain. But Oliver has here antedated history. James II. died in 1701, and Freemasonry was not introduced into France from England until 1725. The exiled house of Stuart undoubtedly made use of Masonry as an instrument to aid in their attempted restoration; but their connection with the Institution must have been after the time of James II., and most probably under the auspices of his grandson, the Young Pretender, Charles Edward.

Saint John, Favorite Brother of. The Eighth Degree of the Swedish Rite.


St. John of Jerusalem, Knight of. See Knight of St. John of Jerusalem.

Saint John's Masonry. The Constitutions of the Grand Lodge of Scotland (ed. 1848, chap. ii.) declare that that body "practices and recognizes no degrees of Masonry but those of Apprentices, Fellow Craft, and Master Mason, denominated St. John's Masonry."

Saint John’s Order. In a system of Masonry which Oliver says (Mirror for the Johanneses, p. 55) was "used, as it is confidently affirmed, in the fourteenth century" (but it is doubtful if it could be traced farther back than the early part of the seventeenth), this appellation occurs in the obligation:

"That you will always keep, guard, and conceal.

And from this time you never will reveal,

Either to M. M., F. C., or Apprentice,

Of St. John’s Orders, what our grand intent is."

The same title of "Joannis Ordo" is given in the document of uncertain date known as the "Charter of Cologne."&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&n

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St. John the Almoner. The son of the King of Cyprus, and born in that island in the sixth century. He was elected Patriarch of Alexandria, and has been canonized by both the Greek and Roman churches, his festival among the former occurring on the 11th of November, and among the latter on the 5th of January. Basot (Man. du Franc-Macon, p. 144) thinks that it is this saint, and not St. John the Evangelist or St. John the Baptist, who is meant as the true patron of our Order.

"He quitted his country and the hope of a throne," says this author, "to go to Jerusalem, that he might generously aid and assist the knights and pilgrims. He founded a hospital and organized a fraternity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulcher. St. John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could daunt him from pursuance of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to the brethren, who have made it their duty to endeavor to imitate them. Rome canonized him under the name of St. John the Almoner, c. St. John of Jerusalem; and the Masons—whose temples, overthrown by the barbarians, he had caused to be rebuilt—selected him with one accord as their patron." Oliver, however (Mirror for the Johannis Masons, p. 39), very properly shows the error of appropriating the patronage of Masonry to this saint, since the festivals of the Order are June 24th and December 27th, while those of St. John the Almoner are January 23rd and November 11th. He has, however, been selected as the patron of the Masonic Order of the Templars, and their Commanderies are dedicated to his honor on account of his charity to the poor, whom he called his "Masters," because he owed them all service, and on account of his establishment of hospitals for the succor of pilgrims in the East.

Saint John the Baptist. One of the patron saints of Freemasonry, and at one time, indeed, the only one, the name of St. John the Evangelist having been introduced subsequent to the sixteenth century. The Feast of St. John occurs on the 24th of June, and is very generally celebrated by the Masonic Fraternity. Dalcho (Athen. Res., p. 150) says that "the stern integrity of St. John the Baptist, which induced him to forego every minor consideration in discharging the obligations owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproval of vice, and continued preaching of repentance and virtue, make him a fit patron of the Masonic Institution."

The Charter of Cologne says: "We celebrate, annually, the memory of St. John, the Forerunner of Christ and the Patron of our Community." The Knights Hospitallers also dedicated their Order to him; and the above is the expression of our ritual, which speaks of a "Lodge of the Holy St. John of Jerusalem," probably refers to the same saint.

Krause, in his Kusatarkunden (p. 295-305), gives abundant historical proofs that the earliest Masons adopted St. John the Baptist, and not St. John the Evangelist as their patron. It is worthy of note that the Grand Lodge of England was revived on St. John the Baptist's Day, 1717 (Constitutions, 1738, p. 109), and that the annual feast was kept on that day until 1724. When it was laid aside for the first time on the festival of the Evangelist. (Ibid., p. 119.) Lawrie says that the Scottish Masons always kept the festival of the Baptist until 1737, when the Grand Lodge changed the time of the annual election to St. Andrew's Day. (Hist. of F. M., p. 152.)"
Saint John the Evangelist. One of the patron saints of Freemasonry, whose festival is celebrated on the 27th of December. His constant admonitions to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the Evangelist with the Masonic Order is to be dated long after the sixteenth century, before which time St. John the Baptist was exclusively the patron saint of Masonry. The two are, however, now always united, for reasons set forth in the article on the Dedication of Lodges, which see.

Saint Leger. See Aylworth, Mrs.

Saint Martin, Louis Claude. A mystical writer and Masonic leader of considerable reputation in the last century, and the founder of the Rite of Martinism. He was born at Amboise, in France, on January 18, 1745, being descended from a family distinguished in the military service of the kingdom. Saint Martin when a youth made great progress in his studies, and became a master of several ancient and modern languages. After leaving school, he entered the army, in accordance with the custom of his family, becoming a member of the regiment of Foix. But after six years of service, he retired from a professorial post in the military. His love for metaphysics and his fondness for metaphysical pursuits. He then traveled in Switzerland, Germany, England, and Italy, and finally retired to Lyons, where he remained for three years in a state of almost absolute seclusion, known to but few persons, and occupied in philosophical studies. He then repaired to Paris, where, notwithstanding the tumultuous scenes of the revolution which was working around him, he remained unmoved by the terrible events of the day, and intent only on the prosecution of his philosophical studies. Attracted by the mystical systems of Boehme and Swedenborg, he became himself a mystic of no mean pretensions, and attracted around him a crowd of disciples, who were content, as they said, to hear, without understanding, the teachings of their leader. In 1775 appeared his first and most important work, entitled Des Erreurs et de la Vérité, ou les Hommes rappelés au principe universel de la Science. This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unintelligible transcendentalism, the title of the "Kant of Germany." Saint Martin had published this work under the pseudonym of the "Unknown Philosopher" (le Philosophe invisible), whence he was subsequently known by this name, which was also adopted by some of his Masonic adherents; and even a degree bearing that title was invented and inserted in the Rite of Philalethes. The treatise Des Erreurs et de la Vérité was in fact made a sort of text book by the Philalethes, and highly recommended by the Order of the Initiated Knights and Brothers of Asia, whose system was in fact a compound of theosophy and mysticism. It was so popular, that between 1775 and 1784 it had been through five editions.

Saint Martin, the Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the Evangelist with the Masonic Order is to be dated long after the sixteenth century, before which time St. John the Baptist was exclusively the patron saint of Masonry. The two are, however, now always united, for reasons set forth in the article on the Dedication of Lodges, which see.

The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabrionko and Admiral Plecheyev, and soon became popular. Under them the Martinist Lodges of Russia became distinguished not only for their Masonic and religious spirit—although too much tinged with the mysticism of Jacob Boehme and their founder—but for an active zeal in practical works of charity and social morality.

The character of Saint Martin has been much mistaken, especially by Masonic writers. Those who, like Voltaire, have derided his metaphysical theories, seem to have forgotten the excellence of his private character, his kindness to the poor, and his varied and extensive erudition. Nor should it be forgotten that the true object of all his Masonic labors was to introduce the Lodges of France a spirit of pure religion. His theory of the origin of Freemasonry was not, however, based on any historical research, and his varied and extensive erudition.

Saint Nicaise. A considerable sensation was produced in Masonic circles by the appearance at Frankfort in 1765, of a work entitled Saint Nicaise, oder eine Sammlung merkwürdiger Mährischer Briefe, für Freimaurer und die eden. A second edition was issued in 1786. Its title-page asserts it to be a translation from the French, but it was really written by Dr. Starck. It professes to contain the letters of a French Freemason who was traveling on account of Freemasonry, and having learned the mode of work in England and Germany, had become dissatisfied with both, and had retired into a cloister in France. It was really intended, although Starck had abandoned Masonry, to defend his system of Spiritual Templarism, in opposition to that of the Baron Von Hund. Accordingly, it was answered in 1786 by Von Sprengel, who was an ardent friend and admirer of Von Hund, in a work entitled Anti Saint Nicaise, which was immediately followed by two other essays by the same author, entitled Archimed, and Scala Algabrasica Economica. These three works have become extensively read.

Saint Paul's Church. As St. Paul's, the Cathedral Church of London, was rebuilt by
Sir Christopher Wren—who is called in the Book of Constitutions (1738, p. 107), the Grand Master of Masons—and some writers have advanced the theory that Freemasonry took its origin at the construction of that edifice. In the temple of Solomon the Master Mason of Freemasonry is occupied in the critical examination of the various theories on the origin of Freemasonry—among the seven sources that are considered, the building of St. Paul's Church is one. Nicolaus does not positively assert the theory; but he thinks it not an improbable one, and believes that a new system of symbols was at that time invented. It is said that there was, before the revival in 1717, an old Lodge of St. Paul's; and it is reasonable to suppose that the operative Masons engaged upon the building were united with the architects and men of other professions in the formation of a Lodge, under the regulation which no longer restricted the Institution to Operative Masonry. But there is no authentic historical evidence that Freemasonry first took its rise at the building of St. Paul's Church.

Saints John. The "Holy Saints John," so frequently mentioned in the ritual of Symbolic Masonry, are St. John the Baptist and St. John the Evangelist, which see. The original dedication of Lodges was to the "Holy St. John," meaning the Baptist.

Saints John, Festivals of. See Festivals.

Saint Victor, Louis Guillaume de. A French Masonic writer, who published, in 1781, a work in Adonibramite Masonry, entitled La religion de l'Archange M. de la Bragine, which see. This volume contained the ritual of the first four degrees, and was followed, in 1787, by another, which contained the higher degrees of the Rite. If St. Victor was not the inventor of this Rite, he at least modified and established it as a working system, and, by his writings and his labors, gave to it whatever popularity it had at one time possessed. Subsequent to the publication of his Recueil Précieux, he wrote his Origine de la Maçonnerie Adonibramite, and another interesting work, in which he seeks to trace the source of the Masonic initiation to the mysteries of the Egyptian priesthood.

Saladin. The Divine presence. The Shekinah, which see.

Sakhti. The female energy of Brahma, of Vishnu, or especially of Siva. This lascivious worship was inculcated in the Tantra ("Instrument of Faith"), a Sanskrit work, found under various forms, and regarded by its numerous Brahmanical and other followers as a "fifth Veda."

Salaam. The name of the Arabic form of salutation, which is by bowing the head and bringing the extended arms from the sides until the thumbs touch, the palms being down. Saladin. More properly, Ayyub, the last of the Mameluke emirs in Egypt and Syria, in the time of Richard Cœur-de-Lion, and the founder of the Ayyubite dynasty. As the great Moslem hero of the third Crusade, and the beau-ideal of Moslem chivalry, he is one of the most imposing characters presented to us by the history of that period. Born at Tahrir, 1137; died at Damascus, 1193. In his manhood he had entered the service of Noureddin. He became Grand Visier of the Fatimite Caliph, and received the title of "the Victorious Prince." At Nourreddin's death, Salah-ed-din combated the succession and became the Sultan of Syria and Egypt. For ten succeeding years he was in petty warfare with the Christians, until at Tiberias, in 1187, the Christians were terribly punished for plundering a wealthy caravan on its way to Mecca. The King of Jerusalem, two Grand Masters, and many warriors were taken captive, Jerusalem stormed, and many fortifications reduced. Thisroused Western Europe; the Kings of France and England, with a mighty host, soon made their appearance; they captured Acre in 1191, and Richard Cœur-de-Lion, with an invading force, twice defeated the Sultan, and obtained a treaty in 1192, by which the coast from Jaffa to Tyre was yielded to the Christians.

Salah-ed-din becomes a prominent character in two of the Consistorial degrees of the A. A. Scottish Rite, mainly exemplifying the universality of Masonry.

Salti, Francesco. An Italian philosopher and litterateur who was born at Cosenza, in Calabria, January 1, 1759, and died at Passy, near Paris, September, 1832. He was at one time professor of history and philosophy at Milan. He was a prolific writer, and the author of many works on history and political economy. He stimulated, also, a literary and dramatic, and received, in 1811, the prize given by the Lodge at Leghorn for a Masonic essay entitled Della utilità della frana-Masoneria sotto il rapporto filantropico e morale.

Salix. A significant word in the high degrees, invented, most probably, at first for the system of the Council of Emperors of the East and West, and transferred to the Ancient and Accepted Scottish Rite. It is derived, say the old French rituals, from the initials of a part of a sentence, and has, therefore, no other meaning.

Salle des Pas Ferruds. (The Hall of the Lost Steps.) The French thus call the ante-room in which visitors are placed before their admission into the Lodge. The Germans call it the fore-court (Vorhof), and sometimes, like the French, der Saal der verlorenen Schritte. Lenning says that it derives its name from the fact that every step taken before entrance into the Fraternity, or not made in accordance with the precepts of the Order, is considered as lost.

Salomonis Sanctificatus Illuminatus, Magnus Jehova. The title of the reigning Master or third class of the Illuminated Chapter according to the Swedish system.

Salsette. An island in the Bay of Bombay, celebrated for the pyramids, which were excavated artificially out of the solid rock, with a labor which must, says Mr. Grosse, have been equal to that of erecting the Pyramids, and which were appropriated to the initiations in the Ancient Mysteries of India.
SALT

Salt. In the Helvetician ritual salt is added to corn, wine, and oil as one of the elements of consecration, because it is a symbol of the wisdom and learning which should characterize a Mason's Lodge. When the foundation-stone of a Lodge was laid, the High Priest directed that it shall be sprinkled with salt, and this formula be used: "May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign."

Salutation. Lenning says, that in accordance with the usage of the Operative Masons, it was formerly the custom for a strange brother, when he visited a Lodge, to bring to it such a salutation as this: "From the Right Worshipful Brethren and Fellows of a Right Worshipful and Holy Lodge of St. John. The English salutation, at the middle of the last century, was: "From the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of St. John, from whence I come and greet you thrice heartily well." The custom has become obsolete, although there is an allusion to it in the answer to the question, "Whence come you?" in the modern catechism of the Entered Apprentice's Degree. But Lenning is incorrect in saying that the salutation went out of use after the introduction of certificates. The salutation was, as has been seen, in use in the eighteenth century, and certificates were required as far back as at least the year 1833.

Salutation. (Lat. Salutari.) When the Romans wrote friendly letters, they prefixed the letter S as the initial of Salutem, or health, and thus the writer expressed a wish for the health of his correspondent. At the head of Masonic documents we often find this initial letter thrice repeated, thus: S.: S.: S., with the same signification of Health, Health, Health. It is equivalent to the English expression, "Thrice Greeting."

Salute Mason. Among the Stone-Masons of Germany, in the Middle Ages, a distinction was made between the Grossmauer or Wall-mason, the Salute Mason or Word Mason, and the Schriftmaler or Letter Mason. The Salute Masons had signs, words, and other modes of recognition by which they could make themselves known to each other; while the Letter Masons, who were also called Briefträger or Letter Bearers, had no mode, when they visited strange Lodges, of proving themselves, except by the certificates or written testimonials which they brought with them. Thus, in the "examination of a German Stone-Mason," which has been published in Fallou's Mysterien der Freimaurerei (p. 25), and copied thence by Findel, we find these questions proposed to a visiting brother, and the answers thereto:

"Warden. Stranger, are you a Letter Mason or a Salute Mason?"

"Stranger. I am a Salute Mason."

"Warden. How shall I know you to be such?"

"Stranger. By my salute and words of my mouth."

(Hist. of F. M., p. 639.)

SAMOTHRACIAN

Samaria. A city situated near the center of Palestine, and built by Omri, King of Israel, about 925 B.C. It was the metropolis of the kingdom of Israel, or of the ten tribes, and was, during the exile, peopled by many Fagan foreigners sent as a punishment to the princes of the deported inhabitants. Hence it became a seat of idolatry, and was frequently denounced by the prophets. (See Samaritans.)

Samaritan. Good. See Good Samaritan.

Samaritans. The Samaritans were originally the descendants of the ten revolted tribes who had chosen Samaria for their metropolis. Subsequently, the Samaritans were conquered by the Assyrians under Shalmaneser, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cuthah, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of Samaritans, brought with them of course the idolatrous creed and practices of the region from which they emigrated; nor did they renounce them, at the time of the rebuilding of the second Temple, were an idolatrous race, and as such abhorrent to the Jews. Hence, when they asked permission to assist in the pious work of rebuilding the Temple, Zerubbabel, with the rest of the leaders, required in answer to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the king of Persia, has commanded us.

Hence it was that, to avoid the possibility of these idolatrous Samaritans polluting the holy work by their cooperation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking that he should give an accurate account of his lineage, and prove himself to have been a descendant (which no Samaritan could be) of those faithful Gibeonites who worked at the building of the first Temple.

There were many points of religious difference between the Jews and the Samaritans. One was, that, they denied the authority of any of the Scriptures except the Pentateuch; another was that they asserted that it was on Mount Gerizim, and not on Mount Moriah, that Melchisedek met Abraham when returning from the slaughter of the kings, and that here also he came to sacrifice Isaac, whence they paid no reverence to Moriah as the site of the "Holy House of the Lord." A few of the sect still remain at Nablus. They do not exceed one hundred and fifty. They have a high priest, and observe all the feast of the ancient Jews, and especially that of the Passover, which they keep on Mount Gerizim with all the formalities of the ancient rites.

Samothracian Mysteries. The Mysteries of the Cabiri are sometimes so called because the principal seat of their celebration was in the island of Samothrace. "I ask," says Voltaire (Dict. Phil.), "who were these Hierophants, these sacred Freemasons, who celebrated their Ancient Mysteries of Samothrace, and whence came they and their gods Cabiri?" (See Cabirite Mysteries.)
Sanctuary. The Holy of Holies in the Temple of Solomon. (See Holy of Holies.)
Sanctum Sanctorum. Latin for Holy of Holies, which see.
Sanaphon. In the Rabbinical system of Angiography, one of the three angels who receive the prayers of the Israelites and wave crowns from them. Long after availed himself of this idea in one of his most beautiful poems.
Sandwich Islands. Freemasonry was first introduced into those far islands of the Pacific by the Grand Orient of France, which issued a Dispensation for the esta?ishment of a Lodge about 1848, or perhaps earlier; but it was not prosperous, and soon became dormant. In 1862, the Grand Lodge of California granted a Warrant to Hawaiian Lodge, No. 21, on its register at Honolulu. Royal Arch and Temple Masonry were both then introduced. Honolulu Chapter was established in 1859, and Honolulu Commandery in 1871.
San Graal. Derived, probably, from the old French, signifying the golden or sacred vessel. Thomson has proposed the name of the Swatara. These names have been proposed. The San Graal is represented, in legendary history, as being an emerald dish in which our Lord had partaken of the last supper. Joseph of Arimathea, having further sanctified it by receiving the blood issuing from the foot of Our Lord, carried it to Great Britain. Subsequently it disappeared in consequence of the sins of the land, and was long lost sight of. When Merlin established the Knights of the Round Table, he told them that the San Graal could never be found, but that he only could see it who was without sin. One day, when Arthur was holding a high feast with his Knights of the Round Table, the San Graal suddenly appeared to him and to all his chivalry, and then as suddenly disappeared. The legend was that all the knights took upon them a solemn vow to seek the Holy Dish. "The quest of the San Graal" became one of the most prominent myths of what has been called the Arthurian cycle. The old French romance of the Morte d'Arthur, which was published by Caxton in 1485, contains the adventures of Sir Galahad in search of the San Graal. There are several other romances of which this wonderful vessel, invested with the most marvelous properties, is the subject. The quest of the San Graal very forcibly reminds us of the search for the Lost Word. The symbolism is precisely the same—the loss and the recovery being but the lesson of death and eternal life—so that the San Graal in the Arthurian myth, and the Holy Word in the Masonic legend, seem to be identical in object and design. Hence it is not surprising that a French writer, M. de Caumont, should have said (Bulletin Monumen, p. 129) that "the poet of the twelfth and fourteenth centuries, who composed the romances of the Round Table, made Joseph of Arimathea the chief of a military and religious Freemasonry."
Sanhedrin. The highest judicial tribunal among the Jews. It consisted of seventy-two persons besides the high priest. It is supposed to have originated with Moses, who instituted a council of seventy on the occasion of a rebellion of the Israelites in the wilderness. The room in which the Sanhedrin met was a rotunda, half of which was built without the Temple and half within, the latter part being that in which the judges sat. The Nasi, or prince, who was generally the high priest, sat on a throne at the end of the hall; his deputy, called Ab-beth-din, at his right hand; and the subdeputy, or Chasan, at his left; the other senators being seated in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded.
According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrin, and therefore it is a rule that it shall never consist of more than seventy-two members, although a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel these other stigmatics have been proposed. In the Temple of Solomon, it is said, the Sanhedrin met, not in the Temple chamber, but in the Temple of Solomon. It is also said that the Masonic idea has probably arisen that the floor of the Lodge is a tessellated or mosaic pavement.
Sapiole. The. Thor (Acta Lut., i., 383) says that a degree by this name is cited in the nomenclature of Fusti, and is also found in the collection of Visny.
Sapphire. Hebrew, שְׁכִיר. The second stone in the second row of the high priest's breastplate, and was appropriated to the tribe of Naphtali. The chief priest of the Egyptians was represented by a sapphire, an image of truth and justice made of sapphire.
Saracens. Although originally only an Arab tribe, the word Saracens was afterward applied to all the Arabs who embraced the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohamme?ans who had invaded Europe, and whose possession of the Holy Land gave rise not only to the Crusades, but to the organization of the military and religious orders of Templars and Hospitallers, whose continual wars with the Saracens constitute the most important chapters of the history of those times.
Sardina. Freemasonry was introduced into this kingdom in 1737. (Rebold, Hist. des Trois Grandes Loges, p. 636.) Sardinia. In Hebrew, שָׁדֶּם. The first stone in the first row of the high priest's breastplate. It is a species of carnelian of a blood-red color, and was appropriated to the tribe of Reuben.
Sarossa. An pretended exposition of Freemasonry, published at Baumberg, Germany, in 1816, under the title of "Sarsena, or the Perfect Architect," created a great sensation at the time among the initiated and the profane.
It professed to contain the history of the origin of the Craft and the various opinions upon what it should be, “faithfully described by a true and perfect brother, and extracted from the papers which he left behind him.” Like all other expositions, it contained, as Gähnicke remarks, very little that was true, and of that which was true nothing that had not been said before.

**Sash.** The old regulation on the subject of wearing sashes in a procession is in the following words: “None but officers, who must always be Master Masons, are permitted to wear sashes; and this distinction is only for particular officers.” In this country the wearing of the sash appears, very properly, to be confined to the W. Master, as a distinctive badge of his office.

The sash is worn by all the companions of the Royal Arch Degree, and is of a scarlet color, with the words “Holiness to the Lord” inscribed upon it. These were the words placed upon the miter of the high priest of the Jews.

In the Ancient and Accepted Scottish Rite, the wearing of a sash is a decoration of the Thirtieth Degree. A recent decree of the Supreme Council of the Southern Jurisdiction confers its use to honorary members, while active members only wear the collar.

The sash, or scarf, is analogous to the Zenana scarfs and cords, which was placed upon the candidate in the initiation into the mysteries of India, and which every Brahman was compelled to wear. This cord was woven with great solemnity, and being put upon the left shoulder, passed over to the right side and back again, the longer portion reaching the ground.

**Saskatchewan.** The Brethren of the Province of Saskatchewan assembled at Regina on the 10th day of August, 1906, and formally resolved themselves into the “Grand Lodge of Saskatchewan.” Twenty-five lodges of twenty-eight located in the Province were represented. M. W. Bro. H. H. Campkin was elected Grand Master and was installed by M. W. Bro. McKennie, Grand Master of Manitoba.

**Satrap.** One of the sacred books of the Hindu law.

**Sath B’thal, Royal Oriental Order of the.** Said to have originated in India, and so named after a bird held sacred by the Hindus, whose flight, invariably in sevens, has obtained for the Society the appellation of the “Seven Brethren,” hence the name. It embraces seven degrees—Arch Censor, Arch Courier, Arch Minister, Arch Herald, Arch Scribe, Arch Auditor, and Arch Mute. It promises overmuch.

The figure in opposite column is termed the Mystery of the Apex.

**Satrap.** The title given by the Greek writers to the Persian governors of provinces before Alexander’s conquest. It is from the Persian word satrāp. The authorized version calls them the “kings’ lieutenants”; the Hebrew, achashkarpeniss, which is doubtless a Persian word Hebraised. It was these satraps who gave the Jews so much trouble in the rebuilding of the Temple. They are alluded to in the congenerous degrees of Companion of the Red Cross and Prince of Jerusalem.

**Savalette de Langes.** Founder of the Rite of Philalethes at Paris, in 1773. He was also the President and moving spirit of the Masonic Congress at Paris, which met in 1786 and 1787 for the purpose of discussing many important points in reference to Freemasonry. The zeal and energy of Savalette de Langes had succeeded in collecting for the Lodge of the Philalethes a valuable cabinet of natural history and a library containing many manuscripts and documents of great importance. His death, which occurred soon after the beginning of the French Revolution, and the political troubles that ensued, caused the dispersion of the members and the loss of a great part of the collection. The remnant subsequently came into the possession of the Lodges of St. Alexander of Scotland, and of the Social Contract, which constituted the Philosophical Scottish Rite.

**Saxony.** The first Masonic Lodge in Saxony appeared at Dresden, in 1733; within four years thereafter two others had been established in Leipzig and Altenburg. The Grand Lodge was formed in 1811.

**Sayer, Anthony.** At the revival in 1717, “Mr. Antony Sayer, gentleman,” was elected Grand Master. (Constitutions, 1738, p. 110.) He was succeeded in the next year by George Payne, Esq. In 1719, he was appointed Senior Grand Warden by Grand Master Desaguliers. Afterward he fell into bad circumstances and in 1730 a sum of £15 was granted to him by Grand Lodge, followed by a further grant of £2.2.0 in 1741. In December, 1730, a complaint was made to Grand Lodge of some irregular conduct on his part, and he was acquitted of the charge, whatever it was, but told to do nothing so irregular for the future. When he died, either late in 1741 or early in 1742, he was Tiler of what is now the Old King’s Arms Lodge, No. 28. A portrait of him by Highmore, the celebrated painter, is in existence, messent into copies of which are not uncommon.

**Scaid Miserables.** A name given to a set of persons who, in 1741, formed a mock procession in derision of the Freemasons. Sir John Hawkins, speaking, in his Life of
Johnson (p. 330), of Paul Whitehead, says:

"In concert with one Carey, a surgeon, he
planned and exhibited a procession along the
Strand of person on foot and on horseback
adressed for the occasion, carrying mock en-
signs and the symbols of Freemasonry; the
design of which was to expose to laughter the
insignia and ceremonies of that mysterious
institution; and it was not until three years
afterward that the Fraternity recovered from
the disgrace which so ludicrous a representa-
tion had brought on it." The incorrectness
of this last statement will be evident to all
who are acquainted with the successful pro-
gress made by Freemasonry between the years
1741 and 1771, during which time Sir John
Hawkins thinks that it was languishing
under the blow dealt by the mock procession
of the Scal Miserables.

A better and fuller account is contained
in the "London Evening Post" of March 20,
1741. "Yesterday, some mock Freemasons
marched through Pall Mall and the Strand
as far as Temple Bar in procession; first
sent fellows on jacks, with cows' horns
in their hands; then a kettle-drummer on
a gymnasium, having two butter flingers
for kettle-drums; then followed two carts
furnished by jacks, having in them the stewards
with several badges of their order; then came
a mourning-coach drawn by six horses, each
of which was in full harness, chimney-sweeper,
the other that of a Black-shoe Boy and a Sink Boy,
the other that of a Chimney-Sweeper. 13.
The Equipage of the Grand Master, all
the Attendants wearing Mystical Jewels."

The historical mock procession of the Scal
Miserables was, it thus appears, that which
occurred on April 27th, and not the preceding
one of March 20th, which may have been only
a fad, and having been well received by
the populace there might have been an
encouragement for its repetition. But it was
not so popular with the higher classes, who
felt a respect for Freemasonry, and were
unwilling to see an indignity put upon it.
A writer in the London Freemasons' Magazine
(1858. L, 875) says: "The contrivers of the
mock procession were at that time said to
be Paul Whitehead, Esq., and his intimate
friend (whose real Christian name was
Esquire) Carey, of Pall Mall, surgeon to Fred-
erick, Prince of Wales. The city officers
did not suffer this procession to go through
Temple Bar, the com. on removing them
being that its real interest was to affront the
annual procession of the Freemasons. The Prince
was so much offended at this piece of ridicule,
that he immediately removed Carey from
the office he held under him."

Smith (Use and Abuse of Freem., p. 78)
says that "about this time (1742) an order
was issued to discontinue all public processions
on feast days, on account of a mock
procession which had been planned, at a
considerable expense, by some prejudiced
persons, with a view to ridicule these public
cavalcades." Smith is not altogether
accurate. There is no doubt that the ultimate
effect of the mock procession was to
put an end to what was called the "march
day of procession" on the feast day, but that
effect did not show itself until 1747, in
which year it was resolved that it should in
future be discontinued. (Constitutions, 1766,
p. 245)."

* On the subject of these mock processions
there is an article by Dr. W. J. Chetwood
Crawley in Ars Quatuor Coronatorum, vol. 18.
Scales. Pair of. "Let me be weighed in an even balance," said Job, "that God may know mine integrity, and iniquity says that a false balance is abomination to the Lord, but a just weight is his delight." So we find that among the ancients a balance, or pair of scales, was a well-known recognized symbol of a strict observation of justice and fair dealing. This symbolism is also recognized in Masonry, and hence in the degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior degrees, a pair of scales is the most important symbol.

Scallop-shell. The scallop-shell, the staff, and sandals form a part of the costume of a Masonic Knight Templar in his character as a Pilgrim Penitent. Shakespeare makes Ophelia sing—

"And how shall I my true love know
From any other one?
O, by his scallop-shell and staff,
And by his sandal shoon!"

The scallop-shell was in the Middle Ages the recognized badge of a pilgrim; so much so, that Dr. Clarke (Travels, ii., 538) has been led to say: "It is not easy to account for the origin of the shell as a badge worn by the pilgrims, but it decidedly refers to much earlier Oriental customs than the journeys of Christian pilgrims, and its influence, or rather that of another shell, will probably be found in the mythology of eastern nations." He is right as to the question of antiquity, for the shell was an ancient symbol of the Syrian goddess Ashtar, Venus Pudica, or Venus rising from the sea. But it is doubtful whether its use by pilgrims is to be traced to so old or so Pagan an authority. Strictly, the scallop-shell was the badge of pilgrims visiting the shrine of St. James of Compostella, and hence it is called by naturalists the "pacio," or comb shell of St. James. Fuller (Ch. Hist., ii., 228) says: "All pilgrims that visit St. James of Compostella in Spain returned thence obsec concha, 'all besheled about' on their clothes, as a religious donative there bestowed upon them." Pilgrims were, in fact, in Medieval times distinguished by the peculiar badge which they wore, as designating the shrine which they had visited. Thus pilgrims from Rome wore the keys, those from St. James the scallop-shell, and those from the Holy Land palm branches, whence such a pilgrim was sometimes called a palmer. But this distinction was not always rigidly adhered to, and pilgrims from Palestine frequently wore the shell. At first the shell was sewed on the cloak, but afterward transferred to the hat, and while in the beginning, the badge was not assumed until the pilgrimage was accomplished, eventually pilgrims began to wear it as soon as they had taken their vow of pilgrimage, and before they had commenced their journey.

Both of these changes have been adopted in the Templar ritual. The pilgrim, although symbolically making his pilgrimage to the Holy Sepulcher in Palestine, adopts the shell more properly belonging to the pilgrimage to Compostella; and adopts it, too, not after his visit to the shrine, but as soon as he has assumed the character of a pilgrim, which, it will be seen from what has been said, is historically correct, and in accordance with the later practise of Medieval pilgrims.

Scarlet. See Red.

Scenic Representations. In the Ancient Mysteries scenic representations were employed to illustrate the doctrines of the resurrection, which it was their object to inculcate. Thus the allegory of the initiation was more deeply impressed, by being brought vividly to the sight as well as to the mind of the aspirant. Thus, too, in the religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them. The Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the spectators as living and acting beings, inculcating by their actions and by the plot of the drama those lessons which would not have been so well received or so thoroughly understood, if given merely in a didactic form. The advantage of these scenic representations, consecrated by antiquity and tried by long experience, is well exemplified in the ritual of the Third Degree of Masonry, where the dramatization of the great legend gives to the initiation a singular force and beauty. It is surprising, that the English system never adopted, or, if adopted, speedily discarded, the drama of the Third Degree, but gives only in the form of a narrative what the American system more wisely and more usefully presents by living action. Throughout America, in every State existing, Pennsylvania, the initiation into the Third Degree constitutes a scenic representation. The latter State alone preserves the less impressive didactic method of the English system. The rituals of the Continent of Europe pursue the same scenic form of initiation, and it is therefore most probable that this was the ancient usage, and that the present English ritual is of comparatively recent date.

Scepter. An ensign of sovereign authority, and hence carried in several of the high degrees by officers who represent kings.

Schaw Manuscript. This is a code of laws for the government of the Operative Masons of Scotland, drawn up by William Schaw, the Master of the Work under James VI. It bears the following title: "The Statutis and Ordinancis to be observert be all the Maister-Maisemounis within this realm set down by William Schaw, Master of Wark to his Masonis, and generall Warden of the saide Craft, with the consent of the Maisemouniis after specified." As will be perceived by this title, it is in the Scottish dialect. It is written
on paper, and dated XXVIII December, 1598. Although containing substantially the general regulations which are to be found in the English manuscripts, it differs materially from King James VI, in which his Fellow-Crafts, and Apprentices are spoken of, but simply as gradations of rank, not as degrees, and the word "Lodge" or Lodge is constantly used to define the place of meeting. The government of the Lodge was vested in the Warden, Senior and Junior Master, and Masters, and these the Fellow-Crafts and Apprentices were to obey. The highest officer of the Craft is called the Grand Warden. The Manuscript is in possession of the Lodge of Edinburgh, but has several times been published—first in the Laws and Constitutions of the Grand Lodge of Scotland, in 1848; then in the American edition of that work, published by Dr. Robert Morris, in the ninth volume of the Universal Masonic Library, afterward by W. A. Laurie, in 1859, in his History of Freemasonry and the Grand Lodge of Scotland; D. Murray Lyon in Hist. of the Lodge of Edinburgh gives a transcript and the last part in facsimile; and lastly, by W. J. Hughan, in his Unpublished Records of Masonry in Scotland.

Schaw, William. A name which is intimately connected with the history of Freemasonry in Scotland. For the particulars of his life, we are principally indebted to the writer (said to have been Sir David Brown, Lord Elgin, in sixth, and his household in seventh, p. 55) of "Appendix Q. 2," in the Constitutions of the Grand Lodge of Scotland (1848).

William Schaw was born in the year 1559, and was probably a son of Schaw of Scaurie, in the shire of Clackmannan. He appears from an early period of life to have been connected with the royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI, and his household at the Palace of Holyrood, 28th January, 1580-1. In 1584, Schaw became successor to Sir Robert Drummond, of Carnock, as Master of Works. This high official appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid "to William Schaw, his Majesty's Master of Work, for the reparations and mending of the Castell of Struisinge," and in May, 1590, £400, by his Majesty's precept, was "deleverit to William Schaw, the Master of Work, for reparations of the houses of Dunfermline before the Queen's Majesty passing that town."

Sir James Melville, in his Memoirs, mentions that he was appointed to receive the three Danish Ambassadors who came to Scotland in 1665 (with overtures for an alliance with one of the daughters of Frederick II.), he requested the king that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum, of Seggie, one of the Lords of Session. It further appears that Schaw married, first, an English lady, and then took various missions to France. He accompanied James VI. to Denmark in the winter of 1689, previous to the king's marriage with the Princess Anna of Denmark, which was celebrated at Upsal, in Norway, on the 23d of November. The king and his attendants remained during the winter season in Denmark, but Schaw returned to Scotland on the 16th of March, 1689-90, for the purpose of making the necessary arrangements for the reception of the wedding-party. Schaw brought with him a paper subscribed by the king, containing the "Ordour set down be his Majestie to be effectuant be his Hienes Secret Counsell, and preparit agane his Majestie's returne in Scotland," dated in February, 1689-90. The king's royal bride arrived in Leith on the 1st of May, and remained there six days, in a building called "The King's Work," until the Palace of Holyrood was prepared for their reception. Extensive alterations had evidently been made at this time at Holyrood, as a warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Master of Work, the sum of £1,000, "restand of the last taxation of £20,000" granted by the Royal Burghs in Scotland, the sum to be expended "in high building of Edinburgh," 14th March, 1589-90. Subsequent payments to Schaw occur in the Treasurer's accounts for broad scarlet cloth and other stuff for "burdie claythes and coverings to forms and windows bithy in the Kirk and Palace of Halyrude-house." On this occasion various sums were also paid by a precept from the king for dresses, etc., to the ministers and others connected with the royal household. On this occasion, William Schaw was described as Master of the Works at £133 6s. 8d. The queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw's monument states that he was, in addition to his office of Master of the Works, "its ceremonia prepositus" and "Regina Questror," which Monteith has translated "Sacrif and Queen's Chamberlain." This appointment of Chamberlain evinces the high regard in which the queen held him; but there can be no doubt that the former words relate to his holding the office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing in the Grand Lodge of Scotland.

William Schaw died April 18, 1602, and was buried in the Abbey Church of Dunfermline, where a monument was erected to his memory by his grateful mistress, the queen. On this monument is his name and monogram cut in marble upon which tradition says, was executed by his own
hand, and containing his Mason's mark, and an inscription in Latin, in which he is described as one imbued with every liberal art and science, more skilful in architecture and in labors and business not only unwearied and indefatigable, but ever assiduous and energetic. No man appears, from the records, to have lived with more of the commendation, or died with more of the regret of others, than this old Scottish Mason.

Schismatist. Thory (Hist. de la Fond. du G. O.) thus calls the brethren who, expelled by the Grand Lodge of France, had formed, in the year 1772, a rival body under the name of the National Assembly. Any body of Masons separating from the legal obedience, and establishing a new one not authorized by the laws of Masonry—such, for instance, as the Saint John's Grand Lodge in New York—is properly schismatic.

Schisms. This, which was originally an ecclesiastical term, and signifies, as Milton defines it, "a rent or division in the church when it comes to the separating of congregations," is unfortunately that unknown in Masonic history. It is in Masonic, as in canon law, a withdrawing from recognized authority, and setting up some other authority in its place. The first schism recorded after the revival of 1717, was that of the Duke of Wharton, who, in 1722, caused himself to be irregularly nominated and elected Grand Master. His ambition is assigned in the Book of Constitutions as the cause, and his authority was disowned "by all those," says Anderson, "that would not countenance irregularity." But the breach was healed by Grand Master Montague, who, resigning his claim to the chair, caused Wharton to be regularly elected and installed. (Constitutions, 1738, p. 114.) [The second schism in England was in 1770, when Preston and others in 1779 formed the "Grand Lodge of England South of the River Trent" owing to a dispute with the Grand Lodge of the "Moderns," which continued for ten years. (See Preston.)]

In France, although irregular Lodges began to be instituted as early as 1736, the first active schism is to be dated from 1761, when the dancing-master Lacroix, whom the respectable Masons refused to recognize as the substitute of De Clermont the Grand Master, formed, with his adherents, an independent and rival Grand Lodge; the members of which, however, became reconciled to the legal Grand Lodge the next year, and again became schismatic in 1785. In fact, from 1761 until the organization of the Grand Orient in 1772, the history of Masonry in France is but a history of schism. But a Masonic schism is always illegal; it violates the law of exclusive jurisdiction; and a schismatic body cannot be recognized as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State.

SCHNEIDER, Johann August. A zealous and learned Mason of Altenburg, in Germany,
where he was born May 22, 1755, and died August 13, 1816. Besides contributing many valuable articles to various Masonic journals, he compiled the "Institution-Buch of the Lodge "Archimedes zu den drei Reissbrettern" at Altenburg, in which he had been initiated, and of which he was a member; an important but scarce work, containing a history of Masonry, and other valuable essays.

**Schools.** None of the charities of Freemasonry have been more important or more worthy of approbation than those which have been directed to the establishment of schools for the education of the orphan children of Masons; and it is a very proud feature of the Order, that institutions of this kind are to be found in every country where Freemasonry has made a lodgment as an organized society. In England, the Royal Freemasons' Girls' School was established in 1788. In 1796, a similar one for boys was founded. At a very early period charity schools were erected by the Lodges in Germany, Denmark, and Sweden. The Masons of Holland instituted a school for the blind in 1808. In the United States the same institution has been established. In 1842, the Grand Lodge of Missouri instituted a Masonic college, and the example was followed by several other Grand Lodges. But colleges have been found too unwieldy and complicated in their management for a successful experiment, and the scheme has generally been abandoned. But there are numerous schools in the United States which are supported in whole or in part by Masonic Lodges.

**Schools of the Prophets.** Oliver (London, 1774) speaks of "the sacred institution of the Nabim" as existing in the time of Solomon, and says they were established by Samuel "to counteract the progress of the Spurious Freemasonry which was introduced into Palestine before his time." This claim of a Masonic character for the two institutions has been gratuitously assumed by the venerable author. He referred to the well-known Schools of the Prophets, which were first organized by Samuel, which lasted from his time to the closing of the canon of the Old Testament. They were scattered all over Palestine, and consisted of scholars who devoted themselves to the study of both the written and the oral law, to the religious rites, and to the interpretation of Scripture. Their teaching of what they had learned was public, not secret, nor did they in any way resemble, as Oliver suggests, the Masonic Lodges of the present day. They were, in their organisation, rather like our modern theological colleges, though their range of studies was very different.

**Schor-Laban.** ("White Ox," or morally, "Innocence."). The name of the second step of the Mystic Ladder of Kadosh of the A. A. Scottish Rite.

**Schréper, Johann Georg.** The keeper of a coffee-house in Leipzig, who, having obtained a quantity of Masonic, Rosicrucian, and magical books, he opened, in 1788, what he called a Scottish Lodge, and pretended that he had been commissioned by Masonic superiors to destroy the system of Strict Observance, whose adherents he abused and openly insulted. He boasted that he alone possessed the great secret of Freemasonry, and that nearly all the German Masons were utterly ignorant of anything about it except its external forms. He declared that he was an anointed priest, having power over spirits, who were compelled to appear at his will and obey his commands, by which means he became acquainted not only with the past and the present, but even with the future. It was in thus pretending to evoke spirits that his Masonry principally consisted. Many persons became his dupes; and although they soon discovered the imposture, shame at being themselves deceived prevented them from revealing the truth to others, and thus his initiation continued for a considerable period, and he was enabled to make some money, the only real object of his system. He has himself asserted, in a letter to a Prussian clergyman, that he was an emissary of the Jesuit, of a truth of this we have only his own unreliable subject. He left Leipzig at one time and traveled abroad, leaving his Deputy to act for him during his absence. On his return he asserted that he was the natural son of one of the French princes, and Baron Von Steinbach. But at length there was an end to his practices of jugglery. Seeing that he was beginning to be detected, fearing exposure, and embarrassed by debt, he invited some of his disciples to accompany him to a wood near Leipzig called the Rosenthal, where, on the morning of October 8, 1774, having retired to a little distance from the crowd, he blew out his brains with a pistol. Clavel has thought it worth while to preserve the memory of this incident by inserting an engraving reproducing the scene in his Histoire Pittoresque de la Frang-Maçonnerie (p. 183). Schréper had much low cunning, but was devoid of education. Leening sums up his character in saying that he was one of the most curious and most important winders who ever chose the Masonic brotherhood for his stage of action.

**Schréder, Friedrich Joseph Wilhelm.** A doctor and professor of pharmacology in Marburg; was born at Bielefeld, in Prussia, March 19, 1733, and died October 27, 1776. Of an inflamed constitution from his youth, he still further impared his bodily health and his mental faculties by his devotion to chemical, alchemical, and theosophic pursuits. He established at Marburg, in 1768, a Chapter of True and Ancient Rose Cross Masons, and in 1779 he organised in a Lodge of Sarreburg a school or Rite, founded on magic, theosophy, and alchemy, which consisted of seven degrees, four high degrees founded on these occult sciences being super-added to the original three Symbolic degrees. This Rite, called the "Rectified Rose Croix,"
was only practised by two Lodges under the Constitution of the Grand Lodge of Hamburg. Clavel (Histoire Fraternelle, p. 183) calls him the Lapion of Germany, but it was in his school that the Italian charlatan learned his first lessons of magic and theosophy. Oliver, misunderstanding Clavel, styles him an adventurer. (Landmarks, ii., 710.) But it is perhaps more just that we should attribute to him a diseased imagination, which, in his studies, was not a bad heart nor impure practises. He must not be confounded with Fried. Ludwig Schroeder, who was a man of a very different character.

Schroeder, Friedrich Ludwig. An actor and a dramatic and Masonic writer, born at Schwerin, November 3, 1744, and died near Hamburg, September 3, 1816. He commenced life as an actor at Vienna, and was so distinguished in his profession that Hoffmann says "he was incontestably the greatest actor that Germany ever had, and equally eminent in tragedy and comedy." As an active, zealous Mason, he acquired a high character. Bode himself, a well-known Mason, was his intimate friend. Through his influence, he was initiated into Freemasonry in 1774, in the Lodge Emanuel zur Mainsblume. He soon after, himself, established a new Lodge working in the system of Zinnendorf, but which did not long remain in existence. Schroeder then went to Vienna, to the disease of imagination, which was in his return to Hamburg. On his return, he was elected by his old friends the Master of the Lodge Emanuel, which office he retained until 1799. In 1794 he was elected Deputy Grand Master of the English Provincial Grand Lodge of Saxe-Hanover, and in 1814, in the seventieth year of his life, he was induced to accept the Grand Mastership. It was after his election, in 1787, as Master of the Lodge Emanuel at Hamburg, that he first resolved to write himself into Freemasonry, through reformation of the Masonic system, which had been much corrupted on the continent by the invention of almost innumerable high degrees, many of which found their origin in the fantasies of Alchemy, Rosicrucianism, and Hermetic Philosophy. It is to this resolution, thoroughly executed, that we owe the Masonic scheme known as Schroeder's Rite, which, whatever may be its defects in the estimation of others, has become very popular among many German Masons. He started out with the theory that, as Freemasonry had proceeded from England to the Continent, in the English Book of Constitutions and the Primitive English Ritual we must look for the pure unadulterated fountain of Freemasonry. He accordingly selected the well-known English Exemplar, and, in his opinion, the best formula of the old initiation. He therefore translated it into the German language, and, remodeling it, presented it to the Provincial Grand Lodge in 1801, by whom it was accepted and established. It was soon after accepted by many other German Lodges on account of its simplicity. The system of Schroeder thus adopted consisted of the three degrees of Ancient Craft Masonry, all the higher degrees being rejected. But Schroeder found it necessary to enlarge his system, so as to give to brethren who desired it an opportunity of farther investigation into the philosophy of Masonry. He, therefore, established an England, or Select Historical Union, which should be composed entirely of Master Masons, who were to be engaged in the study of the different systems and degrees of Freemasonry. The Hamburg Lodges constituted the Mullerbund, or central body, to which all the other Lodges were to be united by correspondence.

Of this system, the error seems to be that, by going back to a primitive ritual which recognizes nothing higher than the Master's Degree, it rejects all the developments that have resulted from the labors of the philosophic minds of a century. In the high degrees of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, with the former, has thrown away the latter. He has committed the logical blunder of arguing from the abuse against the abuse. His system, however, has some merit, and is still practised by the Grand Lodge of Hamburg.

Schroeder's Rite. See Schroeder, Friedrich Joseph Wilhelm.
Schroeder's System. See Schroeder, Friedrich Ludwig.

Sciences, Liberal. See Liberal Arts and Sciences.

Scientific Masonic Association. (Scientischer Freimaurer Bund.) A society founded in 1803 by Feaser, Moselfeld, Fischer, and other distinguished Masons, the object being, by the united efforts of its members, to draw up, with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first formation to the present day, and also of the various systems or methods of working that have been introduced into the Craft; such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous brethren. The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason who had received a liberal education, who was capable of feeling the truth, and desire of investigating the mysteries of the Order, could become a member of this society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches were only permitted to attend the meetings as trusty brethren to receive instruction.

Scorpion. A genus of Arachnida, of numerous species, with an elongated body, but no marked division between the thorax...
and abdomen. Those of the south of Europe and on the borders of the Mediterranean have six eyes. This reptile, dreaded by the Egyptians, was sacred to the goddess Sekh, and was solemnly cursed in all temples once a year.

**Scotland.** The tradition of the Scotch Masons is that Freemasonry was introduced into Scotland by the architects who built the Abbey of Kilwinning; and therefore, the same relation to Scotch Masonry that the city of York does to English. "That Freemasonry was introduced into Scotland," says Laurie (Hist. p. 89), "by those architects who built the Abbey of Kilwinning, is manifest not only from those authentic documents by which the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration." In Sir John Sinclair's *Statistical Account of Scotland*, the same statement is made in the following words: "A number of Freemasons came from the continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and true Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the oneness of the brethren at those meetings and decided finally in appeals from all the other meetings or Lodges in Scotland." Which statement amounts to this: that the brethren assembled at Kilwinning elected a Grand Master (as we absurdly call him) for Scotland, and that the Lodge of Kilwinning became the Mother Lodge, a title which it has always assumed. Manuscripts preserved in the Advocates' Library of Edinburgh, which were first published by Laurie, furnish further proof of the early progress of Masonry in Scotland.

It is said that in the reign of James II., the office of Grand Patron of Scotland was granted to William St. Clair, Earl of Orkney and Caithness and Baron of Roslin, "his heirs and successors," by the king's charter. But in 1736, the St. Clair who then exercised the Grand Mastership, "taking into consideration that his holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry," renounced his claim, and empowered the Freemasons to choose their Grand Master. The consequence of this act of resignation was the immediate organisation of the Grand Lodge of Scotland, over whom for many years the grand patron exercised no authority. The hereditary Grand Master or Patron was unanimously called to preside.

**Scotland, Royal Order of.** See Royal Order of Scotland.

**Scottish.** We use indiscriminately the word Scotch or Scottish to signify something relating to Scotland. Thus we say the Scotch Rite or the Scottish Rite; the latter is, however, more frequently used by Masonic writers. This has been objected to by some purists because the final syllable ish has in general the signification of diminuendo, as in brackish, salty, and similar words. But ish in Scottish is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination -isch. The word is used by the best writers.

**Scottish Degrees.** The degrees adopted by Ramsay, under the name of Irish degrees, were subsequently called by him Scottish degrees in reference to his theory of the promulgation of Masonry from Scotland. (See Irish Chapters.)

**Scottish Master.** See Ecossais.

**Scottish Rite.** French writers call this the "Ancient and Accepted Rite," but as the Latin Constitutions of the Order designate it as the "Antiquus Scotticus Ritus Acceptus," or the "Ancient and Accepted Scottish Rite," that title has now been very generally adopted as the correct name of the Rite. Although one of the youngest of the Masonic Rites, having been established not earlier than the year 1801, it is at this day the most popular and the most extensively diffused. Supreme Councils or governing bodies of the Rite are to be found in almost every civilised country of the world, and in many of them it is the only Masonic obedience. The history of its organization is briefly this: In 1758, a body was organised at Paris called the "Counsel of Emperors of the East and West." This Council organised a Rite called the "Rite of Perfection," which consisted of twenty-five degrees, the highest of which was the "Sublime Prince of the Royal Secret." In 1781, this Council granted a Patent or Deputation to Stephen Morin, authorising him to propagate the Rite in the Western continent, whither he was about to go. He arrived at the city of St. Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors, both for the west Indies and for the United States. Among others, he conferred the degree on M. Hayes, with a power of appointing others when deemed necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalcho. There is abundant evidence in the Archives of the Supreme Council that up to that time the twelve degrees of the Rite of Perfection were alone recognised. But suddenly, with the organisation of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental high degrees, so as to make the Thirty-third and the Twenty-fifth Degree the summit of the Rite.
The Rite consists of thirty-three degrees, which are divided into seven sections, each section being under an appropriate jurisdiction, and are as follows:

I.
SYMBOLIC LODGE.
1. Entered Apprentice.
2. Fellow-Craft.
3. Master Mason.

These are called blue or Symbolic degrees. They are not conferred in England, Scotland, Ireland, or in the United States, because the Supreme Councils of the Rite have refrained from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.

II.
LODGES OF PERFECTION.
4. Perfect Master.
5. Illustrious Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Grand Secretary.
9. Elected Knight of the Nine.
10. Illustrious Elect of the Fifteen.
11. Sublime Knight of the Twelve.
13. Knight of the Ninth Arch, or Royal Arch of Solomon.

III.
COUNCIL OF PRINCES OF JERUSALEM.
15. Knight of the East.

IV.
CHAPTER OF ROSE CRUX.
17. Knight of the East and West.
18. Prince Rose Croix.

V.
COUNCIL OF KADOSH.
21. Noachite, or Prussian Knight.
22. Knight of the Royal Arch, or Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
27. Knight Commander of the Temple.
28. Knight of the Sun, or Prince Adept.
29. Grand Scottish Knight of St. Andrew.

VI.
CONSISTENCY OF SUBLIME PRINCES OF THE ROYAL SECRET.
31. Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

SCOTTISH

VII.
SUPREME COUNCIL.

SCOTTISH Templars. See Templars of Scotland.

SCOTTISH TRINITARIANS. See Prince of Mercy.

Scribe. The Scribe is the third officer in a Royal Arch Chapter, according to the American ritual, and is the representative of Haggai. The Sover, or Scribe in the earlier Scriptures, was a kind of military secretary, but in the latter he was a learned man, and doctor of the laws, who expounded them to the people. Thus Artaxerxes calls Ezra the priest, "a Scribe of the law of the God of heaven." Horne says that the Scribe was the King's Secretary of State, who registered all acts and decrees. It is in this sense that Haggai is called the Scribe in Royal Arch Masonry. In the English system of Royal Arch Masonry there are two Scribes, who represent Ezra and Nehemiah, and whose position and duties are those of Secretaries. The American Scribe is the Third Principal. The Scribes, according to the English system, appear to be analogous to the Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and were literary men, who occupied themselves in the preservation of the letter of the Scriptures and the development of its spirit.

Scriptures, Belief in the. In 1820, the Grand Lodge of Ohio resolved that "in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and his holy word"; and in 1854 the same body adopted a resolution declaring that "Masonry, as we have received it from our fathers, teaches the divine authenticity of the Holy Scriptures." In 1845, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Masons deny the Divine authority of the Scriptures of the Old and New Testaments, yet to require, as a preliminary to initiation, the declaration of such a belief, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul as the only religious tests.

Scriptures, Reading of the. By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of Divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the
Divine Founder of the Christian religion. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A closed book, a sealed book, indicates that its contents are secret; and a book or roll folded up was the symbol, says Wemys, of a law about to pass, or of a thing of further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges, to teach us that its contents are to be studied, that the law which it incalculates is still in force, and is to be "the rule and guide of our conduct." But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree, or to some part of its ritual, makes it expedient that the book should be opened upon those passages. Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each degree. The custom in America, at least since the publication of Webb's Monitor, has been very uniform, and is as follows: In the First Degree the Bible is opened at Psalm xxxviii., an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the Second Degree the passage adopted is Amos v. 7, 8, in which the allusion is evidently to the plumbline, an important emblem of that degree. In the Third Degree the Bible is opened at Ecclesiastes xii. 1-7, in which the description of old age and death is appropriately applied to the sacred object of this degree. But, as has been said, the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch. Formerly, the Book of the Law was opened in the First Degree at the 22d chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaac. As this event constituted the first grand offering, commemorated by our ancient brethren, by which the ground floor of the Apprentice's Lodge was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 25th chapter of Genesis which records the vision of Jacob's ladder was also, with equal propriety, selected as the passage for the First Degree. The following passage from 1 Kings vi. 8, was, during the last century, used in the Second Degree: "The door of the middle chamber was in the right side of the house, and they went up with winding stairs into the middle chamber, and out of the middle into the third." The words of Amos v. 25, 26, were sometimes adopted as the passage for the Third Degree: "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch, and the star of your god, which ye made to yourselves." The allusions in this paragraph are not so evident as the others. They refer to historical matters, which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the Third Degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre. The 8th chapter of 2 Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the Third Degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the Third Degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master and practised in this country. At present the usage in England differs in respect to the choice of passages from that adopted in this country. There the Bible is opened, in the First Degree, at Ruth iv. 7: "Now this was the manner in former times in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel." In the Second Degree the passage is opened at Judges xii. 6: "Then said they unto him, Say now Shibboleth: and he said Shibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand." In the Third Degree the passage is opened at 1 Kings vii. 13, 14: "And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work." While from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Mason will, perhaps, prefer the selections made in our own
Lodges, especially for the First and Third Degrees, he at the same time will not fail to admire the taste and ingenuity of our English brethren in the selections that they have made. In the Second Degree the passage from Judges is undoubtedly preferable to our own.

In conclusion it may be observed, that to give these passages their due Masonic importance it is essential that they should be covered by the square and compasses. The Bible, square, and compasses are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the square, of the power of Hiram; and the compasses, of the skill of the Chief Builder. Some Masonic writers have still further spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Great Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic ritual, which, to be understood, must be studied together.

The written laws of the Jewish code, which he wore, on which this talismanic seal was engraved, he is supposed to have accomplished the most extraordinary actions, and by it to have enlivened in his service the labors of the genii for the construction of his celebrated Temple.

Scythe. In the classic mythology, the scythe was one of the attributes of Saturn, the god of time; and in modern iconography Time is allegorized under the figure of an old man, with white hair and beard, twine up in one hand and a scythe in the other. It is in its cutting and destructive quality that the scythe is here referred to. Time is thus the great mower who reaps the harvest of men. Masonry has adopted this symbolism, and in the Third Degree the scythe is described as an emblem of time, which cuts the brittle thread of life and makes havoc among the human race.

Seal. A stamp on which letters and a device are carved for the purpose of making an impression, and also the wax or paper on which the impression is made. Lord Coke defines a seal to be an impress on wax, "sigillum est cera impressa," and wax was originally the legal material of a seal. Many old Masonic diplomas and charters are still in existence, where the seal consists of a circular tin box filled with wax, on which the seal is impressed, the box being attached by a ribbon to the parchment. But now the seal is placed generally on a piece of circular paper. The form of a seal is circular; oval seals were formerly appropriated to ecclesiastical dignitaries and religious houses, and the shape alluded to the old Christian symbol of the Vespasian.

No Masonic document is valid unless it has appended to it the seal of the Lodge or Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate Lodges out of their jurisdictions, if the standing of the Lodge is not guaranteed by the seal of the Grand Lodge and the signatures of the proper officers.

Seal of Solomon. The Seal of Solomon or the Shield of David, for under both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, the outlines of a six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was supposed principally to derive its talismanic powers. These powers were very extensive, for it was believed that it would extinguish fire, prevent wounds in a conflict, and perform many other wonders. The Jews called it the Shield of David in reference to the protection which it gave to its possessors. But to the other Orientals it was more familiarly known as the Seal of Solomon. Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by those who followed the Jewish law, read at stated periods before the congregation, and preserved in the synagogue with great security.

Robinson Crusoe and the Thousand and One Nights are two books which every child has read, and which no man or woman ever forgets. In the latter are many allusions to Solomon's seal. Especially is there a story of an unlucky genius, who gave this account of the cause of his imprisonment. "Solomon," said he, "the son of David, exalted to all power, and able to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leden stopper and stamped upon it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii, who submitted to him, with orders to cast me into the sea."

Of all talismans, there is none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephanta, in India, accompanying the image of the Deity, and many other places celebrated in the Brahmanical and the Buddhist religions. Mr. Hay, in an exploration into western Barbary, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as par excellence the great Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although the Hermetic philosophers of the Middle Ages did employ it as
one of their mystical symbols; but true to the theory that superstitions may be repudiated, but never will be forgotten, it was adopted by the Christian Church, a symbol of their faith, but with varying interpretations. The two triangles were said sometimes to be symbols of fire and water, sometimes of prayer and remission, sometimes of creation and redemption, or of life and death, or of resurrection and its denial. But at length the ecclesiologists seem to have settled on the idea that the figure should be considered as representing the two natures of our Lord—his Divine and his human. And thus we find it dispersed all over Europe, in medallions, made at a very early period, on the breasts of the recumbent effigies of the dead as they lie in their tombs, and more especially in churches, where it is presented to us either carved on the walls or painted in the windows. Everywhere in Europe, and now in this country, where ecclesiastical architecture is beginning at length to find a development of taste, is this old Eastern talisman to be found doing its work as a Christian emblem. The spirit of the old talismanic faith is gone, but the form remains, to be nourished by us as the natural homage of the present to the past.

Among the old Kaballistic Hebrews, the Seal of Solomon was, as a talisman, of course deemed to be a sure preventive against the danger of fire. The more modern Jews, still believing in it, have placed it as a safeguard on their houses and on their breweries, because they were especially liable to the danger of fire. The common people, seeing this figure affixed always to Jewish brew-houses, mistrusted it as a sign, and in time it became a Greek symbol. The Seal of Solomon, was adopted by German innkeepers as the sign of a beer-house, just as the chequers have been adopted in England, though with a different history, as the sign of a tavern.

Seals, Book of the Seven. "And I saw" says St. John in the Apocalypse (v. 1), "in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." The seal denotes that which is secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly secured from all unhallowed search. In reference to the passage quoted, the Book of the Seven Seals is adopted as a symbol in the Apocalyptic Degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Rites.

Seals, Keeper of the. An officer who has charge of the seal or seals of the Lodge. It is found in some of the high degrees and in Continental Lodges, but not recognized in the York or American Rites. In German Lodges he is called 'Siegelbeauforderer,' and in French, 'Garde des Seaux.'

Search for Truth. This is the object of all Freemasonry and it is pursued from the first to the last step of initiation. The Apprentice begins it seeking for the light which is symbolized by the Woun, itself only a symbol of Truth. As a Fellow-Craft he continues the search, still asking for more light. And the Master Mason, thinking that he has reached it, obtains only its substitute; for the True Word, Divine Truth, dwells not in the first temple of our earthly life, but can be found only in the second temple of the eternal life.

There is a beautiful allegory of the great Milton, who thus describes the search after truth: "Truth came into the world with her Divine Master, and was a perfect shape and glorious to look upon. But when he ascended, and his apostles after him were laid asleep, there straight arose a wicked race of deceivers, who, as the story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely frame into a thousand pieces, and scattered them to the four winds of heaven. Ever since that time the friends of Truth, such as dost appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them."

Secebers. During the anti-Masonic excitement in America, which gave rise to the anti-Masonic party, many Masons, fearing the loss of popularity, or governed by an erroneous view of the character of Freemasonry, withdrew from the Order, and took a part in the political and religious opposition to it. These men called themselves, and were recognized by the title of, "seceders" or "seceding Masons."

Second Temple. See Temple of Zerubbabel.

Secrecy and Silence. These virtues constitute the very essence of all Masonic character; they are the safeguard of the Institution, giving it to all its security and perpetuity, and are enforced by frequent admonitions in all the degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte.

The same principles of secrecy and silence existed in all the ancient mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, "To be secret and silent."

"If we turn our eyes back to antiquity," says Calcott, "we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Osiris, to whom they paid peculiar honour and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published."

(Candid Disquisition, p. 50.)
Apuleius, who was an initiate in the mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence." His "Alogophanes," has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the mysteries, under the seal of secrecy and silence.

And, lastly, in the school of Pythagoras, these lessons were taught by the sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetragrammaton, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called "the cardinal virtues of a Select Master," in the Ninth or Select Master's Degree of the American Rite.

Among the Egyptians the sign of silence was made by pressing the index finger of the right hand on the lips. It was thus that the temple represented Harpocrates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that silence and secrecy were to be preserved as to all that occurred within.

The recording and corresponding officer of a Lodge. It is his duty to keep a just and true record of all things proper to be written, to receive all moneys that are due the Lodge, and to pay them over to the Treasurer. The jewel of his office is a pen, and his position in the Lodge is on the left of the Worshipful Master in front.

Secretary-General of the Holy Empire. The title given to the Secretary of the Supreme Council of the Ancient and Accepted Rite.

Secretary, Grand. See Grand Secretary.

Secret Doctrine. The secret doctrine of the Jews was, according to Steinschneider, nothing else than a system of metaphysics founded on the commentaries on the law and the legends of the Talmudists. Of this secret doctrine, Maimonides says: "Beware that you take not these words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the sacred doctrine. Search rather for the hidden sense, and if you cannot find the kernel, let the shell alone, and confess that you cannot understand it." All mystical societies, and even liberal philosophers, were, to a comparatively recent period, accustomed to veil the true meaning of their instructions in intentional obscurity, lest the initiated and unintinitated should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics. The Alchemists, as Hitchcock has clearly shown, gave a secret and spiritual meaning to their jargon about the transmutation of metals, the elixir of life, and the philosopher's stone. Freemasonry alone has no secret doctrine. Its philosophy is open to the world. Its modes of recognition by which it secures identification, and its rites and ceremonies which are its method of instruction, alone are secret. All men may know the tenets of the Masonic creed.

Secret Master. The Fourth Degree in the Ancient and Accepted Scottish Rite, and the first of what are called the "Inefiable Degrees." It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of its illustrious builder by the appointment of seven experts, among whom were to be divided the labor which heretofore had been entrusted to one gigantic mind. The lecture elaborately explains the mystic meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies.

The Lodge is hung with black curtains strewed with tears, symbolic of grief. There should be eighty-one lights, distributed by nine times nine; but this number is often dispensed with, and three times three substituted. Later rituals have this number.

There are but two presiding officers—a Master, styled "Puissant," and representing King Solomon, and an Inspector, representing Adoniram, the son of Abda, who had the inspection of the workmen on Mount Lebanon, and who is said to have been the first Secret Master.

Solomon is seated in the east, clothed in mourning robes lined with ermine, holding a scepter in his hand, and decorated with a blue sash from the right shoulder to the left hip, from which is suspended a triangle of gold. Before him is placed a triangular altar, on which is deposited a wreath of laurel and olive leaves.

Adoniram, called "Venerable Inspector," is seated in the west, but without any implement of office, in commemoration of the fact that the works were suspended at the time of the institution of this degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter Z engraved thereon, which constitute the collar, and jewel of the degree. These decorations are worn by all the brethren.

The apron is white edged with black and with black strings; the flap blue, with an open eye theron embroidered in gold. The modern ritual prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron.

Secret Monitor. An honorary or side degree very commonly conferred in the United States. The initiation of the not accompanied, it is true, with any impressive ceremonies, but it inculcates a lesson of unfaltering friendship which the prospect of danger could not annul, and the hour of adversity could not betray. It is, in fact, de-
voted to the practical elucidation of the Masonic virtue of Brotherly Love. In conferring it, those passages of Scripture which are contained in the twentieth chapter of the 1st Book of Samuel, from the sixteenth to the twenty-third, and from the thirty-fifth to the forty-second verses inclusive, are usually considered as appropriate. It may be conferred on a Worthy Master Mason by any brother who is in possession of its ritual. There was in Holland, in 1778, a secret Masonic society called the Order of Jonathan and David, which was probably much the same as this American degree. Kiss, in his *Catalogue* (1910) gives the title of a book published in that year at Amsterdam which gives its statutes and formulary of reception.


Secret Societies. Secret societies may be divided into two classes: First, those whose secrecy consists in nothing more than methods by which the members are enabled to recognize, communicate and cooperate; and secondly, those whose secrecy consists in keeping their doctrines, symbols, or instructions which can be obtained only after a process of initiation, and under the promise that they shall be made known to none who have not submitted to the same initiation; but which, with the exception of those particulars which are not to be revealed to the public. And secondly, of those societies which, in addition to their secret modes of recognition and secret doctrine, and an entire secrecy as to the object of their association, the names and places of their meetings, the names and every names of their members. To the first of these classes belong all those moral or religious secret associations which have existed from the earliest times. Such were the Ancient Mysteries, whose object was, by their initiations, to cultivate a pure worship, than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who in their esoteric instructions taught a higher doctrine than that which they communicated to their exoteric scholars. Such, too, are the modern secret societies which have adopted an exclusive form only that they may restrict the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organized, to the persons who are united with them by the tie of a common covenant, and the possession of a common knowledge; such, lastly, is Freemasonry, which is a secret society only as respects its signs, a few of its legends and traditions, and its method of initiating its mystical philosophy, but which, as to everything else—its design, its object, its moral and religious tenets, and the great doctrine which it teaches—is open to society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a Lodge. To the second class of secret societies belong the secret societies in existence both in the Middle Ages, like the *Veit German* of Westphalia, formed for the secret but certain punishment of criminals; and in the eighteenth century those political societies like the Carbonari, which have been organized at revolutionary periods to resist the oppression or overthrow the despotism of tyrannical governments. It is evident that these two classes of secret societies are entirely different in character; but it has been the great error of writers like Barruel and Robison, who have attacked Freemasonry on the ground of its being a secret association that they utterly confounded the two classes.

An interesting discussion on this subject took place in 1848, in the National Assembly of France, during the consideration of those articles of the law by which secret societies were prohibited. A part of this discussion is worth preserving, and is in the following words:

M. Voletta: I should like to have one define what is meant by a secret society.

M. Coquerel: Those are secret societies which have made none of the declarations prescribed by law.

M. Paquin Gillon: I would ask if Freemasonry is also to be suppressed.

M. Places: I begin by declaring that, under a republican government, every secret society having for its object a change of the form of such government ought to be severely dealt with. Secret societies may be directed against the sovereignty of the people; and this is the reason why I ask for their suppression; but, from the want of a precise definition, I would not desire to strike, as secret societies, assemblies that are perfectly innocent. All my life, until the 24th of February, have I lived in secret societies. Now I deprecate them no more. Yes, we have spent our life in conspiracies, and we had the right to do so; for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association.

M. Coquerel: As to Freemasonry, your committee has decided that it is not a secret society. A society may have a secret, and yet not be a secret society. I have not the honor of being a Freemason.

The President: The thirteenth article has been amended, and decided that a secret society is one which seeks to conceal its existence and its objects.

Secular Lodge. See Vault, Secret.

Secularism. Masonry repudiates all sectarianism, and recognizes the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of the universal religion which teach the existence of God and the resurrection to eternal life. (See Toleration.)

Secular Lodges. The epithet secular has sometimes, but very incorrectly, been applied to subordinate Lodges to distinguish them from Grand Lodges. In such a connection the word is in a wrong meaning, or, what is worse, in a term bearing a meaning entirely different from that which was intended by the writer. "Secular," says Richardson, "is used as distinguished from eternal, and equivalent to temporal; pertaining to temporal things,
things of this world; worldly; also opposed to spiritual, to holy." And every other ortho-
epist gives substantially the same definition. It is then evident, from this definition, that
the word secular may be applied to all Masonic bodies, but not to one class of them in con-
tradistinction to another. All Masonic Lodges are secular, because they are worldly, and not
spiritual or holy institutions. But a subor-
dinate Lodge is no more secular than a Grand
Lodge.

Sedition Act. On July 12, 1799, the Brit-
ish Parliament, alarmed at the progress of revolu-
tionary principles, enacted a law, com-
monly known as the Sedition Act, for the
suppression of secret societies; but the true
principles of Freemasonry were so well under-
stood by the legislators of Great Britain, many of whom were members of the Order,
that the following clause was inserted in the
Act:

"And whereas, certain societies have been
long accustomed to be held under the denomination of Lodges of Free-
masons, the meetings whereof have been in a
great measure directed to charitable purposes, be it therefore enacted, that nothing in this
Act shall extend to the meetings of any such
society or Lodge which shall, before the pass-
ing of this Act, have been usually holden
under the said denomination, and in conformity
to the rules prevailing among the said so-
cieties of Freemasons."

Seeing. One of the five human sense, with the importance is treated of in the Fellow-
Craft's Degree. By sight, things at a
distance are, as it were, brought near, and
obstacles of space overcome. So in Freem-
asonry, by a judicious use of this sense, in
modes which none but Masons comprehend,
men divest themselves of each other in language, in
religion, and in politics, are brought near,
and the impediments of birth and prejudice are
overthrown. But, in the natural world, sight
cannot be exercised without the necessary
assistance of light, for in darkness we are the
un-
able to see. So in Masonry, the peculiar ad-
vantage of Masonic sight require, for their
enjoyment, the blessing of Masonic light. Illu-
minated by its Divine rays, the Mason sees
where others are blind; and that which to
the profane is but the darkness of ignorance,
is to the initiated filled with the light of knowl-
edge and understanding.

Seekers. (Chercheurs.) The First Degree
of the Order of Initiated Knights and Brothers
of Asia.

Seiddd Schamagan. A secret Moslem Soci-
ety, called also the Candidati, from being
clothed in white. They taught that the
wicked would be transformed, after death,
into beasts, while the good would be reas-
borred into the Divine Creator. The chief
was known as the Veiled Prophet.

Selhin. The Arabic register of all the
wicked, also the title of the residence of Eblis.

Selamun Aleikum, Es. The Arabic salu-
tation of "Peace be with you"; which meets
with the response "Aleikum es Selamun."

These expressions are prominently in use by
ancient Arabic associations.

Select Master. The Ninth Degree in the
American Rite, and the last of the two con-
ferred in a Council of Royal and Select
Masters. The three last degrees are Tol. Ill. Grand
Master, Illustrious Hiram of Tyre,
Principal Conductor of the Works, Treasurer,
Recorder, Captain of the Guards, Conductor
of the Council, and Steward. The first three
represent the three Grand Masters at the
building of Solomon's Temple. The symbols
are black and red, the former significant of
secrecy, silence, and darkness; the latter of
fervency and zeal. A Council is supposed
to consist of neither more nor less than
twenty-seven; but a smaller number, if not
less than nine, is competent to proceed to
work or business. The candidate, when
initiated, is said to be "chosen as a Select
Master." The historical object of the degree
is to commemorate the deposit of an im-
portant secret on the altar which was made in the
preliminary preparations which had to be made by Hiram Abif. The place of meeting
represents a secret vault beneath the Temple.

A controversy has sometimes arisen among
ritualists as to whether the degree of Select
Master should precede or follow that of
Royal Master in the order of conferring.
But the arrangement now existing, by which
the Royal Master is made the First and the
Select Master the Second Degree of Cryptic
Masonry, has been very generally accepted,
and this for the best of the reasons.

In other words, to speak only from the
traditional point of view, Select Masters
had been designated, had performed the
task for which they had been selected, and
had closed their labors, without ever being
openly recognized as a class in the Temple
of Solomon. The business in which they
were engaged was a secret one. Their occu-
pation and their very existence, according
to the legend, were unknown to the great
body of the Craft in the first Temple. The
Royal Master's Degree, on the contrary, as
there was no reason for concealment, was
publicly conferred and acknowledged during
the latter part of the construction of the
Temple of Solomon; whereas the degree of
SEMELIUS

Select Master, and the important incidents on which it was founded, are not supposed to have been revealed to the building of the temple of Zerubbabel. Hence the Royal Master's Degree should always be conferred anterior to that of the Select Master.

The proper jurisdiction under which these degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch Degree or under Councils and to be conferred after it, has excited discussion. The former usage prevails in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Rite, and were conferred as honorary degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued them until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States had been placed under the control of independent jurisdictions called Grand Councils. Like all usurped authority, however, this claim of jurisdiction does not seem to have ever been universally admitted or to have been very firmly established. Repeated attempts have been made to take the degrees out of the hands of the Councils and to place them in the Chapters, and to be conferred preparatory to the Royal Arch. The General Grand Chapter, in the triennial session of 1847, adopted a resolution granting this permission to all Chapters in States where no Grand Council existed. But, seeing the injustice and inexpediency of such a measure, at the following session of 1850 it refused to take any action on the subject of these degrees. In 1853 it disallowed all control over them, and forbade the Chapters under its jurisdiction to confer them, and all further control over them.

Sesquicennial. An officer in the Sixth Degree of the Modern French Rite, known as the Grand Master of Despatches.

Semester. The mot de semestre, or semannual word, is used only in France. Every six months a secret word is communicated by the Grand Orient to all the Lodges under its jurisdiction. This custom was introduced October 28, 1773, during the Grand Mastership of the Duke of Chartres, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognise the members who were not constant in their attendance, and also those Masons who either belonged to an unrecognized Rite, or who were not affiliated with any Lodge. The Chapters of the higher degrees receive a copy of it from the Grand Orient for the same purpose. This, with the password, is given to the Tiler on entering the Temple.

SEPULCHER

Senatorial Chamber. When the Supreme Council of the Ancient and Accepted Rite meets in the Thirty-third Degree, it is said to meet in its senatorial chamber.

Senechal. An officer found in some of the high degrees, as in the Thirty-second of the Ancient and Accepted Rite, where his duties are similar to those of a Warden of a Lodge, he acting as the deputy of the presiding officer. The title is derived from the old German senne, house, and schalt, servant. The seneschals in the Middle Ages were the lieutenants of the dukes and other great feudalists, and took charge of the castles of their masters during their absence.

Senior Deacon. See Deacon.

Senior Entered Apprentice. In the ritual of the early part of the last century the Senior and Junior Entered Apprentices acted in the place of the Deacons, which offices were then unknown. The Senior Entered Apprentice was placed in the south, and his duty was "to hear and receive instructions, and to welcome strange Brethren." (See Junior Entered Apprentice.)

Senior Warden and the second officer in a Symbolic Lodge. He presides over the Craft during the hours of labor, as the Junior does during the hours of refreshment, and in the absence of the Master he performs his duty. (See Wardens.)

Senses. Five. See Five Senses.

Senses. Seven. See Man.

Sentinel. An officer in a Royal Arch Chapter, in a council of Knights of the Red Cross, and in a Commandery of Knights Templar, whose duties are similar to those of a Tiler in a Symbolic Lodge. In some bodies the word Janitor has been substituted for Sentinel, but the change is hardly a good one. Janitor has been more generally appropriated to the porter of a collegiate institution, and has no old Masonic meaning. As far as regards the interference of the Ancient and Accepted Scottish Rite, that question was set at rest in 1870 by the Mother Council, which, at its session at Baltimore, formally relinquished all further control over them.

Septennials. An officer in the Sixth Degree of the Modern French Rite, known as the Grand Master of Despatches.

Sephiroth. (Hebrew, שְׁפִּיָתָם) It is a plural noun, the singular being Sephira. Buxtorf (Lex. Tal. = says the word means numerations, from SAPHAR, to number; but the Kabbalistic writers generally give it the significance of splendors, from SAPHIRE, splendid. The account of the creation and arrangement of the Sephiroth forms the most important portion of the secret doctrine of the Kabbalists, and has been adopted and referred to in many of the high philosophical degrees of Masonry. Some acquaintance with it, therefore, seems to be necessary to the Mason who desires to penetrate into the more abstruse arasas of his Order. (See Kabbalah.)

Sephora. Wife of Moses, and daughter of Ragued or Jethro, Priest of Midian. Mentioned in the Fourth Degree of the French Rite of Adoption.

Septenary. The number Seven, which see.

Septuagesima. The spirit of gratitude has from the earliest ages pervaded the ancient religions and found expression in the tombs in which have been deposited the remains of their benefactors. In all of the ancient religions there were sacred tombs to
which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity, the same sentiment of devotion was manifested by the Holy Land visitation of the tomb until that they might kneel at what was believed to be the sepulcher of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the sepulcher, which was used at Easter for the performance of certain religious ceremonies, foreshadowing the resurrection of the Savior. This custom still prevails in some of the churches on the Continent. In Templar Masonry, which is a professedly Christian system, the sepulcher forms a part of the arrangements of a Commandery. In England, the sepulcher is within the Asylum, and in front of the Eminent Commander. In America it is placed without; and the scenic representation observed in every well-regulated and properly arranged Commandery furnishes a most impressive and pathetic ceremony.

**Sepulcher, Knight of the Holy.** See *Knight of the Holy Sepulcher.*

**Seraphim.** (Heb., סֶרָפִּים) Singular *Seraph,* signifying "burning, fiery." Celestial beings in attendance upon Jehovah, mentioned by Isaiah. Similar to the Cherubim, having the human form, face, voice, two hands, and two feet, but six wings, with four of which they cover their faces and feet—signs of reverence—while with two they fly. The seraphim, being the choirs of the praises of the Holy One, and convey messages from heaven to earth.

**Seraphim, Order of.** A Swedish Rite, instituted in 1334, revived in 1748. The number of knights, exclusive of the royal family, was twenty-four.

**Serpent, Mysteries of.** See *Egyptian Mysteries.*

**Sermons, Masonic.** Sermons on Masonic subjects, and delivered in churches before Masonic bodies or on Masonic festivals, are peculiar to the British and American Free-masons. Neither the French nor German, nor, indeed, any continental literature of Masonry, supplies us with any examples. The first Masonic sermon of which we have any knowledge from its publication, was "A General Charge to Masons, delivered at Christ Church, in Boston, (Massachusetts), on the 27th of December, 1749, by the Rev. Charles Brockwell, A.M., published at the request of the Grand Officers and Brethren there." It was, however, not printed at Boston, but was first published in the * Freemasons' Pocket Companion* for 1754. Brockwell was chaplain of the English troops stationed at Boston. But in America, at least, the custom of delivering sermons on St. John the Evangelist, 27th of December, 1738, and for several years after, on each of which occasions it is to be presumed that a sermon was preached. In 1742 it is distinctly stated, from a contemporary gazette, that "both Lodges proceeded regularly, with the ensigns of their Order and music before them, to enter the Holy Land and deliver the newly learned sermon from their brother, the Rev. Mr. Durand." Brockwell's, however, is the first of these early sermons which has had the good fortune to be emblazoned in print. But though first delivered, it was not the first printed. In 1740 John Entick, afterward the editor of an edition of Anderson's *Constitutions,* delivered a sermon at Wallbrook, England, entitled "The Free and Accepted Mason Described." The text on this occasion was from Acts xxviii. 22, and had some significance in reference to the popular character of the Order. "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Entick preached several other sermons, which were printed. From that time, both in England and America, the sermon became a very usual part of the public celebration of a Masonic festival. One preached at Newcastle-upon-Tyne, in 1775, is in its very title a sermon on "Freemasonry, as displayed in the Masonry displayed; or, an Attempt to show that the general Principles of true Religion, genuine Virtue, and sound Morality are the noble Foundations on which this renowned Society is established: Being a Sermon preached in Newcastle, in February, 1775, by the Rev. Robert Green."

In 1799, the Rev. Jethro Inwood published a volume of Sermons, in which he expressed and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and other Brethren in the Counties of Kent and Sussex. In 1849 Spencer published an edition of this work, enriched by the valuable notes of Dr. Oliver. In 1801 the Rev. Thaddius Mason Harris, Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts, published at Charlestown, Massachusetts, a volume of Discourses delivered on Public Occasions, Illustrating the Principles, displaying the Tendency, and vindicating the Design of Freemasonry. This work has also been annotated in a new edition by Dr. Oliver, and republished in his *Golden Remains of Early Masonic Writers.* During this century there has been an abundance of single sermons preached and published, but no other collected volume of any by one and the same author has been given to the public since those of Dr. Harris. Yet the fact that annually in Great Britain and America hundreds of sermons on various subjects on Freemasonry are delivered from Christian pulpits, is a valuable testimony given by the clergy to the purity of the Institution.

**Serpent.** As a symbol, the serpent obtained a prominent place in all the ancient...
Serpent and religions. Among the Egyptians it was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of eternity. The winged globe and serpent symbol were their dude. In the religion of Zoroaster, the serpent was a symbol of the universe. In China, the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device is several times repeated on the Immovable Table. Higginson (anc., i., 521) says that, from the faculty which the serpent possessed of renewing itself without the process of generation as to outward appearance, by annually casting its skin, it became, like the Phœnix, the emblem of eternity; but he denies that it ever represented, even in Genesis, the evil principle. Faber's theory of the symbolism of the serpent, as set forth in his work on the Origin of Pagan Idolatry, is ingenious. He says that the ancient patriarchs derived their idea of the serpent from the first tempeter, and hence it was a hieroglyphic of the evil principle. But as the deluge was thought to have emanated from the evil principle, the serpent became a symbol of the deluge. He also represents the same principle; the idea being borrowed from the winged Seraphim which was blended with the Cheruscoig who guarded the tree of life—the Seraphim and Cheruscoig being sometimes considered as identical; and besides, in Hebrew, "serpent" and "serpent". But as the good principle was always male and female, the male serpent represented the Great Father, Adam or Noah, and the female serpent represented the ark or world, the microcosm and the macrocosm. Hence the serpent represented the perpetually renovated world, and as such was used in all the mysteries. Dr. Oliver brings his peculiar views to the interpretation, and says that in Christian Masonry the serpent is an emblem of the fall and the subsequent redemption of man. In Ancient Craft Masonry, however, the serpent does not occur as a symbol. In the Templar and in the Philosophic degrees—such as the Knight of the Brazen Serpent, where the serpent is combined with the cross—it is evidently a symbol of Christ; and thus the symbolism of these degrees is closely connected with that of the Rose Cross.

Serpent and Cross. A symbol used in the degrees of Knight Templar and Knight of the Brazen Serpent. The cross is a tan cross and the serpents is swirled around. Its origin is found in Numbers xxxii. 9, where it is said, "Moses made a serpent of brass, and put it upon a pole." The word "serpent" here translated a pole, literally means a standard, or something elevated on high and may be represented by a cross as well as by a pole. Indeed, Justin Martyr calls it a cross.

Serpent, Knight of the Brazen. See Knight of the Brazen Serpent.

Serpent Worship. In ancient times, the serpent was an object of adoration in almost all nations. It was, in fact, one of the earliest deities from the true system, and in almost all the ancient rites we find some allusion to the serpent. It was worshipped in India, Egypt, Phœnicia, Babylonia, Greece, and Italy. Indeed, so widely was this worship distributed, presenting everywhere so many similar features, that it is not surprising that it has been regarded by some writers as the primitive religion of man. And so long did it continue, that in the sect of Ophites it became one of the earliest heresies of the church. In some nations, as the Egyptians, the serpent was the representative of the good principle; but in most of them it was the emblem of the evil principle.

Serving Brethren. Masons whose duty it is to serve the Lodge as Tilers, waiters at the Lodge table, and to perform other menial services, are called European Lodges "serving brethren." This term is not known in America, but was long recognized as a distinct class in England and on the Continent. In 1733 the Grand Lodge of England adopted a regulation for their initiation, which, slightly modified, is still in force. By it every Lodge is empowered to initiate without charge "serving brethren," who cannot, however, become members of the Lodge, although they may join another. In military Lodges private soldiers may be received as serving brethren and a member, at one time, a separate and preliminary form of reception, with peculiar signs, etc., was appropriated to those who were initiated as serving brethren, and they were not permitted to advance beyond the first degree; which, however, worked no inconvenience, as all the business and refreshment of the Lodges were done at that time in the Entered Apprentice's Degree. The regulation for admitting serving brethren arose from the custom of Lodges meeting at taverns; and as at that period labor and refreshment were intermixed, the waiters for the tavern were sometimes required to enter the room while the Lodge was in session, and hence it became necessary to qualify them for such service by making them Masons. In France they are called Freres Servants; in Germany, Diemenden Brüder.

The Knights Templar had a class called serving brothers, who were not, however, introduced into the Order until it had greatly increased in wealth and numbers. The form of their reception varied very slightly from that of the Knights; but their habit was different, being black. They were designated for the performance of various services inside or outside the Order. Many rich and well-born men belonged to this class. They were permitted to take part in the election of a Grand Master. The treasurer of the Order was always a serving brother. Of these serving brothers there were two
kinds: servants at arms and artificers. The
former were the most highly esteemed; the
latter being considered a very inferior class,
except the armorers, who were held, on
account of the importance of their occupa-
tion, in higher estimation.
Seth. It is a theory of some Masonic
writers that the principles of the Pure or
Primitive Freemasonry were preserved in
the race of Seth, which had always kept
separate from that of Cain, but that after
the flood they became corrupted by a se-
cession of a portion of the Sethites, who
established the Spurious Freemasonry of
the Gentiles. This theory has been very
extensively advanced by Dr. Oliver in all
his works. The pillars erected by Seth to
preserve the principles of the arts and sciences
are mentioned by Josephus. But although
the Old Constitutions speak of Seth, they
ascertain the erection of these pillars to the
children of Lamech. But in the high de-
grees of Freemasonry the erection is attributed
to Enoch. (See Enoch.)
Sethos. In 1731, the Abbé Terrasson
published at Paris a work entitled Sethos his-
toire ou vie tirée des monumens anecdotes de
l'ancienne Egypte. It has passed through
a great many editions and has been translated
into German and English. Under the form
of fiction it contains an admirable description
of the initiation into the ancient Egyptian
mysteries. The labors and researches of
Terrasson have been very freely used by
Landouzy, Clair, Oliver, and other writers
on the ancient initiations.
Setting-Maul. A wooden hammer used
by Operative Masons to "set" the stones
in their proper positions. It is in Specu-
lative Masonry a symbol, in the Third
Degree, reminding us of the death of the
builder of the Temple, which is said to have
been effected by this instrument. In some
Lodges it is very improperly used by the
Master as his gavel, from which it totally
differs in form and in symbolic signification.
The gavel is a symbol of order and decorum;
the setting-maul, of death by violence.
Setting Sun. It was the duty of the
Senior Wardens to pay and dismiss the Craft
at the close of day, when the sun sinks in
the West; so now the Senior Warden is said
in the Lodge to represent the setting sun.
Seven. In every system of antiquity there
is a frequent reference to this number,
showing that the veneration for it proceeded
from some common cause. It is equally
a sacred number in the Gentile as in the
Christian religion. Oliver says that this can
scarcely be ascribed to any event, except it
be the institution of the Sabbath. Higgins
thinks that the peculiar circumstance, perhaps
accidental, of the number of the days of the
week coinciding exactly with the number of
the planetary bodies probably procured for it
its character of sanctity. The Pythagoreans
called it a perfect number, because it was made
up of 3 and 4, the triangle and the square, which
are the two perfect figures. They called it
also a virgin number, and without mother,
comparing it to Minerva, who was a mother-
less virgin, because it cannot by multipli-
cation produce any number within ten,
as twice two does four, and three times
two does nine; nor can any two numbers,
by their multiplication, produce it.
It is singular to observe the important
part occupied by the number seven in all
the ancient systems. There were, for in-
cidence, seven ancient planets; seven Pleiades,
and seven Hyades; seven seven a menstru
continually before the god Mithras; the Ara-
bians had seven holy temples; the Hindus
supposed the world to be enclosed within
the compass of seven peninsulas; the Goths
had seven deities, viz., the Sun, the Moon,
Tuisco, Woden, Thor, Friga, and Seatur,
from whose names are derived our days of the
week; in the Persian mysteries were
seven spacious caverns, through which the
aspirant had to pass; in the Gothic mys-
teries, the candidate met with seven obstruc-
tions, which were called the "road of the
seven stages"; and, finally, sacrifices were
always considered as most efficacious when
the victims were seven in number.
Much of the Jewish ritual was governed
by this number, seven; and in the Talmud
the word shows its sacred import, for the radical
meaning of ̀ןנ, shabang, is, says Park-
hurst, sufficiency or fulness. The Hebrew
idea, therefore, like the Pythagorean, is that
of perfection. To both the seven was a per-
fected number, because oaths were confirmed either by
seven witnesses, or by seven victims offered in
sacrifice, as we read in the covenant of
Abraham and Abimelech. (Gen. xxi. 28.)
Hence, there is a frequent recurrence to this
number in the Scriptural history. The Sab-
bath was the seventh day; Noah received
seven days' notice of the commencement of
the deluge, and was commanded to select
clean beasts and fowls by sevens; seven per-
sons accompanied him into the ark; the
ark rested on Mount Ararat in the seventh
month; the intervals between despatching the
dove were, each time, seven days; the
walls of Jericho were encompassed seven
days by seven priests, bearing seven rams'
horns; Solomon was seven years building the
Temple, which was dedicated in the
seventh month, and the festival lasted seven
days; the candlestick in the tabernacle
consisted of seven branches; and, finally,
the tower of Babel was said to have been ele-
vated seven stories before the dispersion.
Seven is a sacred number in Masonic
symbolism. It has always been so. In the
earliest rituals of the last century it was
said that a Lodge required seven to make
it perfect; but the only explanation to be
found in any of those rituals of the sacred-
ness of the number is the seven liberal arts
and sciences, which, according to the old
"Legend of the Craft," were the founda-
tion of Masonry. In modern ritualism the
symbolism of seven has been transferred

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The sun was naturally the great central planet of the ancient seven, and is ever represented as the central light of the seven in the branched candlestick. Of the days of the week one was known as Sol’s day, or Sunday, and as the Sun was the son of Saturn, he was ushered in by his father Saturn (or Saturday), whom he superseded. The Jews got their Sabbath from the Babylonians about 700 B.C. (Anc. Faiths, p. 863; also see Philo Judaeus, Josephus, and Clement of Alexandria), while Sol’s day dates from time immemorial, and was always a sacred one. In a phallic sense, when the sun has been in conjunction with the moon, he only leaves Luna after impregnation, and as Foulis, in his Rivers of Life, expresses it, “the young sun is that faint globe we so often see in the arms of the new moon,” which is in gestation with the sun. The occult meaning of the word Mi-mi perhaps is the moon leads all the hosts of heaven. And the Occidental, as well as the Oriental, nations were strongly moved in their imaginations by the awful majesty, the solemn silence, and the grandeur of that brilliant body progressing nightly through the starry vault: from the distant plains of India to ancient Egypt, and even those far-off lands where the Incas ruled, altars were erected to the worship of the Moon. On every seventh day the moon assumed a new phase, which gave rise to festivals to Luna being correspondingly celebrated; the day so set apart was known as Moon-day, or the second day of the week, that following Sun-day. “The Moon, whose phases marked and appointed their holy days.” (Cicero, Tusculan Disputations, Book I., ch. 28.) In the Hebrew, Syrian, Persian, Phoenician, Chaldean, and Saxon, the word Seven signifies full or complete, and every seventh day after the first quarter the moon is complete in its change. In all countries the moon is best known under the beautiful figure of the unweaving Queen of Heaven.

The relative values of Seven in the musical scale and in the ancient planetary formula are as follows:

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The eminent professor of music, Carl Bergstein, in connection herewith, furnishes the information that Guido Aretinus, Monk, in the eleventh century, the great reformer of music, invented the staff, several keys, and the names ut, re, mi, fa, sol, la, si; they being taken from a prayer to St. John to protect the voice, running thus:

Ut quaeant laxis Ramora fibris
Mira gestorum Famuli tuorum
Solve pollutis Labil reatum, Sanote Johannes.

The literal translation of which would be rendered:

“For that (or to enable) with expanded breast
Thy servants are able to sing the praise of Thy
Deeds, forgive the polluted lips the sins uttered.”

The syllable ut has since been changed for the more satisfactory do.

In the year 1682 there was printed at Leipzig a work entitled Heptalogium Virgili; Salebargensis, in honor of the number Seven. It consists of seven parts, each embracing seven divisions. In 1624 appeared in London a curious work on the subject of numbers, bearing the following title: “The Secret of Numbers according to Theological, Arithmetical, Geometrical, and Harmonical Computation; drawn, for the better part, out of those Ancients, as well as Neoteriques. Pleasing to read, profitable to understand, opening

*From this point the article is by C. T. Mclenachan.
themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatever.” Yet in the same chapter, the author has given many notable opinions from learned men, to prove the excellency of the number Seven. “First, it neither begets nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, be both, but are not begotten; and that is the unarie. Others are begotten, but beget not, as the octonarie. Only the septenaries have a prerogative above them all, they neither beget nor are begotten. This is its first divinity or perfection. Secondly, this is a harmonious number, and the well and fountain of that fair and lovely Sigamma, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. Fourthly, because of its compositive; for it is compounded of the two first perfect numbers equal and unequal, three and four; for the number two, consisting of repeated unity, which is no number, is not perfect. Now every one of these being excellent of themselves (with the except of 1), how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues?”

Hippocrates says that the septenary number, by its occult virtue, tends to the accomplishment of all the objects of life and fountain of all its changes; and, like Shakespeare, he divides the life of man into seven ages. In seven months a child may be born and live, and not before. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are renewed in the seventh year, when infancy is changed into childhood. At thrice seven years the faculties are developed, mankind comes above, and we become legally competent to all civil acts; at four times seven men is in full possession of his strength; at five times seven he is fit for the business of the world; at six times seven he becomes grave and wise, or never; at seven times seven he is in his apogee, and from that time he decays; at eight times seven he is in his first climacteric; at nine times seven, or sixty-three, he is in his grand climacteric, or years of danger; and ten times seven, or threescore years and ten, has, by the Royal Prophet, been pronounced the natural period of human life.

Seven Stars. In the Tracing-Board of the Seventeenth Degree, or Knight of the East and West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with seven stars. The Seventeenth is an apocalyptic degree, and this symbol is taken from the passage in Revelation i. 16, “and he had in his right hand seven stars.” It is a symbol of the seven churches of Asia.

Seventy Years of Captivity. This period must be computed from the defeat of the Egyptians at Carchemish, in the same year that the prophecy was given, when Nebuchadnezzer reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection. At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonish monarchy.

Shaddai. One of the names of God. In Exodus vi. 3, the word Almighty God Almighty is, in the original, Shaddai; it is therefore the name by which he was known to the Israelites before he communicated to Moses the Tetragrammaton. The word is a pluralis majestatis, and signifies all-powerful, omnipotent.

Shalal Shalom Ahi. (Hebrew, יָכֹּלְשָׁלָל סֶלֶם עַבִּי, Diriputu pacem patri.) A covered word in the Fifteenth Degree of the A. A. Scottish Rite.

Shalash Bemim. (Heb. שלַּשׁ בֵּנִים.) “Twenty-three,” and refers to a day in the month Adar, noted in the Sixteenth Degree of the A. A. Scottish Rite.

Shamir. King Solomon is said, in a Rabbinical legend, to have used the worm Shamir as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stones of the breastplate by means of the blood of the worm Shamir, whose solvent power was so great that it could corrode the hardest substances. The discovery of the twelve stones of the Temple by Solomon, with the plier which had been used to cut the stone, was caused by the discovery of the worm. This discovery is a legend, and the name Shamir is merely the Hebrew form of the Greek word for emery.
**Shaster**. ("Instruction.") Any book held more or less sacred among the Hindus, whether included in the Sutris or not. The Great Shasters comprise the Vedas, the Upaniṣads, and the Vedangas, with their appended works of learning, including the Purānas, the Ramayana, and the Mahabharata.

**Shastras.** The sacred book of the Hindus, which contains the dogmas of their religion and the ceremonies of their worship. It is divided into three parts: the moral law, the rites and ceremonies of the religion, and the distribution of the people into tribes. To the Hindu Mason it would be the Greater Light and his Book of the Law, as the Bible is to his Christian brother.

**Sheba, Queen of.** In the Books of Kings and Chronicles, we are told that "when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Sheba, or Saba, is supposed to have been a province of Arabia Felix, situated to the south of Jerusalem. The queen, whose visit is thus described, is spoken of nowhere else in Scripture. But the Jews and the Arabs, who gave her the name of Balkis, recite many traditions concerning her. The Masonic one will be found under the words "Admiration, Sign of, which see.

**Shebat.** (נוב.) The fifth month of the Hebrew civil year, and corresponding with our February, beginning with the new moon of the former.

**Shekel.** In the Fourth or Mark Master's Degree, it is said that the value of a mark is "a Jewish half-shekel of silver, or twenty-five cents in the currency of this country." The word shikla or shikla, a weight of great antiquity among the Jews, its value being about a half-dollar. In the time of Solomon, as well as before and long after, until the Babylonian exile, the Hebrews had no regularly stamped money, but generally used in transactions a currency which consisted of uncoined shekels, which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maccabeus, issued about the year 144 B.C. Of these, we generally find on the obverse the sacred pot of manna, with the inscription, "Shekel Israel." in the old Samaritan character; on the reverse, the rod of Aaron, having three buds, with the inscription, "Jerusalethem Kadoshah, or Jerusalem the Holy, in a similar character.

**Shekanah.** Heb., יְשֵׁנָה, derived from SHAKAN, to dwell. A term applied by the Jews, especially in the Targums, to the Divine glory which dwelt in the tabernacle and the Temple, and which was manifested by a visible cloud resting over the mercy-seat in the Holy of Holies. It first appeared over the ark when Moses consecrated the tabernacle; and was afterward, upon the consecration of the Temple by Solomon, translated thither, where it remained until the destruction of that building.

The Shekinah disappeared after the destruction of the first Temple, and was not present in the second. Mr. Christie, in his learned treatise on the Worship of the Elements, says that "the loss of the Shekinah, that visible sign of the presence of the Deity, induced an early respect for solar light, i.e., as its substitute." Now there is much that is significant of Masonic history in this brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sun-worshippers. But the idea of solar light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory; but the true glory of divinity is Truth, and Divine Truth is therefore the Shekinah of Masonry. This is symbolised by light, which is no longer used by us as a "substitute" for the Shekinah, or the Divine glory, but as its symbol—the physical expression of its essence.

**Shem.** ד. The Name. The Jews in their sacred rites often designated God by the word Name, but they applied it only to him in his most exalted character as expressed by the Tetragrammaton, JEHovah. To none of the other titles of God, such as El, Ehyeh, or Adonai, do they apply the word. Thus, Shemchah Kadosh, Thy name is holy, means Thy name Jehovah is holy. To the Name thus exalted, in its reference to the Tetragrammaton, they applied many epithets, among which are the following used by the Talmudists, שֵׁם כַּל אֲרֻבָּג, the name of four, i.e., four letters; שֵׁם חַמְעֵד, the appropriated name, i.e., appropriated solely to God. שֵׁם הֲפָדוּל, the great name, and שֵׁם חַסְדוּד, שֵׁם חֲשָׁדָד, the holy name. To the Jew, as to the Mason, this great and holy name was the symbol of all Divine truth. The Name was the true name, and therefore it symbolised and represented the true God.

**Shem, Ham, Japheth.** The three sons of Noah, who assisted him in the construction of the ark of safety, and hence they became significant words in the Royal Arch Degree according to the American system. The interpolation of Adoniram in the place of one of these names, which is sometimes met with, is a blunder of some modern, ignorant ritual maker.
Shem Rampurash. The separated name. The Tetragrammaton is, as is called, or main name, as Maimonides (More Nebuch.) says, all the names of God, are derived from his works, except the Tetragrammaton, which is called the separated name, because it is derived from the substance of the Creator, in which, there is no participation of any other thing. That is to say, this name indicates the self-existent essence of God, which is something altogether within himself, and separate from his works.

Shemitte. One of the three historical divisions of religion—the other two being the Turanian and the Aryan—and embraces Mosaicism, Christianity, the Eddaic Code, and Moemonism.

Sheriff. According to Preston, the sheriff of a county possessed, before the revival of 1717, a power now vested in the Grand Masters. He says (Illust., p. 182) that "A sufficient number of Masons met together within a certain district, with the consent of the Sheriff or chief magistrate of the place, were empowered, at this time, to make Masons, and practise the rites of Masonry without a Warrant of Constitution." This is confirmed by the following passage in the Cooke MS. (lines 901-912):

"When the masters and fellows be forewarned, and are come to such congregations, if need be, the Sheriff of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be feal fellow and sociate to the master of the congregation in help of him against rebels and for the upholding of the right of the realm."

Shekah. The seven-headed serpent floating in the cosmical ocean, upon which the throne of Brahma rested.

Shetharboonah. See Tattai.

Shewbread. The twelve loaves which were placed in the sanctuary of the Temple, and which were called the shewbread or bread of the presence, are represented among the paraphernalia of a Lodge of Perfection in the Ancient and Accepted Rite. Bahr (Symbolic) says that the shewbread was a symbol of the bread of life—of the eternal life by which we are brought into the presence of God and know him; an interpretation that is equally applicable to the Masonic symbolism.

Shibboleth. (Heb. ציבהל) The word which the Gileadites under Jephthah made use of as a test at the passages of the river Jordan after a victory over the Ephraimites. The word has two meanings in Hebrew: First, an ear of corn; and, secondly, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is sh, a harsh breathing which is difficult for the Israelites to pronounce by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of s. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they "could not frame to pronounce it right." The learned Burder remarks (Orient. Cust., ii. 782) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges. Hutchinson (Sp. of Mas., p. 182), speaking of this word, rather fancifully derives it from the Greek esb, I revet, and λαός, a stone, and, therefore, he says "םיבשלת, Sibbolithion, Colo Lapidem, implies that they (the Mas- sons) retain and keep inviolate their obligations, as the Juramentum per Joesm Lapidem, the most obligatory oath held among the heathen."

It may be remarked that in the ritual of the Fellow-Craft's Degree, where the story of the Ephraimites is introduced, and where Shibboleth is symbolically interpreted as meaning plenty, the word water-ford is sometimes used instead of waterfall. Shibboleth means a flood of water, a rapid stream, not a ford. In Psalm Lix. 3, the word is used in this exact sense. "כְּסִבְּלָה יֶבְשָּׁלֵת, Shibboleth shofarain, the flood has overwhelmed me. And, behold, a harvest is an emblem of plenty, because it indicates an abundance of water; while a water-ford, for the converse reason, is, if any symbol at all, a symbol of scarcity.

Shield. The shape of the shield worn by the knight in the Middle Ages varied according to the caprice of the wearer, but generally it was large at the top and gradually diminished to a point, being made of wood and covered with leather, and on the outside was seen the escutcheon or representation of the armorial bearings of the owner. The shield, with all the other parts of the armor worn by the knights except the gauntlets, has been discontinued by the modern Masonic Knights. Oliver thinks that in some of the military imitations, as in those of the Scandianavian mysteries, the shield was substituted for the apron. An old heraldic writer, quoted by Sloane-Evans (Gram. Brit., 153), thus gives the symbolic import of the shield: "Like as the shield served in the battle for a safe- guard of the body of soldiers against wounds, even so in time of peace, the same being hanged up, did defend the owner against the malevolent detractions of the envious."

Shield of David. Two interlaced triangles, more commonly known as the Seal of Solomon, and considered by the ancient Jews as a talisman of great efficacy. (See Seal of Solomon.) Because the shield was, in battle, a protection, like a talisman, to the person, the Hebrews used the same word, מגן, to signify the same thing; and the word is often so pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of s. Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they "could not frame to pronounce it right." The learned Burder remarks (Orient. Cust., ii. 782) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges. Hutchinson (Sp. of Mas., p. 182), speaking of this word, rather fancifully derives it from the Greek esb, I revet, and λαός, a stone, and, therefore, he says "םיבשלת, Sibbolithion, Colo Lapidem, implies that they (the Mas- sons) retain and keep inviolate their obligations, as the Juramentum per Joesm Lapidem, the most obligatory oath held among the heathen."

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Hebrew word שמש signifies a scutcheon, or any other thing noted with Hebrew characters, the virtue whereof is like to that of a scutcheon.” After showing that the shield was never an image, because the Mosaic law forbade the making of graven images, he adds: “Shin, therefore, signifies properly any piece of paper or other like matter marked or noted with certain characters drawn from the Tetragrammaton, or Great Name of four letters, or from any other.” The most usual form of the Shield of David was to place in the center of the two triangles, and at the intersecting points, the Hebrew word שמש, אנה, which was compounded of the initials of the words of the sentence, יפמ רשת ינש, אלוה גיבור לולא אש, “Thou art strong in the eternal God.” Thus constructed, the Shield of David was supposed to be a preservative against all sorts of danger.

Shinto. The national worship of the Japanese, and signifies the “path of the gods.” It is presumed to be more ancient than the days of King Solomon, and is analogous to sun-worship.

Shintōism. The ancient religion of Japan, and founded on the worship of ancestors. It acknowledges a Supreme Creator and many subordinate gods called Kami, many of whom are the apotheoses of emperors and great men. It believes in the immortality of the soul, and in its ritual uses symbols, such as the mirror—which is the symbol of an unsoiled life—and illustrations symbolic of moral purification. Like the early Grecian mythology, Shintōism has deified natural objects, such as the sun, the air, earth, fire, water, lightning, thunder, etc. It is a system much mixed up with the philosophy of Confucius and with myths and legends.

Shock. A striking of hands and feet, so as to produce a sudden noise. There is a ceremony called “the shock,” which was in use in the reception of an Apprentice in the beginning of this century, and is still used by some Lodges in what is called “the Shock of Entrance,” and by all in “the Shock of Enlightenment.” Of the first shock as well as of the second, there are evident traces in some of the earlier rituals of the last century, and there is no doubt that it was an ancient ceremony, the gradual discus of which is an innovation.

Shock of Enlightenment. A ceremony used in all the degrees of Symbolic Masonry. By it we seek to symbolise the idea of the birth of material light, by the reminder of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe—most feebly, it is true, and yet not altogether without impressiveness.

The Shock of Enlightenment is, then, a symbol of the change which is taking place in the intellectual condition of the candidate. It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.

Shock of Entrance. A ceremony formerly used on the admission of an Entered Apprentice, but now partly becoming obsolete. In the old initiations, the same word signified to die and to be initiated, because, in the initiation, the lesson of death and the resurrection to eternal life was the dogma inculcated. In the introductory of an Apprentice in Masonry the same lesson is begun to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, necessarily accompanied by some ceremony which should symbolically represent this great moral change. Hence the impressiveness of this idea is made by the symbolism of the shock at the entrance of the candidate.

The shock or entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. It is the symbol of the agonies of the first death and of the thrones of the new birth.

Shoe. Among the ancient Israelites, the shoe was made use of in several significant ways. To put off the shoes, imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. To unloose one's shoe and give it to another was the way of confirming a contract. Thus we read in the Book of Ruth, that Boaz having proposed to the nearest kinsman of Ruth to exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say (Ruth iv. 7, 8), “Now this was the manner in former time in Israel concerning redeeming and concerning chang-
ing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the manner of the burnt-offering to Boase, Buy thee, and he, Buy thee. So he drew off his shoe. The reference to the shoe in the First Degree is therefore really as a symbol of a covenant to be entered into. In the Third Degree the symbolism is altogether different. For an explanation of it, see Disclosures.

**Shoulkain.** (Heb. יְפִנְיָב, Fimbria possessione.) Stolkin, mentioned in the Ninth and other degrees of the A. A. Scottish Rite.

**Shovel.** An instrument used to remove rubbish. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to remove the rubbish of passions and prejudices, that he may be fitted, when he thus escapes from the captivity of sin, for the search and the reception of Eternal Truth and Wisdom.

**Shrine.** Oliver says that the shrine is the place where the secrets of the Royal Arch are deposited. The word is not so used in America, nor does it seem properly applicable according to the legend of the degree.

**Side Degrees.** There are certain Masonic degrees, which, not being placed in the regular routine of the acknowledged degrees, are deprived of the title of a part of Ancient Masonry, but receive the name of 'Honorary or Side Degrees.' They constitute no part of the regular ritual, and are not under the control of either Grand Lodges, Grand Chapters, or any other of the legal, administrative bodies of the institution. Although a few of them are very old, the greater number are of a comparatively modern origin, and are generally supposed to have been indebted for their invention to the ingenuity of either Provincial Grand Lecturers, or other distinguished Masons. Their history and ceremonies are often interesting, and so far as we have been made acquainted with them, their tendency, when they are properly conferred, is always moral. They are not given in Lodges or Chapters, but at private meetings of the brethren or companions possessing them, informally and temporarily called for the sole purpose of conferring them. These temporary assemblies owe no allegiance to any supreme, controlling body, except so far as they are composed of Master or Royal Arch Masons, and when the business of conferring the degrees is accomplished, they are dissolved at once, not to meet again, except under similar circumstances and for a similar purpose.

Some of them are conferred on Master Masons, some on Royal Arch Masons, and some only on Knights Templar. There is another class which females, connected by certain ties of relationship with the Fraternity, are permitted to receive; and this fact, in some respects, gives these degrees to the Masonry of Adoption, or Female Masonry, which is practised in France and some other European countries, although there are important points of difference between them. These female side degrees have received the name of "androgyneus degrees," from two Greek words signifying man and woman, and are thus called to indicate the participation in them by both sexes.

The principal side degrees practised in America are as follows:
1. Secret Monitor.
2. Knight of the Three Kings.
5. Ark and Dove.
7. Knight and Heroine of Jericho.
8. Good Samaritan.

**Sight, Making Masons at.** The prerogative of the Grand Master to make Masons at sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of emergency, or, as it is called in the Book of Constitutions, "an occasional Lodge," specially convened by him, and consisting of both Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the brethren have been dismissed by the Grand Master.

It is but right to say that this doctrine is not universally received as established law by the Craft. I do not think, however, that it was ever disputed until within a comparatively recent period. It is true that Cole (Freemasonry, lib. 51), as far back as 1817, remarked that it was "a great stretch of power, not recognised, or at least, he believed, not practised in this country." But the qualifying phrases in this sentence, clearly show that he was by no means certain that he was correct in denying the recognition of the right. Cole, however, would hardly be considered as competent authority on a question of Masonic law, as he was evidently unaequated with the Book of Constitutions, and does not quote or refer to it throughout his voluminous work.

In that Book of Constitutions, however, several instances are furnished of the exercise of this right by various Grand Masters.

In 1731, Lord Lovell being Grand Master, he "formed an occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfolk," and there made the Duke of Lorraine, afterward Emperor of Germany, and the Duke of Newcastle, Master Masons.

I do not quote the case of the initiation, passing, and raising of Frederick, Prince of Wales, in 1737, which was done in "an occasional Lodge," over which Dr. Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as is sometimes incorrectly stated by the New York Committee of Correspondence, Deputy Grand Master, but only a Past Grand Master, it
cannot be called a making at sight. He most probably acted under the Dispensation of the Grand Master, who at that time was the Earl of Darley.

For why, Lord Blaney, who was then Grand Master, convened "an occasional Lodge," and initiated, passed, and raised the Duke of Gloucester.

Again in 1876, John Salter, the Deputy, then acting as Grand Master, convened "an occasional Lodge," and as here at the three degrees on the Duke of Cumberland.

In 1876, the Prince of Wales was made a Mason at an occasional Lodge convened," says Preston, "for the purpose at the Star and Garter, Pall Mall, over which the Duke of Cumberland (Grand Master) presided in person."

It has been said, however, by those who deny the existence of this prerogative, that these "occasional Lodges" were only special communications of the Grand Lodge, and the "makings" are thus supposed to have taken place under the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the Book of Constitutions in other masonic matters, regular or special, are distinctly recorded as meetings of the Grand Lodge; while these "occasional Lodges" appear only to have been convened by the Grand Master for the purpose of making Masons. Besides, in no case, as was the case with the Grand Lodge, was the Lodge convened at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. Thus the occasional Lodge which initiated the Duke of Lor

But if the Grand Master has the power thus to enable others to confer the degrees and make Masons, by his individual authority out of his presence, are we not permitted to argue à fortiori that he has also the right of congregating seven brethren and causing a Mason to be made in sight? Can he delegate a power to others which he does not himself possess? And is his calling together an "occasional Lodge," and making, with the same and under the same brethren thus assembled, a Mason "at sight," that is to say, in his presence, any thing more or less than the exercise of his dispensing power for the establishment of a Lodge under Dispensation, for a temporary period and for a special purpose? The purpose having been effected, and the Mason having been made, he revokes his Dispensation, and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that though the Grand Master might authorize others to make Masons when he was absent, he could not do it himself when present. The form of the expression "making Masons at sight" is borrowed from Laurence Dermott, the Grand Secretary of the Atholl or Schiamac Grand Lodge; "making Masons in an occasional Lodge" is the phrase used by Anderson and his subsequent editors. Dermott (True Athol, Res.,) commenting on the thirteenth of the old regulations, which prescribes that Free and Accepted Masons cannot be made in a private Lodge except by the Dispensation of the Grand Master, says: "This is a very ancient regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or cause to be made, in his worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his worship's presence without a written Dispensation for that purpose. Nor can his worship oblige any warranted Lodge to receive the person so made, if the members should declare against him or them; but in such case the Right Worshipful Grand Master may grant them a Warrant and form them into a new Lodge."

But the fact that Dermott uses the phrase does not militate against the existence of the prerogative, nor weaken the argument in its favor. For, in the first place, he is not quoted as authority; and secondly, it is very possible that he did not invent the expression, but found it already existing as a technical phrase generally used by the Craft, although not to be found in the Book of Constitutions. The word used is "making Masons in an occasional Lodge," which, as I have already said, is of the same signification.

The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Masons, convenes a Lodge, and without any previous
prohibition, but on sight of the candidate, converts the degrees upon him, after which he dissolves the Lodge and disperses the brethren.  

**Sign.** Signs constitute that universal language of which the commentator on the Leland MS. says that “it is a thing rather to be seen than hoped for.” It is evident, however, that such a substitute for a universal language has always existed among mankind. There are certain expressions of ideas which, by an implied common consent, are familiar even to the most barbarous tribes. An agent, forward of the open hands will be understood at once by an Australian savage or an American Indian as a gesture betokening peace, while the idea of war or dislike would be as readily conveyed to either of them by a repulsive gesture of the same hands. These are not, however, what constitute the signs of Masonry.

It is evident that every secret society must have some conventional mode of distinguishing strangers from those who are its members and Masons. In this respect, must have followed the universal custom of adopting such modes of recognition.

The Abbé Grandier did (Essais Historiques et Topographiques, p. 422) says that when Josue Dottinger, as architect of the Cathedral of Strasbourg, formed, in 1432, all the Masons in Germany into one body, he gave them a word and a particular sign by which they might recognize those who were of their Confraternity. Marten, who wrote a treatise on the ancient rites of the monks (De Antiqua Monasticis, p. 212), says that, at the Monastery of Hirsau, where many Masons were incorporated as lay brethren, one of the officers of the monastery was called the Master of the Works; and the Masons under him had a sign which he describes as “pugnam super pugnam pone vicissim quasi simules constructores marum”; that is, they placed alternately fist upon fist, as if imitating the builders of walls. He also says, and other writers confirm the statement, that in the Middle Ages the monks had a system of signs by which they were enabled to recognize the members of their different orders.

Krause (Kunsturschen, iv., 420) thinks that the Masons derived their custom of having signs of recognition from this rule of the old monks. But we can trace the existence of signs to remote antiquity. In the Ancient Mysteries, the initiates were always instructed in a sign.

*This custom of making Masons at sight has been practised by many Grand Lodges in America, but is becoming less usual, and some Grand Lodges have prohibited it by a constitutional enactment. A few noted cases may be mentioned: John Wanamaker, at Philadelphia; former Vice-President Charles W. Fairbanks, at Indianapolis, Indiana; the late Rear-Admiral Winfield Scott Schley, at Washington, D.C.; and in the case of William Howard Taft was President-Elect, he was made a Mason “at sight” on February 18, 1909, at Cincinnati, by the Grand Master of Ohio.  

Thus, when a wreath was presented to an initiate of the mysteries of Mithras by another, instead of receiving it, he cast it upon the ground, and this gesture of casting down was accepted as a sign of recognition.

So, too, Apuleius (Metamorph.) describes the action of the devotees of the mysteries of Isis, and says: “He walked gently, with a hesitating step, the ankle of the left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I might recognize him.” And in another work (Apuleius, Met., ii. 6) he says: “If any one happens to be present who has been initiated into the same rite as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with so much care.”

Plautus, too, alludes to this custom in one of his plays (Iulus Glorious, iv., 2), when he says:

> Cado signum, si barum Baccharum est,”

i.e., “Give me the sign, if you are one of these Baccarum, and Masons.”

**Signs.** Signs, in fact, belong to all secret associations, and are no more peculiar to Masonry than is a system of initiation. The forms differ, but the principle has always existed.

**Signature.** Every Mason who receives a certificate or diploma from a Grand Lodge is required to affix his signature in the margin, for a reason which is given under the words Ne Varietur, which see.

**Signet.** A ring on which there is an impression is called a signet. They were far more common among the ancients than they are among the moderns, although they are still used by many persons. Formerly, as is the custom at this day in the East, letters were never signed by the persons who sent them; and their authenticity depended solely on the impression of the signet which were attached to them. So common was their use among the ancients, that Clement of Alexandria, while forbidding the Christians of the second century to deck their fingers with rings, which would have been a mark of vanity, makes an exception in favor of signet rings. “We must wear,” he says, “but one ring, for the use of a signet; all other rings we must cast aside.” Signets were originally engraved altogether upon stone; and Pliny says that metal ones did not come into use until the time of Claudius Cesar.

Signets are constantly alluded to in Scripture. The Hebrews called them nisbath, Saboth, and they appear to have been used among them from an early period, for we find that when Judah asks Tamar what pledge he shall give her, she replies, “Thy signet, and thy bracelets, and thy staff that is in thine hand.” (Gen. xxxviii. 18.) They were worn on the finger generally, and always on the right hand, as being the most honorable; thus in Jeremiah xxiii. 24, we read: “As I live, saith the Lord, though Coniah, the son of
Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence. The signets of the ancients were generally sculptured with religious symbols or the heads of their deities. The sphinx and the sacred beetle were favorite signets among the Egyptians. The former was adopted from that people by the Roman Emperor Augustus. The Babylonians followed the same custom, and many of their signets, remaining to this day, exhibit beautifully sculptured images of Baal-Berith and other Chaldean deities.

The impression from the signet-ring of a king gave the authority of a royal decree to any document to which it was affixed; and hence the delivery or transfer of the signet to anyone made him, for the time, the representative of the king; and gave him the power of using the royal name.

Signet of Truth. The signet of Zerubbabel, used in the ritual of the Royal Arch Degree, is also there called the Signet of Truth, to indicate that the neophyte who brings it to the Grand Orator can search Divine Truth, and to give to him the promise that he will by its power speedily obtain his reward in the possession of that for which he is seeking. The Signet of Truth is present to him, to assure him that he is advancing in his progress to the attainment of truth, and that he is thus invested with the power to pursue the search.

Signet of Zerubbabel. This is used in the American ritual of the Royal Arch Degree. It refers to a passage of Haggai (ii. 23), where God has promised that he will make Zerubbabel his signet. It has the same symbolic meaning as is given to its synonym the "Signet of Truth," because Zerubbabel, as the head of the ancient Temple, was the symbol of the searcher after truth. But something may be said of the incorrect form in which it is found in many Chapters. At least from the time when Cross presented an engraving of this signet in his Hieroglyphic Chord, and perhaps from a much earlier period, for he may possibly have only perpetuated the blunder, it has been represented in most Chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape whatsoever, is about as correct a representation of a signet as a walking-cane is of a piece of money. The signet is and always has been a fingering, and so it should be represented in the ceremonies of the Chapter. What the peculiar device of this signet was—for every signet must have a device—we are unable to show, but we may suppose that it was the Tetragrammaton, perhaps in its well-known abbreviated form of a yod within a triangle. Whether this was so or not, such a device would be most appropriate to the symbolism of the Royal Arch ritual.

Significant Word. Significant is making a sign. A significant word is a sign-making word, or a word that is equivalent to a sign; so the secret words used in the different degrees of Masonry, and the knowledge of which becomes a sign of the possession of the degree, are the significant words. Such a word Lenning calls "ein bedeutsendes Wort," which has the same meaning.

Sign of Distress. This is probably one of the original modes of recognition adopted at the revival period, if not before. It is to be found in the earliest rituals of the last century, and its connection with the legend of the Third Degree makes it evident that it probably belongs to that degree. The Craft in the last century called it sometimes "the Master's Clap," and sometimes "the Grand Sign," which latter name has been adopted by the Masons of the present century, who call it the "Grand Hailing Sign," to indicate its use in hailing or calling a brother whose assistance may be needed. The true form of the sign has unfortunately been changed by carelessness or ignorance from the ancient one, which is still preserved in Great Britain and on the Continent of Europe. It is impossible to be explicit; but it may be remarked, that looking to its traditional origin, the sign is a defensive one, first made in an hour of attack, to give protection to the person. This is perfectly represented by the European and English form, but utterly misrepresented by the American. The German Rite of Schroeder attempted some years ago to have the Craft to transfer this sign from the Third to the First Degree. As this would have been an evident innovation, and would have contradicted the ritual history of its origin and meaning, the attempt was not successful.

Silent Brotherhood. Dwellers in the priories of Cluny and Hirsau in the eleventh century were placed under rigid discipline as to speech. Those of Cluny were the first to adopt the system of signs for daily intercommunication, which system, by consent or permissal, granted after application through three special messengers from the priory of Hirsau, was adopted by that priory in all its elaborations, and indeed enlarged and perfected by the well-known Abbot William. The doctrine of a perfect silence in such extensive communities became noteworthy in history. These earnest and devoted men, under strong discipline, as "Conversus or barbati fraterni," were encouraged by the abbeys of the Middle Ages. Their labors were conducted in companies of ten each, under deans of the monastery, who were in turn instructed by wardens and superiors.

Siloam Inscription. An inscription accidentally discovered in 1880 by a native pupil of Mr. Schick, a German architect, who had long settled in Jerusalem. It is chiseled in the rock that forms the southern
wall of the channel which opens out upon the ancient Pool of Siloam, and is partly concealed by the water. The present modern pool includes the older reservoir, supplied with water by an excavated tunnel, 1708 yards long, communicating with the Spring of the Virgin, which is cut through the ridge that forms the southern part of the Temple Hill. The pool is on the opposite side of the ridge, at the mouth of the Tyropeon (Cheesemakers) valley, which is now filled with rubbish, and largely built over.

The inscription is on an artificial tablet in the rock, about nineteen feet from the opening upon the pool. The first intelligible copy was made by Prof. A. H. Sayce, whose admirable little work, called Fresh Light from the Ancient Monuments, gives full details. Dr. Guteh, in March, 1881, made a complete facsimile of the six lines, which read thus: "(Behold) the excavation! now this is the history of the excavation. While the excavators were still lifting up the pick, each towards his neighbor, and while there were yet three cubits to (excavate), there was heard the voice of one man as of old towards his neighbor, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating, the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the pool for a distance of 1200 cubits. And (part of) a cubit was the height of the rock over the head of the excavators."

The engineering skill must have been incomparable, for the work was performed, and yet the excavators met at the middle. There is no date, but the form of the letters show the age to be nearly that of the Moabite stone. Scholars place the date during the reign of Hezekiah. He made the pool and the aqueduct, and brought the waters into the city." (2 Kings xx. 20, Heb. B.).

The discovery was an important one. Prof. Sayce deduces the following: "That the modern city of Jerusalem occupies very little of the same ground as the ancient one; the latter stood entirely on the rising ground to the east of the Tyropeon valley, the northern portion of which is at present occupied by the Mosque of Omar, while the southern portion is uninhabited. The Tyropeon valley itself must be the Valley of the Sons of Hinnom, where the idolaters of Jerusalem burnt their children in the fire to Moloch. It must be in the southern cliff of this valley that the tombs of the kings are situated," they being buried under the rubbish with which the valley is filled; and "among this rubbish must be the remains of the city and temple destroyed by Nebuchadnezzar. Here, as well as in the now obliterated Valley of the Cheesemakers, probably lie the relics of the dynasty of David."

Hebrew inscriptions of an early date have hitherto long been sought for in vain. Seals and fragmentary inscriptions have hitherto been discovered. Several of these seals have been found in Babylonia and Mesopotamia, and are regarded as memorials of the Jewish exiles; but the Schick discovery gives us a writing certainly as old as the time of Isaiah.

Silver and Gold. When St. Peter healed the lame man whom he met at the gate Beautiful of the Temple, he said to him, "Silver and gold have I none; but such as I have give I thee" (Acts iii. 6); and he bestowed on him the gift of health. When the pious pilgrim begged his way, through all the perils of a distant journey, to kneel at the Holy Sepulcher, in his passage through poor and inhospitable regions, a crust of bread and a draft of water were often the only alms that he received. This has been symbolised in the ritual of reception of a Knights Templar, and in it the words of St. Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

Silver Cord. In the beautiful and affecting description of the body of man suffering under the impieties of old age given in the twelfth chapter of Ecclesiastes, we find the expression "or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Dr. Clarke thus explains these beautiful metaphors. The silver cord is the spinal marrow; its loosening is the cessation of all nervous sensibility; the gold bowl is the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of the heart, here called the fountain; by the wheel is brought the great artery which conveys the blood from the left ventricle of the heart, here designated as the cistern.

This collection of metaphors is a part of the Scripture reading in the Third Degree, and forms an appropriate introduction to those sublime ceremonies whose object is to teach symbolically the resurrection and life eternal.

Simorgh. A monstrous griffin, guardian of the Persian mysteries.

Sinai. A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the tabernacle. Hence, says Lensing, the Scottish Masons make Mt. Sinai a symbol of truth. Of the high degrees, the Twenty-third and Twenty-fourth of the Ancient and Accepted Rite, or the Chief and the Prince of the Tabernacle, refer in their rituals to this mountain and the Tabernacle there constructed. Sir. This is the distinctive title given to the possessors of the degrees of Masonic knighthood, and is borrowed from the heraldic
usage. The word "knight" is sometimes interspersed between the title and the personal name, as, "Sir Knight John Smith." English knights are in the habit of using the word frater, or brother, a usage which to some extent is being adopted in America. English Knights Templar have been led to the abandonment of the title Sir because legal enactments made the use of titles not granted by the crown unlawful. But there is no such law in America. The addition of Sir to the names of all Knights is accounted, says Ashmole, "parcel of their style." The use of it is as old, certainly, as the time of Edward I., and it is supposed to be a contraction of the old French Sir, meaning Seigneur, or Lord.

Sirat, As or Al. See Al-Sirat.

Sirec. [75]. A significant word, formerly used in the Order of High Priesthood in America. It signifies a shoe-latchet, and refers to the declaration of Abraham to Melchizedek, that of the goods which had been captured he would "not take from a thread even to a shoe-latchet" (Genesis xiv. 23), that is, nothing even of the slightest value. The introduction of this word into some of the lower degrees is a recent error of ignorant ritualists.

Sister Lodges. Lodges are so called which are in the same Masonic jurisdiction, and owe obedience to the same Grand Lodge.

Sisters by Adoption. In the Lodges of the French Adoptive Rite this is the title by which the female members are designated. The female members of all androgynous degrees are sisters, as the male members are brethren.

Sisters of the Gild. The attempt of a few writers to maintain that women were admitted into the Medieval confraternities of Masons fails to be substantiated for want of sufficient proof. The entire spirit of the Old Constitutions indicates that none but men, under the titles of brothers, were admitted to the Masonic gild; and the first code of charges adopted at the revival in 1717, declares that "the persons admitted members of a Lodge must be good and true men . . . no women, etc." The opinion that women were originally admitted into the Masonic gild, as it is asserted that they were into some of the others, is based upon the fact that, in what is called the "York MS. No. 4," whose date as affixed to the roll is 1693, we find the following words: "The one of the elders taking the Booke, and that bee or shoe that is to be made mason shall lay their hands theron, and the charge shall be given." But in the "Alnwick MS.," which is inserted as a Preface to the Records of the Lodge at Alnwick, beginning September 29, 1701, and which manuscript was therefore probably at least contemporary with that of York, we find the corresponding passage in the following words: "Then shall one of the most ancient of them all hold a book that he or they may lay his or their hands upon the said book, and give the charge." In the "Grand Lodge, No. 1, MS.," whose date is 1688, we meet with the regulation in Latin thus: "Tunc unus ex senioribus teneat librum et ille vel illi apposuerit manus sub librum et teneat legem." There was no doubt the original form of which the writer of the York MS. gives a translation, and either through ignorance or clerical carelessness, the "ille vel illi," instead of he or she, has been translated he or she. Besides, the whole tenor of the charges in the York MS. clearly shows that they were intended for men only. A woman could scarcely have been required to swear that she "would not take her fellow's wife in villainy," nor make anyone a Mason unless "he has his right limbs as a man ought to have." It cannot be admitted on the authority of a mistranslation of a single letter, by which an a was taken for an e, thus changing ile into ile, or he into she, that the Masonic gild admitted women into a craft whose labors were to hew heavy stones and to ascend tall scaffolds. Such never could have been the case in Operative Masonry.

There is, however, abundant evidence that in the other gilds, or fraternity companies of England, women or sisters were admitted to the freedom of the company. Herbert (Hist. Lit. Comp., xi, 83) thinks that the custom was borrowed, on the constitution of the Companies, by Edward III. from the ecclesiastical or religious gilds, which were often composed of both sexes. But there does not seem to be any evidence that the usage was extended to the building corporations or Freemasons' gilds. A woman might be a female grocer or haberdasher, but she could hardly perform the duties of a female builder.

Sit Lux et Lux Fuit. A motto frequently used in Masonry, although sometimes written, "Lux Fiat et Lux Fuit," signifying, "Let there be light, and there was light"; the strict translation from the Hebrew continues, "And the Lord took care of the light, that it was useful, and he divided the light from the darkness."

Situation of the Lodge. A Lodge is, or ought to be, always situated due east and west, for reasons which are detailed in the articles East and Orientation, which see.

Six. [76.] The ninth month of the Hebrew civil year, corresponding with the months May and June, beginning with the new moon of the former.

Six Lights. The six lights of Symbolic Masonry are divided into the Greater and Lesser Lights, which see. In the American system of the Royal Arch there is no symbol of the kind, but in the English system there are six lights—three lesser and three greater—placed in the form of two interlaced triangles. The three lesser represent the Patriarchal, Mosaic, and Christian dispensations; the three greater the Creative, Preservative, and Destructive power of God. The four lesser triangles, formed by the intersection of the two great ones, are emblematic of the four degrees of Ancient Craft Masonry.

Six Periods. The Great Architect's Six Periods constituted a part of the old Preston-
ian lecture in the Fellow-Craft's Degree. It referred to the six days of creation, the six periods being the six days. It no longer forms a part of the lecture as modified by Hemming in 1839, and appears in a chapter in his Historical Landmarks to this subject. It was most probably at one time taught in America before Webb modified and abridged the Prestonian lectures, for Hardie gives the "Six Periods" in full in his Monitor, which is now practised in this country, comprehends the whole subject of the Six Periods, which make a closely printed page in Browne's Master Key, in these few words: "In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adoring their great Creator."

A symbol of death. The ancient Egyptians often introduced a skeleton in their feasts to remind the revelers of the transitory nature of their enjoyments, and to teach them that in the midst of life we are in death. The word "skull" in the English language indicates the symbol it is used in some of the high degrees.

In the English system the skirret is one of the working-tools of a Master Mason. It is an implement which acts on a center-pin, whence a line is drawn, chalked, and struck to mark the radius of the intended structure. Symbolically, it points to us that straight and uncheating line of conduct laid down for our pursuits in the volume of the Sacred Law. The skirret is not used in the American system.

A symbol of the Masonic skull and crossbones is not used in Masonry except in Masonic Templarism, where it is a symbol of mortality. Among the articles of accusation sent by the Pope to the bishops and papal commissaries upon which to examine the Knights Templar, those from Rome in the second to the fifty-seventh refer to the human skull, "cranium humatum," which the Templars were accused of using in their reception, and worshipping as an idol. It is possible that the Old Templars made use of the skull in their ceremony of reception; but Modern Templars will readily acquit their predecessors of the crime of idolatry, and find in their use of a skull a symbolic design. (See Baphomet.)

Skull and Cross-bones. They are a symbol of mortality and death, and are so used by heralds in funeral arrangements. As the means of inciting the mind to the contemplation of the most solemn subjects, the skull and cross-bones are used in the Chamber of Reflection in the French and Scottish Rites, and in all three Degrees. The ceremony constitutes a part of the preliminary ceremonies of initiation.

Inwood, in his sermon on "Union Amongst Masons," says: "To defame our brother, or suffer him to be defamed, without interesting ourselves for the preservation of his name and character, there is scarcely the shadow of an excuse to be formed. Defamation is always wicked. Slander and evil speaking are the pests of civil society, and the disgrace and bitterest degree of religious profession, are the poisonous bane of all brotherly love."

Slave. See Free Born.

Silk. This technical expression in American Masonry, but mostly confined to the Western States, is not generally used, is of very recent origin; and both the action and the word most probably sprang up, with a few other innovations, intended as special methods of precaution, about the time of the anti-Masonic excitement.

Sloane Manuscripts. There are three copies of the Old Constitutions which bear this name. All of them were found in the British Museum among the heterogeneous collection of papers which were once the property of Sir Hans Sloane. The first, which is known in the Museum as No. 3323, is a copy of the most complete of the copies extant of the Old Constitutions. At the end of it, the date is certified by the following subscription: "Fins p. ms Eduardu Samkey decimo sexto die Octobris Domini 1646. It was published for the first time, from an exact transcript of the original, by Bro. Hughan in his Old Charges of the British Freemasons. The second Sloane MS. is known in the British Museum as No. 3324. It is in a large folio volume, but not good and is used, of leaves, on the fly-leaf of which Sir Hans Sloane has written, "Loose papers of mine Concerning Curiosities." There are many Manuscripts by different hands. The Masonic one is subscribed "Hec scripta fuit Aegypti in multis diebus," and this fixes the date. It consists of three leaves of paper six inches by seven and a half, is written in a small, neat hand, and endorsed "Free Masonry." It was first published, in 1871, by Bro. Hughan in his Masonic Sketches and Remarks. The Rev. Bro. A. F. A. Wood receives this as an "indifferent copy of the former one." But this seems unlikely. The entire omission of the "Legend of the Craft," from the time of Lamech to the building of the Temple, including the important "Legend of Enoch," all of which is given in full in the MS. No. 3848, together with a great many verbal discrepancies, and a total difference in the eighteenth charge, would lead one to suppose that the former MS. never was seen, or at least copied, by the writer of the latter. On the whole, it is, from this very omission, one of the least valuable of the copies of the Old Constitutions.

The third Sloane MS. is, really one of the most interesting and valuable of those that have been recently discovered. A portion of it, a small portion, was inserted by Findel in his History of Freemasonry; but the whole has been since published in the Voice of Masonry, a periodical printed at Chicago in 1872. The number of the MS. in the British Museum is 3329, and Mr. Hughan places its date at
from 1840 to 1700; but he says that Mesers. Bond and Sima, of the British Museum, agree in stating that it is "probably of the beginning of the eighteenth century." But the Rev. Mr. Woodford mentions a great authority on MS., who declares it to be "previous to the middle of the seventeenth century. Findel thought it might be at the end of the seventeenth century, and "that it was found among the papers which Dr. Plot left behind him on his death, and was one of the sources whence his communications on Freemasonry were derived." It is not a copy of the Old Constitution, in which respect it differs from all the other Manuscripts, but is a description of the ritual of the society of Free Operative Masons at the period when it was written. This is that makes it so valuable a contribution to the history of Freemasonry, and renders it so important that its precise date should be fixed.


Smith, George. Captain George Smith, a Mason of some distinction during the latter part of the eighteenth century. Although born in England, he at an early age entered the military service of Prussia, being connected with noble families of that kingdom. During his residence on the Continent it appears that he was initiated in one of the German Lodges. On his return to England he was appointed Inspector of the Royal Military Academy at Woolwich, and published, in 1783, a Universal Military Dictionary, and, in 1783, a Bibliotheca Militaris.

He devoted much attention to Masonic studies, and is said to have been a good workman in the Royal Military Lodge at Woolwich, of which he was for four years the Master. During his Mastership to the Lodge had, on one occasion, been opened in the King's Bench prison, and some persons who were confined there were initiated. For this Captain Smith and brethren were censured, and the Grand Lodge declared that "it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement." (Constitutions, 1784, p. 349.) Smith was appointed by the Duke of Manchester, in 1775, Provincial Grand Master of Kent, and on that occasion delivered his Inaugural Charge before the Lodge of Friendship at Dover. He also drew up a code of laws for the government of the province, which was published in 1781. In 1780 he was appointed Junior Grand Warden of the Grand Lodge; but objections having been made by Heseltine, the Grand Secretary, between whom and himself there was no very kind feeling, on the ground that no one could hold two offices in the Grand Lodge, Smith resigned his position. As the time of his appointment there was really no law forbidding the holding of two offices, its impropriety was so manifest, that the Grand Lodge adopted a regulation that "it is incompatible with the laws of this society for any brother to hold more than one office in the Grand Lodge at the same time." (Constitutions, 1784, p. 336.) Captain Smith, in 1783, published a work entitled The Use and Abuse of Freemasonry: a work of the greatest utility to the Brethren of the Society, to Masonry in general, and to the Ladies in particular. The interest to the ladies consists in some twenty pages, in which he gives the "Ancient and Modern reasons why the ladies have never been admitted into the Society of Freemasons," a section the omission of which would scarcely have diminished the value of the work or the reputation of the author.

The work of Smith would not at the present day, in the advanced progress of Masonic knowledge, enhance the reputation of its writer. But at the time when it appeared, there was a great dearth of Masonic literature—Anderson, Calott, Hutchinson, and Preston being the only authors of any repute that had as yet written on the subject of Masonry. There was much historical information contained within its pages, and some few suggestive thoughts on the symbolism and philosophy of the Order. To the Craft of that day the book was therefore necessary and useful. Nothing, indeed, proves the necessity of such a work more than the fact that the Grand Lodge refused its sanction to the publication on the general ground of opposition to Masonic literature. Noorthouck (Constitutions, 1784, p. 347), in commenting on the refusal of a sanction, says: "No particular objection being stated against the above-mentioned work, the natural conclusion is, that a sanction was refused on the general principle that, considering the flourishing state of our Lodges, where regular instruction and suitable exercises are ever ready for all brethren who are prepared to improve in masonic knowledge, new publications are unnecessary on a subject which books cannot teach. Indeed, the temptations to authorship have effected a strange revolution of sentiments since the year 1720, when even ancient manuscripts were destroyed, to prevent their appearance in a printed Book of Constitutions! for the principal materials in this very work, then so much dreaded, have since been re-tailed in a variety of forms, to give consequence to fanciful productions that might have been safely withheld, without sensible injury, either to the Fraternity or to the literary reputation of the writers."

To dispel such darkness almost any sort of book should have been acceptable. The work was published without the sanction, and the Craft being wiser than their representatives in the Grand Lodge, the edition was speedily exhausted.

In 1785 Captain Smith was expelled from the Society for "uttering an instrument purporting to be a certificate of the Grand Lodge recommending two distressed Brethren."

Dr. Oliver (Rec. of a Sq., p. 215) describes Captain Smith as a man "plain in speech and
manners, but honourable and upright in his dealings, and an active and zealous Mason.”

It is probable that he died about the end of the last century, or the beginning of the present century, or the reformation of the Builder. The old lectures used to say: “The veil of the Temple is rent, the builder is smitten, and we are raised from the tomb of transgression.” Hutchinson, and after him Oliver, apply the expression, “The smitten builder,” to the crucified Savior, and define it as a symbol of blindside intimation; but the general interpretation of the symbol is, that it refers to death as the necessary precursor of immortality. In this sense, the smitten builder presents, like every other part of the Third Degree, the symbolic instruction of Eternal Life.

Snow, John. A distinguished lecturer on Masonry, who was principally instrumental in introducing the system of Webb, of whom he was a pupil, into the Lodges of the Western States. He was also a Grand Master of the Grand Lodge of Ohio, and was the founder and first Grand Commander of the first Grand Encampment of Knights Templar in the same State. He was born in Providence, Rhode Island, February 23, 1780, was initiated into Freemasonry in Mount Vernon Lodge, of Providence, in 1809, and died May 10th, 1852, at Worthington, Ohio.

Snows. See Rain.

Social Character of Freemasonry. Freemasonry attracts our attention as a great scene of human life, as it is the object of all the personal distinctions of rank and wealth, which, however, are necessary in the world to the regular progress of society, its members meet in their Lodges on one common level of brotherhood and equality. There virtue and talent alone claim and receive preeminence, and the great object of all is to see who can best work and best agree. There friendship and fraternal affection are strenuously inculcated and assiduously cultivated, and that great benefit to the world which distinguishes the society. Hence it is that Washington has declared that the benevolent purposes of the Masonic Institution is to enlarge the sphere of social happiness, and its grand object to promote the happiness of the human race.

Socitus. The Sixth Degree of the Order of Strict Observance.

Sodallities. Societies or companies of friends or companions assembled together for a special purpose. Such confraternities, under the name of Sodalita, were established in Rome, by Cato the Censor, for the mutual protection of the members. As their proceedings were secret, they gave offense to the government, and were suppressed, 80 b.c., by a decree of the Senate, but were afterward restored by a law of Cato.

Sofism. The Soi, sect, which greatly prevailed in Eastern countries, and especially in Persia, whose religious faith was supposed by most writers to embody the great doctrines of Mohammedanism. Sir John Malcolm (Hist. Pers., ch. xx.) says that they have among them great numbers of the wisest and ablest men of Persia and the East, and since his time the sect has greatly increased.

The name is most probably derived from the Greek σοφία, wisdom; and Malcolm states that they also bore the name of philosoφi, in which we may readily detect the word philosophers. He says also: “The Mohammedan Soi have endeavored to connect their mystic faith with the doctrine of their prophet, who, they assert, was himself an accomplished Soi.” The principal Soi writers are familiar with the opinions of Aristotle and Plato, and their most important works abound with quotations from the latter. Sir John Malcolm compares the school of Soi with that of Pythagoras. It is evident that there is a great similarity between Soiism and Gnosticism, and all the features of the Soi initiates remind us very forcibly of those of the Masonic. The object of the system is the attainment of Truth, and the novice is invited “to embark on the sea of doubt,” that is, to commence his investigations, which are to end in its discovery.

There are four stages or degrees of initiation: the first is a kind of preliminary, and the initiate is required to observe the ordinary rites and ceremonies of religion for the sake of the vulgar, who do not understand their esoteric meaning. In the Second Degree he is said to enter the pale of Soiism, and exchanges these external for a more profound initiation. The Third Degree is that of Wisdom, and he who reaches it is supposed to have attained supernatural knowledge, and to be equal to the angels. The Fourth and last degree is called Truth, for he has now reached it, and has become completely united with it. They have, says Malcolm, secrets and mysteries in every stage or degree which are never revealed to the profane, and to reveal which would be a crime of the deepest turpitude. The tenets of this sect, as they are made known to the world, are, according to Sir William Jones (Arial. Research, ii., 62), “that nothing exists absolutely but God; that the human soul is an emanation of his essence, and, though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion; and that the chief good of mankind in this transitory world consists in a perfect union with the Eternal Spirit as the innumerable of a mortal frame will allow.” It is evident that an investigation of the true system of these Eastern mysteries must be an interesting subject of inquiry to the student of Freemasonry; for Higgins is hardly too enthusiastic in supposing them to be the ancient Freemasons of Mohammedanism. His views are thus expressed in the second volume of his Anacatapes, p. 301: a wonderful work—wonderful for the vast and varied learning that it exhibits; but still more so for the bold and strange theories which, however untenable, are defended with all the powers of a more than ordinary intellect.
"The circumstances," he says, "of the gradation of ranks, the initiation, and the head of the Order in Persia being called Grand Master, raise a presumption that the Sofas were, in reality, the Order of Masons."

While subscribing at once to the theory of Higgins, we may well be surprised at the coincidences existing between the customs and the dogmas of the Sofas and those of the Freemasons, and we would naturally be curious to investigate the causes of the close communication which existed at various times during the Crusades between this Mohammedan sect of philosophers and the Christian Order of Templars.

Mr. C. W. King, in his learned treatise on the Gnostics, seems to entertain a similar idea of this connection between the Templars and the Sofas. He says that, "inasmuch as these Sofas were composed exclusively of the learned amongst the Persians and Syrians, and learning at that time meant little more than a profanity in medicine and astrology, the two points that brought the Eastern sage into amicable contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were their instructors in these subjects of science and art. The Sof doctrine involved the grand idea of one universal creed, which could be secretly held under any profession of an outward faith: and in fact took virtually the same view of religious systems as that in which the great philosophers had regarded such matters."

Sofas. Students in the universities of Islam.

SOLDIER. See Principal Soldier.

Soldier of Christ. Militia Christi is the title by which St. Bernard addressed his exhortations to the Knights Templar. They are also called in some of the old documents, "Militia Temp in Salomonis." The Chivalry of the Temple of Solomon; but their ancient statutes were entitled "Regula pooperum commissorum Templi Salomonis." The Rule of the poor fellow-soldiers of the Temple of Solomon; and this is the title by which they are now most generally designated.

Solis Sanctissimo Sacrum. ("Sacred to the most holy Sun.") Mentioned in the Twenty-eighth Degree, A. A. Scottish Rite.

Solomon. In writing the life of King Solomon from a Masonic point of view, it is impossible to omit a reference to the legends which have been preserved in the Masonic system. But the writer, who, with this preliminary notice, embodies them in his sketch of the life of Solomon, is by no means to be held responsible for a belief in their authenticity. It is the business of the Masonic biographer to relate all that has been handed down by tradition in connection with the life of Solomon; it will be the duty of the

severer critic to seek to separate out of all these materials that which is historical from that which is merely mythical, and to assign to the former all that is valuable as fact, and to the latter all that is equally valuable as symbolism.

Solomon, the King of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 2880 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful Monarch is said to have commenced his reign with the decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterward distinguished.

One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the Masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose, that Monarch, long before his death, had numbered the workmen whom he found in his kingdom; had appointed the overseers of the work, the hewers of stones, and the bearers of burdens; had prepared a great quantity of brass, iron, and copper; had amassed immense stores with which to support the enterprise. But on consulting with the prophet Nathan, he learned from that holy man, that although the pious intention was pleasing to God, yet that he would not be permitted to carry it into execution, and the Divine prohibitions had been emphasized: "Thou shalt not make an image of God, upon the earth in my sight." The task was, therefore, reserved for the more peaceful Solomon, his son and successor.

Hence, when David was about to die, he charged Solomon to build the Temple of God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expense.

Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, King of Tyre, the ancient friend and ally of his father. The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and, in fact, many of them, as the members of a mystic operative society, the fraternity of Dionysian artificers, had long monopolized the profession of building in Asia Minor, is by Jews, on the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to
complete the edifice he was about to erect, either in a reasonable time, or with the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:

"Know thou that my father would have built unto God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I, at present, enjoy, and on that account I am at leisure, and desire, and I a house to God, for God foretold to my father, that such a house should be built by me; wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber, for the Sidonians are more skillful than our people in cutting of which I am for wages to the hewers of wood, I will pay whatever price thou shalt determine."

Hiram, mindful of the former amity and alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon in the following epistle:

"It is fit to bless God that he hath committed thy father's government to thee, who art a temple to God, and dwellest in the midst of God. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when, by my subjects, I have cut down many and large trees of cedar and cypress wood, I will send them to thee, and will make floats of them, and to sail to what places soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect. Hiram sent him also, a far more important gift than either men or materials, in the person of an able architect, "a curious and cunning workman," whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building.

Of this personage, whose name was also Hiram, and who plays so important a part in the history of Freemasonry, an account will be found in the article Hiram Abif, to which the reader is referred.

King Solomon commenced the erection of the Temple on Monday, the second day of the Hebrew month Zif, which answers to the twenty-first of April, 2992, and 1012 years before the Christian era. Advised in all the details, as Masonic tradition informs us, by the wise and prudent counsels of Hiram, King of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made every arrangement in the disposition and government of the workmen, in the payment of their wages, and in the maintenance of concord and harmony which should insure dispatch in the execution and success in the result.

To Hiram Abif was entrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists, whose names and offices have been handed down in the tradition of the Craft, and are connected with the most important events in the history of the Craft.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to his interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were excited to enthusiasm by the promise of promotion and the reward.

The Temple was at length finished in the month Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner. For this purpose he directed the ark to be brought from the tabernacle until a more fitting place should have been prepared for its reception. This duty, therefore, the Levites now performed, and delivered the ark of the covenant into the hands of the priests, who fixed it in its place in the center of the holy of holies.

Our traditions inform us, that when the Temple was completed, Solomon assembled all the heads of the tribes, the elders and chief of Israel to bring the ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the ark of the covenant into the hands of the priests, who fixed it in its place in the center of the holy of holies. The immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Masons, whom the traditions say, at the completion and dedication of the Temple, he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of Spurious Masonry; and the persuasions of those foreign wives and concubines whom he had espoused in his later days, he erected a fame for the celebration of these
SOLOMON

beathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God. It is however believed that before his death he deeply repeated of this temporary surrender from the emphatic expression, "Vanity of vanities! all is vanity": he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of corruption.

That King Solomon was the wisest monarch that swayed the sceptre of Israel, has been the unanimous opinion of posterity. So much was he beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance; and the Talmudists and Mohammedan doctors record many fabulous legends of his exploits in controlling these ministers of darkness. As a naturalist, he is said to have written a work on animals of no ordinary character, which has however perished; while his qualifications as a poet were demonstrated by the beautiful Odes which he composed, of which his epithalamium on his marriage with an Egyptian princess and the Book of Ecclesiastes alone remain. He has given us in his Proverbs an opportunity of forming a favorable opinion of his passions towards the character of a deep and right-thinking philosopher; while the long peace and prosperous condition of his empire for the greater portion of his reign, the increase of his kingdom in wealth and refinement, and the encouragement which he gave to architecture, the mechanic arts, and commerce, testify his profound abilities as a sovereign and statesman.

After a reign of forty years he died, and with him expired forever the glory and the power of the Hebrew empire.

Solomon, House of. Lord Bacon composed, in his New Atlantis, an apologue, in which he describes the island of Bensalem—that is, island of the Sons of Peace—and on it an edifice called the House of Solomon, where there was to be a contrivance of philosophers devoted to the acquisition of knowledge. Nicolai thought that out of this subsequently arose the society of Freemasons, which was, he supposes, established by Elias Ashmole and his friends. (See Nicolai.)

Solomon, Temple of. See Temple of Solomon.

Solemnities. The days on which the sun reaches his greatest northern and southern declination, which are the 21st of June and the 22d of December, are those in which the Christian church commemorates St. John the Baptist and St. John the Evangelist, who have been selected as the patron saints of Freemasonry for reasons which are explained in the article on the Dedication of a Lodge, which see.

SONGS

Son of Hiram. A mixed tradition states that Aynon was a son of Hiram Abif, and was appointed master of the workmen who hewed the cedars and shaped the timber for the temple, and was recognized for his geometrical knowledge and skill as an engraver. (See Aynon.)

Songs of Masonry. The song formed in early times a very striking feature in what may be called the domestic manners of the Masonic institution. Nor has the custom of festive entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the Books of Constitutions in Great Britain and on the Continent, a custom which was followed in America, where all the early Monitor contain an abundant supply of lyrical poetry. In the Constitutions published in 1723 we find the well-known Entered Apprentice's song, written by Matthew Birkhead, which still retains its popularity among Masons and has attained an elevation to which its intrinsic merits as a lyrical composition would hardly entitle it. Songs appear to have been incorporated into the ceremonies of the Order at the revival of Masonry in 1717. At that time, to use the language of the ouzard poet, "the song of refreshment relieved each other like two loving brothers, and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gaiety of the latter."

In those days the word "refreshment" had a practical meaning, and the Lodge was often called from labor that the brethren might indulge in innocent gaiety, of which the song formed an essential part. This was called harmony, and the brethren who were blessed with talents for vocal music were often invited "to contribute to the harmony of the Lodge." Thus, in the minute-book of a Lodge at Lincoln, in England, in the year 1732, which is quoted by Dr. Oliver, the records show that the Master usually "gave an elegant charge, also went through an examination, and the Lodge was closed with song and decent merriment." In this custom of singing there was an established system. Each officer was furnished with a song appropriate to his office, and each degree had a song for itself.

Thus, in the first edition of the Book of Constitutions, we have the "Master's Song," which, says Dr. Anderson, the author, is "to be sung with a chorus—when the Master shall give leave—either one part only or all together, as he pleases": the "Warden's song," which was "to be sung and played at the Quarterly Communication"; the "Fellow-Craft's song," which was to be sung and played at the grand feast; and, lastly, the "Entered Apprentice's song," which was "to be sung when all grave business is over, and with the Master's leave."

In the second edition the number was greatly increased, and songs were appropriated to the Deputy Grand Master, the Secretary, the Treasurer, and other officers. For all this provision was made in the Old Charges so that there should be no confusion between the
hours of labor and refreshment; for while the brethren were forbidden to behave "ludicrously or jestingly while the Lodge is engaged in what is serious or solemn," they were permitted, when work was done, "to enjoy themselves with innocent mirth."

The custom of singing songs peculiarly appropriate to the Craft at their Lodge meetings, when the grave business was over, was speedily introduced into France and Germany, in which countries a large number of Masonic songs were written and adopted, to be sung by the German and French Masons at their "Table Lodges," which corresponded to the "refreshment" of their English brethren. The lyrical literature of Masonry has, in consequence of this custom, assumed no inconsiderable magnitude; as an evidence of which it may be stated that Kloos, in his Bibliography of Freemasonry, gives a catalogue—by no means a perfect one—of two hundred and thirteen Masonic songs-books published between the years 1734 and 1837, in the English, German, French, Danish, and Polish languages.

The Masons of the present day have not abandoned the usage of singing at their festive meetings, when the business of the Lodge is closed; but the old songs of Masonry are passing into oblivion, and we seldom hear any of them, except sometimes the never-to-be-forgotten Apprentice's song of Matthew Birkhead. Modern taste and culture reject the rude but hearty stanzas of the song-makers, and the more artistic and pathetic productions of Mackay, and Cooke, and Morris, and Dibdin, and Wesley, and other writers of that class, are taking their place.

Some of these songs cannot be strictly called Masonic, yet the covert allusions here and there of their authors, whether intentional or accidental, have caused them to be adopted by the Craft and placed among their minstrelsy. Thus the well-known ballad of "Tubal Cain," by Charles Mackay, always has an inspiring effect when sung at a Lodge banquet, because of the reference to this old worker in metals, whom the Masons fondly consider as one of the mythical founders of their Order; although the song itself has in its words or its ideas no connection whatever with Freemasonry. Burn's "auld lang syne" is another production not strictly Masonic, which has met with the universal favor of the Craft, because the warm fraternal spirit that it breathes is in every way Masonic, and hence it has almost become a rule of obligation that every festive party of Freemasons should close with the great Scottishman's invocation to part in love and kindness.

But Robert Burns has also supplied the Craft with several purely Masonic songs, among which may be counted his farewell to the brethren of Tarbolton Lodge, beginning,

"Adieu! a heart-warm, fond adieu,
Dear brothers of the mystic tie,"

is often sung with pathetic effect at the Table Lodges of the Order.

As already observed, we have many productions of our Masonic poets which are taking the place of the older and coarser songs of our predecessors. It would be tedious to name all who have successfully invoked the Masonic muse. Masonic songs—that is to say, songs whose themes are Masonic incidents, whose language refers to the technical language of Freemasonry, and whose spirit breathes its spirit and its teachings—are an settled part of the literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of the ceremonies of the different degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace.

Son of a Mason. The son of a Mason is called a Louveetaux, and is entitled to certain privileges, for which see Louveetaux and Lewis.

Sons of Light. The science of Freemasonry often has received the title of "Lux" or "Light," to indicate that mental and moral illumination is the object of the Institution. Hence Freemasons are often called "Sons of Light."

Sons of the Prophets. We repeatedly meet in the Old Testament with references to the Beni Hamphaiter, or sons of the prophets. These were the disciples of the prophets, or wise men of Israel, who underwent a course of esoteric instruction in the secret institutions of the Nabiim, or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. "These sons of the prophets," says Stahelin (Rabbinic Literature, i., 16), "were their disciples, brought up under their tuition and care, and therefore their masters or instructors were called their fathers."

Sons of the Widow. This is a title often given to Freemasons in allusion to Hiram the Builder, who was "a widow's son, of the tribe of Naphtali." By the advocates of the theory that Freemasonry originated with the exiled house of Stuart, and was organized as a secret institution for the purpose of reestablishing that house on the throne of Great Britain, the phrase has been applied as if referring to the adherents of Queen Henrietta, the widow of Charles I.

Sorbonne. A college of theological professors in Paris, who exercised a great influence over religious opinion in France during the sixteenth, seventeenth, and greater part of the eighteenth centuries. The bigotry and intolerance for which they were remarkable made them the executors of Freemasonry. In the year 1748 they published a Letter and Consultation on the Society of Freemasons, in which they declared that it was an illegal association, and that the meetings of its members should be prohibited. This was republished in 1764, at Paris, by the Freemasons, with a reply, in the form of an appendix,
Sorrow

was established by the Deputation of the Marquis of Carnarvon to Chief Justice Leigh in 1754. In 1797 this body assumed independence, and became the "Grand Lodge of Free and Accepted Masons of South Carolina," Barnard Elliott being the first Grand Master. As early as 1783 the Atholl or Ancient Masons invaded the jurisdiction of South Carolina, and in 1797, there being then five Lodges of the Ancients in the State, they held a Convention, and on the 24th of March organized the "Grand Lodge of Ancient York Masons of South Carolina." Between the Modern and the Ancient Grand Lodge there was always a very hostile feeling until the year 1808, when a union was effected; which was, however, but temporary, for a disruption took place in the following year. However, the union was permanently established in 1817, when the two Grand Lodges were merged into one, under the name of the "Grand Lodge of Ancient Freemasons of South Carolina."

The Grand Royal Arch Chapter was organized on May 29, 1812.

The Grand Council of Royal and Select Masters was established February, 1869, by eight Councils, who had received their Charters under the authority of the Supreme Council of the Scottish Rite.

The Grand Encampment of Knights Templar was instituted in 1860 by three subordinate Encampments, but it enjoyed only an ephemeral existence, and is not continued after the year 1830. There is now but one Commandery in the State, which derives its Warrant from the Grand Encampment of the United States, the date of which is May 17, 1843.

The Supreme Council of the Ancient and Accepted Rite was opened on May 31, 1801. This body is now recognized as the Mother Council of the World.

Sovereign. An epithet applied to certain degrees which were invested with supreme power over inferior ones; as, Sovereign Prince of Rose Croix, which is the highest degree of the French Rite and of some other Rites, and Sovereign Inspector-General, which is the controlling degree of the Ancient and Accepted Rite. Some degrees, originally Sovereign in the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly retain the name. Thus the Rose Croix Degree of the Scottish Rite, which is there only the Eighteenth, and subordinate to the Thirty-third or Supreme Council, still retains everywhere, except in the Southern Jurisdiction of the United States, the title of Sovereign Prince of Rose Croix.

Sovereign Commander of the Temple. (Souverain Commandeur du Temple.) Stylized in the more recent rituals of the Southern Supreme Council "Knight Commander of the Temple." This is the Twenty-seventh Degree of the Ancient and Accepted Scottish Rite. The prescribed Lodge of Officers appears after some time to have suspended operations, for a second Provincial Grand Lodge

by De la Fercé, and again in 1786, at Berlin, with another reply by a writer under the assumed name of Jarette.

Sorrow Lodges. It is the custom among Masons on the Continent of Europe to hold special Lodges at stated periods, for the purpose of commemorating the virtues and deploring the loss of their departed members, and other distinguished worthies of the Fraternity who have died. These are called Funeral or Sorrow Lodges. In Germany they are held annually; in France at longer intervals. In America the custom has been introduced by the Ancient and Accepted Rite, whose Sorrow Lodge ritual is peculiarly beautiful and impressive, and the usage has been adopted by many Lodges of the American Rite. On these occasions the Lodge is clothed in the habiliments of mourning and decorated with the emblems of death, solemn music is played, funeral dirges are intoned, and elegies on the life, character, and Masonic virtues of the dead are delivered.

Soter. A Greek appellation implying "Savior." 

Soul of Nature. A platitude expression, meaning properly the anima mundi, that has been adopted into the English Royal Arch system to designate the Sacred Delta, or Triangle, which Dunckerley, in his lecture, considered as the symbol of the Trinity. "So highly," says the modeste lecture, "indeed did the ancients esteem the figure, that it became among them an object of worship as the great principle of animated existence, to which they gave the name of God because it represented the animal, mineral, and vegetable creation. They also distinguish it by an appellation which, in the Egyptian language, signifies the Soul of Nature." Dr. Oliver (Juris., p. 446) warmly protests against the introduction of this expression as an unwarrantable innovation, borrowed most probably from the Rite of the Philalethes, and not been introduced into the American system.

South. When the sun is at his meridian height, his invigorating rays are darts from the south. When he rises in the east, we are called to labor; when he sets in the west, our daily toil is over; but when he reaches the south, the hour is high; twelve, and we are summoned to refreshment. In Masonry, the south is represented by the Junior Warden and by the Corinthian column, because it is said to be the place of beauty.

South Carolina. Freemasonry was introduced into South Carolina by the organization of Solomon's Lodge, in the city of Charleston, on October 28, 1736, the Warrant for which had been granted in the previous year by Lord Weymouth, Grand Master of England. John Hammerton was, in 1736, appointed Provincial Grand Master by the Earl of Loudoun. In 1738 a Lodge was established in Charleston by the St. John's Grand Lodge of Boston; but it does not appear to have long existed. The present Lodge was established after some time to have suspended operations, for a second Provincial Grand Lodge...

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and the Knights "Sovereign Commanders." The place of meeting is called a "Court." The apron is flesh-colored, lined and edged with black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inscribed in black upon the flap. The sash is red bordered with black, hanging from the right shoulder to the left hip, and suspending a Teutonic cross in enamelled gold. The jewel is a triangle of gold, on which is engraved the Ineffable Name in Hebrew. It is suspended from a white collar bound with red and embroidered with four Teutonic crosses.

Vassal, Ragon, and Clavel are all wrong in connecting this degree with the Knights Templar, with which Order its own ritual declares that it is not to be confounded. It is without a lecture. Vassal expresses the following opinion of this degree:

"The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated."

It is also the Forty-fourth Degree of the Rite of Mizraim.

**Sovereign Grand Inspector-General.**

The Thirty-third and last degree of the Ancient and Accepted Scottish Rite. The Latin Constitutions of 1786 call it "Tertius et trigesimus et sublissimus gradus," i.e., "the Thirty-third and Most Sublime Degree"; and it is styled "the Protector and Conservator of the Order." The same Constitutions, in Articles I. and II., say:

"The thirty-third degree confers on those Masons who are legitimately invested with it, the quality, title, privilege, and authority of Sovereign [Supremum] Grand Inspectors-General of the Order.

"The peculiar duty of their mission is to teach and enlighten the brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes, and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and, finally, everywhere to occupy themselves in works of peace and mercy."

The body in which the members of this degree assemble is called a Supreme Council. The symbolic color of the degree is white, denoting purity.

The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.

The sash is a broad, white watered ribbon, bordered with gold, bearing on the front a triangle of gold glittering with rays of gold, which has in the center the numerals 93, with a sword of silver, directed from above, on each side of the triangle, pointing to its center. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed with gold, having at the junction a circular band of scarlet and green containing the jewel of the Order.

The collar is of white watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a regulation of the Southern Supreme Council of the United States, the collar is worn by the active, and the sash by the honorary members of the Council.

The jewel is a black double-headed eagle, with golden beaks and talons, holding in the latter a sword of gold, and crowned with the golden crown of Prussia.

The red Teutonic cross is affixed to the left side of the breast.

The decoration rests upon a Teutonic cross. It is a nine-pointed star, namely, one formed by three triangles of gold one upon the other, and interlaced from the lower part of the left side to the upper part of the right a sword extends, and in the opposite direction is a hand of (as it is called) Justice. In the center is the shield of The Order,azure charged with an eagle like that on the banner, having on the dexter side a Balance or, and on the sinister side a Compass of the second, united with a Square of the second. Around the whole shield runs a band of the first, with the Latin inscription, of the second, Odo An Chao, which band is enclosed by two circles, formed by two Serpents of the second, each biting his own tail. Of the smaller triangles that are formed by the intersection of the greater ones, those nine that are nearest the band are of
SOVEREIGN SPAIN 703

crimson color, and each of them has one of the letters that compose the word S. A. P. I. E. N. T. I. A.
The ring is a triple one, like three small rings, each one-eighth of an inch wide, side by side, and having the figures 33, and inscribed with the wearer’s name, the letters S.: G.: I.: G.:, and the motto of the Order, “Deus meumque Jus.” It is worn on the fourth finger of the left hand in the Southern Jurisdiction and on the third in the Northern Jurisdiction of America.

Until the year 1801, the Thirty-third Degree was unknown. Until then the highest degree of the Rite, introduced into America by Stephen Morin, was the Sublime Prince of the Royal Secret, or the Twenty-fifth of the Rite established by the Emperors of the East and West. The administrative heads of the Order were styled Grand Inspectors-General and Deputy Inspectors-General; but these were titles of official rank and not of degree. Even as late as May 24, 1815, John Mitchell signs himself as “Kadoeh, Prince of the Royal Secret and Deputy Inspector-General.” The document thus signed is a Patent which certifies that Frederick Dalcho is a Kadoeh, and Prince of the Royal Secret, and which creates him a Deputy Inspector-General. But on May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three degrees, eight having been added to the twenty-five introduced by Morin, and the last being called Sovereign Prince Mason, by a Deputy Inspector-General. On May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three degrees, eight having been added to the twenty-five introduced by Morin, and the last being called Sovereign Prince Mason, by a Deputy Inspector-General. On May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three degrees, eight having been added to the twenty-five introduced by Morin, and the last being called Sovereign Prince Mason, by a Deputy Inspector-General.

Sovereign Master. 1. The presiding officer in a Council of Companions of the Red Cross represents J.arius, King of Persia. 2. The Sixteenth Degree of the Rite of Mithraism.

Sovereign Prince Mason. A title first conferred on its members by the Council of Emperors of the East and West.

Sovereign Prince of Rose Croix. See Rose Croix.

Spain. Anderson says (Constit., 2d ed., p. 194) that a Deputation was granted by Lord Coleraine, Grand Master, in 1728, for constituting a Lodge at Madrid; another in 1751, by Lord Lovat, so Capt. James Hammerford, for being Provincial Grand Master of Andalusia; and a third in 1732, by Lord Montagu, for establishing a Lodge at Valencia. Smith, writing in 1783, says (Use and Abuse, p. 203): “The first, and, I believe, the only Lodge established in Spain was by a Deputation sent to Madrid to constitute a Lodge in that city, under the auspices of Lord Coleraine, A.D. 1727, which continued under English jurisdiction till the year 1776, when it refused that subordination, but still continues to meet under its own authority.” From these two differing authorities we derive only this fact, in which they concur: that Masonry was introduced into Spain in 1727, more probably in 1728, by the Grand Lodge of England. Smith’s statement that the Grand Lodge at Madrid is opposed by a Lodge of Madrid, which was said to be in 1751 there were two Lodges in Madrid.

Lorenzo says (Hist. Inquis., p. 525) that in 1741 Philip V. issued a royal ordinance against the Masons, and, in 1759, arrested and sent to the galleys. The members of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them sent to the galleys. In 1751, Ferdinand VI., instigated by the Inquisitor Joseph Torrubia, published a decree forbidding the assemblies of Freemasons, and declaring that all violators of it should be treated as persons guilty of high treason. In that year, Pope Benedict XIV. has, which, the bull of Clement XII. In 1793, the Cardinal Vicar caused a decree of death to be promulgated against all Freemasons. Notwithstanding these persecutions of the Church and the State, Freemasonry continued to be cultivated in Spain, but the meetings of the Lodges were held with great caution and secrecy.

On the accession of Joseph Napoleon to the throne in 1807, the liberal sentiments that characterized the Napoleonic dynasty prevailed, and all restrictions against the Freemasons were removed. In 1810 a National Grand Lodge of Spain was established, and, as if to make the victory of tolerance over bigotry complete, its meetings were held in the edifice formerly occupied by the Inquisition, which body had been recently abolished by an imperial decree.

But the York Rite, which had been formerly practised, appears now to have been abandoned, and the National Grand Lodge just alluded to was constituted by three Lodges of the Scottish Rite, which, during that year, had been established at Madrid. From that time the Masonry of Spain has been of the Ancient and Accepted Scottish Rite.

Clavel says (Hist. Pilleoresque, p. 325) that “in 1810, the Marquis de Clermont-Tonnere, member of the Supreme Council of France, created near the National Grand Lodge, (of the Scottish Rite in Spain) a Grand Consistory of the thirty-second degree; and, in 1811, the Count de Grasse added to this a Supreme Council of the thirty-third degree, which immediately organized the National Grand Lodge under the title of Grand Orient of Spain and the Indies. The overthrow of French domination dispersed, in 1813, most of the Spanish Masons, and caused the suspension of Masonic work in that country.

In 1814, Ferdinand VII., having succeeded to the throne, restored the Inquisition with all its oppressive prerogatives, proscribed Freemasonry, and forbade the meetings of the Lodges. It was not until 1820 that the Grand Orient of Spain recovered its activity, and in
1821 we find a Supreme Council in actual existence, the history of whose organization was thus given, in 1876, to Hon. A. G. Goodall, the Representative of the Supreme Council of the Northern Jurisdiction of the United States:

"The parties now claiming to be a Supreme Council assert that the Count de Tilly, by authority from his cousin, Count de Grammont, constituted a Supreme Council, Ancient Accepted Rite, at Seville, in 1807; but in consequence of a revolution, in which Tilly was a prominent actor, the Grand Body was removed to Aranjuez, where, on the 21st of September, 1808, the offices were despatched; Saaavedra became sovereign Grand Commander; and under his administration the Supreme Council was united with the Grand Orient of Spain at Granada, in 1817, under the title of Supreme Council, Grand Orient National of Spain."

On the death of Ferdinand VII. in 1833, the persecutions against the Freemasons ceased, because, in the civil war that ensued, the priests lost much of their power. Between 1835 and 1845, several Lodges were founded, and a Grand Orient established, which appears to have exercised powers up to at least 1848. But subsequently, during the reign of Queen Isabella, Masonry again fell into decadence. It has been revived, and, according to Father Finkel (Hist., p. 684), the time when the Jesuits were expelled, the Grand Orient of Portugal has a number of Lodges in existence, who, three years ago, were under the jurisdiction of the Grand Orient of Spain. There is now a Grand Orient of Spain at Madrid with 14 Chapters and 87 Lodges under its jurisdiction.

Spartacus. The characteristic name assumed by Weishaupt, the founder of the Order of the Illuminati.

Speculative Masonry. The lectures of the Symbolic degrees instruct the neophyte in the difference between the Operative and the Speculative divisions of Masonry. They tell him that "we work in Speculative Masonry, but our ancient brethren wrought in both Operative and Speculative." The distinction between the Operative art and a Speculative science is, therefore, familiar to all Masons from their early instructions.

To the Freemason, this Operative art has been symbolized in that intellectual deduction from it which has been correctly called Speculative Masonry. At one time each was an integral part of one undivided system. Not that the period ever existed when every Operative Mason was acquainted with, or initiated into, the Speculative science. Even now, there are thousands of skillful artisans who know as little of that as they do of the Human language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.

Speculative Masonry (which is but another name for Freemasonry in its modern acceptation) may be briefly defined as the scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the incultation of the dogmas of a religious Apprentice.

Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, like all other ethical systems, have its distinctive doctrines. These may be divided into three classes, viz., the Moral, the Religious, and the Philosophical.

1. The Moral Doctrines. These are dependent on, and spring out of, its character as a social institution. Hence among its numerous definitions is one that declares it to be "a science of morality," and morality is said to be, symbolically, one of the principal characteristics of a Master Mason. Freemasonry is, in its most patent and prominent sense, that which most readily and forcibly attracts the attention of the initiates; a fraternity, an association of men, according to a peculiar tie; and therefore it is essential, to its successful existence, that it should, as it does, incultate, at the very threshold of its teachings, obligation of kindness, man's duty to his neighbor. "There are three great duties," says the Charge given to an Entered Apprentice, "which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself." And the duty to our neighbor is said to be that we should act upon the square, and do unto him as we wish that he should do unto us.

The object, then, of Freemasonry, in this moral point of view, is to carry out to their fullest practical extent those lessons of mutual love and mutual aid that are essential to the very idea of a brotherhood. There is a socialism in Freemasonry from which spring all Masonic virtues—not that modern socialism exhibited in a community of goods, which, although it may have been practised by the primitive Christians, is found to be un congenial with the independent spirit of the present age—but a community of sentiment, of principle, of design, which gives to Masonry all its social, and hence its moral, character. As the old song tells us:

"That virtue has not left mankind, Her social maxime prove, For stamp'd upon the Mason's mind Are unity and love."

Thus the moral design of Freemasonry, based upon its social character, is to make men better to each other; to cultivate brotherly love, and to inculcate the practise of all those virtues which are essential to
the perpetuation of a brotherhood. A Mason is bound, say the Old Charges, to obey the moral law, and of this law the very keynote is the Divine precept—the "Golden Rule" of our Lord—to do unto others as we would that they should do unto us. To relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of appetite, to bear evil with fortitude, to be prudent in life and conversation, and to dispense justice to all men, are duties that are inculcated on every Mason by the moral doctrines of his Order.

These doctrines of morality are not of recent origin. They are taught in all the Old Constitutions of the Craft, as the parchment records of the fifteenth, sixteenth, and seventeenth centuries show, even when the Institution was operative in its organization, and long before the speculative element was its predominating characteristic. Thus these Old Charges tell us, almost all of them in the Middle Ages, that Masons "shall be true, each one to other, (that is to say,) to every Mason of the science of Masonry that are Masons allowed, ye shall doe to them as ye would that they should doe unto you."

2. The Religious Doctrines of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in the broad light, intelligible and acceptable by all minds, for they seek only to call men in God and in the immortality of the soul. He who denies these tenets can be no Mason, for the religious doctrines of the Institution significantly impress them in every part of its ritual. The neophyte no sooner crosses the threshold of the Lodge, but he is called upon to recognize, as his first duty, an entire trust in the super-intending care and love of the Supreme Being, and the series of initiations into Symbolic Masonry terminate by revealing the awful symbol of a life after death and an entrance upon immortality.

Now this and the former class of doctrines are intimately connected and mutually dependent. For we must first know and feel the universal fatherhood of God before we can rightly appreciate the universal brotherhood of man. Hence the Old Records already alluded to, which show us what was the condition of the Craft in the Middle Ages, exhibit an eminent religious spirit. These ancient Constitutions always begin with a pious invocation to the Trinity, and sometimes to the saints, and they tell us that "the first charge is that a Mason shall be true to God and holy Church, and use no error nor heresy." And the Charges published in 1723, which profess to be more direct copies from those older records, prescribe that a Mason, while left to his particular opinions, must be of that "religion in which all men agree," that is to say, the religion which teaches the existence of God and an eternal life.

3. The Philosophical Doctrines of Freemasonry are scarcely less important, although they are less generally understood than either of the preceding classes. The object of these philosophical doctrines is very different from that of either the moral or the religious. For the moral and religious doctrines of the Order are intended to make men virtuous, while its philosophical doctrines are designed to make them zealous Masons. He who knows nothing of the nature of Freemasonry will be apt to become in time lukewarm and indifferent, but he who devotes himself to its contemplation will feel an ever-increasing ardor in the study. Now these philosophical doctrines are developed in that symbolism which is the special characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after Divine truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searchers. Such a philosophy far surpasses the abstract quatemions, or mere metaphysics. It brings us into close relation to the profound thoughts of the ancient world, and makes us familiar with every subject of mental science that lies within the grasp of the human intellect. So that, in conclusion, the moral, religious, and philosophical doctrines of Freemasonry respectively relate to the social, the eternal, and the intellectual progress of man.

Finally, it must be observed that while the old Operative Institution, which was the cradle and forerunner of the Speculative, as we now have it, abundantly taught in its Constitutions the moral and religious doctrines of which we have been treating, it makes no reference to the philosophical doctrines. That our Operative predecessors were well acquainted with the science of symbolism is evident from the architectural ornaments of the buildings they erected; but they do not seem to have applied its principles to any great extent to the elucidation of their moral and religious teachings; at least, we find nothing said of this symbolic philosophy in the Old Records that are extant. And whether the Operative Masons were reticent on this subject from choice or from ignorance, we may lay it down as an axiom, not easily to be controverted, that the philosophic doctrines of the Order are altogether a development of the system for which we are indebted solely to Speculative Freemasonry.

Spicer Manuscript. A MS. copy of the "Old Charges" of the date of 1728, which belonged to the late Mr. Richard Spicer and was sold in 1875 to Mr. E. T. Carson, of Cincinnati, U. S. A. It was reproduced in Spicer's Old Constitutions in 1892. Spec mens in Deu est. (My hope is in God.) The motto of the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

Spira, Congress of. Spira is a city in Bavaria, on the banks of the Rhine, and the seat of a cathedral which was erected in the
eleventh century. A Masonic Congress was convened there in 1450 by the Grand Lodge of Strasbourg, principally to take into consideration the condition of the Fraternity and of the edifices in the course of construction by them, as well as to discuss the rights of the Craft.

Spiritualizing. In the early lectures of the last century, this word was used to express the method of symbolic instruction applied to the implements of Operative Masonry. In a ritual of 1725, it is said: "As we are not all working Masons, we apply the working tools to our seizes, which we call spiritualizing." Thus, too, about the same time, Bunyan wrote his symbolic book which he called Solomon's Temple Spiritualized. Phillips, in his New World of Words, 1708, thus defines to spiritualize: "to explain a passage of an author in a spiritual manner, to give it a godly or mystical sense."

Spiritual Lodge. Hutchinson (Sp. of Masonry, p. 94) says: "We place the spiritual Lodge in the vale of Jehoshaphat, implying that the principles of Masonry are derived from the knowledge of God, and are established in the Judgment of the Lord; the literal translation of the word Jehoshaphat, from the Hebrew tongue, being no other than those express words. This refers to the Lodge, which is thus described in the old lectures at the beginning of the last century, which were in vogue at the time of Hutchinson.

"Q. Where does the Lodge stand? A. Upon the Holy ground, on the highest hill or lowest valley, or in the vale of Jehoshaphat, or any other sacred place."

The spiritual Lodge is the imaginary or Symbolic Lodge, whose form, magnitude, covering, supports, and other attributes are described in the Masonic orders.

Spiritual Temple. The French Masons say: "We erect temples for virtue and dungeons for vice"; thus referring to the great Masonic doctrine of a spiritual temple. There is no symbolism of the Order more sublime than that in which the Speculative Mason is supposed to be engaged in the construction of a spiritual temple, in allusion to that material one which was erected by his operative predecessors at Jerusalem. Indeed, the difference, in this point of view, between Operative and Speculative Masonry is simply this: that while the former was engaged in the construction, on Mount Moriah, of a material temple of stones and cedar, and gold and precious stones, the latter is occupied, from his first to his last initiation, in the construction, adoration, and the completion of the spiritual temple of his body. The idea of making the temple a symbol of the body is not, it is true, exclusively Masonic. It had occurred to the first teachers of Christianity. Of himself alluded to it when he said, "Destroy this temple, and in three days I will raise it up"; and St. Paul extends the idea, in the first of his Epistles to the Corinthians, in the following language: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? (iii. 16.) And again, in a subsequent passage of the same Epistle, he reiterates the idea in a more positive form: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (vi. 19.)

But the mode of treating this symbolism by a reference to the particular Temple of Solomon, and to the operative art engaged in its construction, is an application of the idea peculiar to Freemasonry. His Holiness, in his Essay on Swedenborg, thinks that the same idea was also shared by the Hermetic philosophers. He says: "With perhaps the majority of readers, the Temple of Solomon, and also the tabernacle, were mere buildings—very magnificent, indeed, but still mere buildings—for the worship of God. But some are struck with many portions of the account of their erection admitting a moral interpretation; and while the buildings are allowed to stand (or are visible objects), these interpreters are delighted to meet with indications that Moses and Solomon, in building the Temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the moral meaning altogether, and to point out that the building, which was erected without the noise of a hammer, nor ax, nor any tool of iron (1 Kings vi. 7) was altogether a moral building—a building of God, not made with hands. In short, many see in the story of Solomon and the Temple, as a symbol of the spiritualization of Man as the temple of God, with its Holy or Holy of Holies deep seated in the centre of the human heart."

Spenloe, John de. He appears to have presided over the Masons of England in 1556, in the reign of Edward III. He also says he was called Master of the "Ohibim." (Constitutions, 1738, p. 70.)

Spreading the Ballot. Taking the vote on the application of a candidate for initiation or admission. It is an Americanism, principally used in the Western States. Thus: "The ballot may be spread a second time in almost any case if the harmony of the Lodge seems to require it."—Swigert, G. M., of Kentucky. "It is legal to spread the ballot the third time, if for the correction of mistakes, not otherwise."—Rob. Morris. It is a technicality, and scarcely English.

Sprengelschen, Christian Friedrich Kessler von. An ardent adherent of Von Hund and admirer of his Templar system, in defense of which he wrote the Spiritual Templarism of Starck, he wrote, in 1788, the book, now very rare, entitled Ani Saint Nicom, and other works. He was born at Saalfeld, in 1731, and died January 11, 1809. (See Sprenger, N. W.)

Spegel of Amassia. See Acacia.

Spurious Freemasonry. For this term, and for the theory connected with it, we are indebted to Dr. Oliver, whose speculations
led him to the conclusion that in the earliest ages of the world there were two systems of Freemasonry, the one of which, preserved by the patriarchs and their descendants, he called Primitive or Pure Freemasonry. (See Primitae Freemasonry.) The other, which was the seed from which the present Freemasonry, or the Spurious Freemasonry of Antiquity, grew and which was lost, he attempted to describe. This latter portion of mankind, at the tower of Babel, is still preserved in the ritual of Ancient Craft Masonry. And in the degree of Noachites, a degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the degree. Two races of Masons are there distinctly named, the Noachites and the Hiramites; the former were the conservators of the Primitive Freemasonry as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself to the true sect at the building of King Solomon’s Temple, as we shall hereafter see. But the inventors of the degree do not seem to have had any very precise notions in relation to this latter part of the history.

The mysteries, which constituted what has been thus called Spurious Freemasonry, were all more or less identical in character. Varying in a few of their lesser particulars, attributable to the influence of local causes, their great similarity in all important points showed their derivation from a common origin.

In the first place, they were communicated through a system of initiation, by which the aspirant was gradually prepared for the reception of their final doctrines; the rites were performed at night, and in the most retired situations, in caverns or forests; and the secrets were only communicated to the initiated after the administration of an obligation. Thus, Firmicus (Astrol., lib. vii.) tells us that “when Orpheus explained the ceremonies of his mysteries to candidates, he demanded of them, at the very entrance, an oath, under the solemn sanction of religion, that they would not betray the rites to profane ears.” And hence, as Warburton says from Horus Apollo, the Egyptian hieroglyphic for the mysteries was a grasshopper, because that insect was supposed to have no mouth.

The ceremonies were all of a funereal character. Commencing in representations of a lugubrious description, they celebrated the legend of the death and burial of some mythical being who was the especial object of their love and adoration. But these rites, thus beginning in lamentation, and typical of death, always ended in joy. The object of their sorrow was restored to life and immortality, and the latter part of the ceremonial was descriptive of his resurrection. Hence, the great doctrines of the mysteries were the immortality of the soul and the existence of a God.

Such, then, is the theory on the subject
of what is called "Spurious Freemasonry," as taught by Oliver and the disciples of his school. Primitive Freemasonry consisted of that traditional knowledge and symbolic instruction which had been handed down from Adam, through Enoch, Noah, and the rest of the patriarchs, to the time of Solomon. Spurious Freemasonry consisted of the doctrines and initiations practiced at first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their "Mysteries."

Spurs. In the Orders of Chivalry, the spurs had a symbolic meaning as important as their practical use was necessary. "To win one's spurs" was a phrase which meant "to win one's right to the dignity of knighthood." Hence, in the investiture of a knight, he was told that the spurs were a symbol of prowess in military service; and in the degradation of an unfaithful knight, his spurs were hacked off by the cook, to show his utter unworthiness to wear them. Stowe says (Annals, 902), in describing the ceremony of investing knights: "Evening prayer being over in military service; and in the degradation of an unfaithful knight, his spurs were hacked off by the cook, to show his utter unworthiness to wear them. Stowe says (Annals, 902), in describing the ceremony of investing knights: "Evening prayer being over in military service; and in the degradation of an unfaithful knight, his spurs were hacked off by the cook, to show his utter unworthiness to wear them."

Square. This is one of the most important and significant symbols in Freemasonry. As such, it is proper that its true form should be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. The American Masons, following the incorrect delineations of Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches; thus making it an instrument for measuring length and breadth, which it is not. It is simply the trying square of a stone-mason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subextend the same angle.

In Freemasonry, it is a symbol of morality. This is its general significations and is applied in various ways: 1. It presents itself to the neophyte as one of the three great lights; 2. To the Fellow-Craft as one of his working-tools; 3. To the Master Mason as the official emblem of the Master of the Lodge. Everywhere, however, it inculcates the same lesson of morality, of truthfulness, of honesty. So universally accepted is this symbol, that it has gone outside of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell (Dicit. Archæismes), means honest, equitable, as in "square dealing." To play upon the square is proverbial for to play honestly. In this sense the word is found in the old writers.

As a Masonic symbol, it is of very ancient date, and was familiar to the Operative Masons. In the year 1330, the architect, in rebuilding a very ancient bridge called Baal Bridge, near Limerick, in Ireland, found under the foundation-stone an old brass square, much eaten away, containing on its two surfaces the following inscription: I. WILL. STRIUE. TO. LIUE.—WHIT. LOUE. & CARE.—UPON. THE. LEUL.—BY. THE. SQUARE. and the date 1337. The modern Speculative Mason will recognize the idea of living on the level and by the square. This discovery proves, if proof were necessary, that the familiar idea was borrowed from our Operative brethren of former days.

The square, as a symbol in Speculative Masonry, has therefore presented itself from the very beginning of the revival period. In the very earliest catherism of the last century, of the date of 1725, we find the answer to the question, "How many make up a Lodge?" is "God and the Square, with five or seven right or perfect Masons." God and the Square, religion and morality, must be present in every Lodge as governing principles. Signs at that early period were to be made by squares, and the furniture of the Lodge was declared to be the Bible, Compasses, and Square.

In all rites and in all languages where Masonry has penetrated, the square has preserved its primitive significations as a symbol of moral rule. Such a symbol when combined—to teach us, as says an early ritual, "to square our actions and to keep them within due bounds," they are so seldom seen apart, but are so kept together, either as two great lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master—that they have come at last to be recognized as the proper badge of a Master Mason, just as the triple tau is of a Royal Arch Mason or the passion cross of a Knights Templar.

So universally has this symbol been recognized, even by the profane world, as the peculiar characteristic of Freemasonry, that it has recently been made in the United States the subject of a legal decision. A manufacturer of one of his working-tools in 1873, an application to the Patent Office for permission to adopt the square and compasses
as a trade-mark, the Commissioner of Patents refused the permission on the ground that the mark was a Masonic symbol.

"If this emblem," said Mr. J. M. Thacher, the Commissioner, "were something other than precisely what it is—the less known, less significant, or fully and universally understood—all this might readily be admitted. But, considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognised as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol—perhaps the best known of all—of its ordinary significance, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as a Masonic symbol, and, therefore, as a trade-mark, must constantly work deception. Nothing could be more mischievous than to create as a monopoly, and uphold by the power of law, anything so calculated, as applied purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business."

In a religious work by John Davies, entitled Summa Totatis, or All in All and the Same Together, the square and compasses by a profane in a really Masonic sense. The author, who proposes to describe mystically the form of the Deity, says in his dedication:

"Yet I this forms of formless Deity, Drew by the Squire and Compass of our Creed."

In Masonic symbolism the Square and Compasses refer to the Mason's duty to the Craft and to himself; hence it is properly a symbol of brotherhood, and there significantly adopted as the badge or token of the Fraternity.

Berage, in his work on the high degrees (Les plus secrets Mystères des Hautes Grades), gives a new interpretation to the symbol. He says: "The square and the compasses represent the union of the Old and New Testaments. None of the high degrees recognize this interpretation, although their symbolism of the two implements differs somewhat from that of symbolic Masonry. The square is with them peculiarly appropriated to the lower degrees, as founded on the operative art; while the compasses, as an implement of higher character and uses, is attributed to the degrees, which claim to have a more close and intimate connexion with the Grand Lodge than with the Lodge of Perfection, as 'passing from the square to the compasses,' to indicate a progressive elevation in his studies. Yet even in the high degrees, the square and compasses combined retain their primitive signification as a symbol of brotherhood and as a badge of the Order."

Squiremen. The companies of wrights, slaters, etc., in Scotland and in the eighteenth century, were called "Squiremen." They had ceremonies of initiation, and a word, sign, and grip, like the Masons. Lyon (Hist of the L. at Edin., p. 23) says: "The 'Squiremen Word' was given in conclaves of journeymen and apprentices upon weights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise 'prepared'; he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterward invested with a leather apron. The entrance to the apartment, usually a public house, in which the 'brithring' was performed, was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of the brethren present. Like the Masons, the Squiremen admitted non-operatives."

In the St. Clair charter of 1628, among the representatives of the Masonic Lodges, we find the signature of "George Liddell, desakin of squiremen and noy quartermaster." (Ibid., p. 62.)

This would show that there must have been an intimate connection between the two societies or crafts.

Squin de Flexian. A recreant Templar, to whom, with Noffoide and, as some say, another unknown person, is attributed the invention of the Order of Knights Templar, the devices of which were based the persecutions and the downfall of the Order of Knights Templar. He was a native of the city of Beziers, in the south of France, and having been received as a Knight Templar, had made so much proficiency in the Order as to have been appointed to the head of the Priory of Montfaucon. Reghellini states that both Squin de Flexian and Noffoide were Templars, and held the rank of Commanders; but Dupuy (Condemmation des Templiers) denies that the latter was a Templar. He says: "All historians agree that the origin of the ruin of the Templars was the work of the Prior of Montfaucon and of Noffoide, a Florentine, banished from his country, and whom nobody believes to have been a Templar. This Prior, by the sentence of the Grand Master, had been condemned, for heresy and for having led an infamous life, to pass the remainder of his days in a prison. The other is reported to have been condemned to rigorous penalties by the provost of Paris."

Reghellini's account (La Maçonnerie considérée, etc., i., p. 461) is more circumstantial. He says: "In 1566, two Knights Templar, Noffoide and Florian, were punished for crimes, all lost their Commanderies, that of the latter being Montfaucon. They petitioned the Provincial Grand Master of Mount Carmel for a restoration to their offices, but met with a refusal. They then obtained an entrance into the Provincial
Grand Master's country-house, near Milan, and having assassinated him, concealed the body in the woods under some thick shrubbery; after which they fled to Paris. There they obtained access to the king, and thus furnished Philip with an occasion for executing his projects, by denouncing the Order and exposing to him the immense wealth which it possessed.

"They proposed the abolition of the Order, and promised the king, for a reward, to be its denounced. The king accepted their proposition, and, assuring them of his protection, pointed out to them the course which they were to pursue.

"They associated with themselves a third individual, called by historians 'the Unknown' (F'Inconnu); and Noffodei and Florian sent a memorial to Enguerrand de Marigni, Superintendent of the Finances, in which they proposed, if he would guarantee them against the attacks of the Order of Templars, and grant them civil existence and rights, to discover to the king secrets which they deemed of more value than the conquest of an empire.

"As a sequel to this first declaration, they addressed to the king an accusation, which was the same as he had himself dictated to them for the purpose of the turn which he desired to affray. This accusation contained the following charges:

"Of Louis X., the successor of Templars was the foe of all kings and all sovereign authority; that it communicated secrets to its initiates under horrible oaths, with the criminal condition of the penalty of death if they divulged them; and that the secret practices of their initiations were the consequences of irreligion, atheism, and rebellion.

"2. That the Order had betrayed the religion of Christ, by communicating to the Sultan of Babylon all the plans and operations of the Emperor Frederick the Second, which gave birth to the Crusaders for the recovery of the Holy Land were frustrated.

"3. That the Order prostituted the mysteries most venerated by Christians, by making a Knight, when he was received, trample upon the Cross, the sign of redemption; and abjured the Christian religion by making the neophyte declare that the true God had never died, and never could die; that they carried about them and worshipped a little idol called Baphomet; and that after his initiation the neophyte was compelled to undergo certain obscene practices.

"4. That when a Knight was received, the Order bound him by an oath to a complete and blind obedience to the Grand Master, which was a proof of rebellion against the legitimate authority.

"5. That Good Friday was the day selected for the grand orgies of the Order.

"6. That they were guilty of unnatural crimes.

"7. That they burned the children of their combrines, so as to destroy all traces of their debauchery."

These columns formed the basis of the longer catalogue of accusations, afterward presented by the Pope, upon which the Templars were finally tried and condemned.

In the preliminary examinations of the accused, Squin de Flexian took an active part as one of the Commissioners. In the pleadings for their defense, presented by the Knights, they declare that "Knights were tortured by Flexian de Besiers, prior of Montsaucon, and by the monk, William Robert, and that already thirty-six had died of the tortures inflicted at Paris, and several others in other places."

Of the ultimate fate of these traitors nothing is really known. When the infamous work which they had inaugurated had been consummated by the king and the Pope, as their services were no longer needed, they sank into merited oblivion. The author of the Secret Societies of the Middle Ages (p. 298) says: "Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars."

Hardly had the Templars, in their prostrate condition, the power, even if they had the will, to inflict such punishment. It was not Squin, but Marigni, his abettor, who was hanged at Montsaucon, by order of Louis XI., in the year after his persecution of the Templars. The revenge they took was of a symbolic character. In the change of the legend of the Third Degree into that of the Templar system, when the martyrdoms of James de Molay was substituted for Firam Abif, the three assassins were represented by Squin de Flexian, Noffodei, and the Unknown. As there is really no reference in the historical records of the persecution to this third accuser, it is most probable that he is altogether a mythical personage, invented merely to complete the triad of assassins, and to preserve the congruity of the Templar with the Masonic legend.

The name of Squin de Flexian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the incomprehensible error found in some of the oldest French Cahiers of the Kadoeh, such as that of De la Hogue, where the two traitors are named Gerard Tabé and Benoit Mabui. The Processus contra Templarios calls him Esquius de Flexian de Biteria; and Raymouard always names him Squin de Florian, in which he is blindly followed by Reghellini, Ragon, and Thori. But the weight of authority is in favor of Squin de Flexian, which a writer in the true name of this Judas of the Templars.

Sruti. ("Revelation.") A collective name of those Sanskrit writings supposed by the Hindus to have been revealed by a deity, and applied at first only to the Vedic Mantras and Brahmanas, but afterward extended to the older Upanishads.
STAFF

Staff. A white staff is the proper insignia of a Treasurer. In the order of Procession for laying a foundation-stone as given by Preston (Illustrations, ed. 1762, p. 111), we find "Grand Treasurer with his staff." In America the use of the staff by the Treasurer of a Lodge has been discontinued. It was derived from the old custom for the Treasurer of the king's household to carry a staff as the ensign of authority. In the old "Customary Books" we are told that the Steward or Treasurer of the household—for the offices were formerly identical—received the office from the king himself by the presentation of a staff in these words: "Tenes te baston de notre maison, "Receive the staff of our house." Hence the Grand Lodge of England decreed, June 24, 1741, that "in the procession in the hall" the Grand Treasurer should appear "with the staff." (Constitutions, 1756, p. 236.)

Stairs, Winding. See Winding Stairs.

St. Alban's Regulations. The regulations said to have been made by St. Alban for the government of the Craft are referred to by Anderson, in his second edition (p. 57), and afterward by Preston. (See St. Alban.)

Standard. An ensign in war, being that under which the soldiers stand or to which they rally in the fight. It is sometimes used in the higher degrees, in connection with the word Bearer, to denote a particular officer. But the term mostly used to indicate any one of the ensigns of the different degrees of Masonry is Banner.

The gold standard of the Order of Knights Templar in the United States is described in the regulations as being "of white woollen or silk stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by three rings; in the center of the field a blood-red passion cross, over which the motto, In hoc signo vinces, and under, Non Nobis, Domine! non Nobis sed Nomini tuo da Gloriam! The cross to be four feet high, and the upright and bar to be seven inches wide, that a gilded globe or ball four inches in diameter, surmounted by the patriarchal cross, twelve inches in height. The cross to be crimson, edged with gold." The standard of the Order in the Ancient and Accepted Scottish Rite is thus described in the Fundamental Statutes. It is white with a gold fringe, bearing in the center a black double-headed eagle with wings displayed; the beaks and thighs are of gold; it holds in one talon the golden bull and in the other the silver blade of an antique sword, placed horizontally from right to left; to the sword is suspended the Latin device, in letters of gold, Deus mecumque Jus. The eagle is crowned with a triangle of gold, and holds a purple band charged with gold and strewed with golden stars.

There is really no standard of the Order properly belonging to Symbolic or Royal Arch Masonry. Many Grand Chapters, however, and some Grand Lodges in this country, have adopted for a standard the blazonment of the arms of Masonry first made by Dermott for the Atholl Grand Lodge of Masons. In the present condition of the ritual, occasioned by the disavowance of the Royal Arch Degree from the Master's, and its organization as a distinct system, this standard, if adopted at all, would be most appropriate to the Grand Chapters, since its charges consist of symbols no longer referred to in the ritual of Symbolic Masonry.

Standard-Bearer. An officer in a Commandery of Knights Templar, whose duty it is to carry and protect the standard of the Order. A similar officer exists in several of the high degrees.

Stand to and abide by. The covenant of Masonry requires every Mason "to stand to and abide by" the laws and regulations of the Order, whether expressed in the edicts of the Grand Lodge, the by-laws of his Lodge, or the landmarks of the Institution. The terms are not precisely synonymous, although generally considered to be so. To stand to has a somewhat active meaning, and signifies to maintain and defend the laws; while to abide by is more passive in meaning, and signifies to submit to the award made by such laws.

St. Anthony. An order taking its rise from the life and habits of St. Anthony, the hermit, who died about 357. His disciples, called Anchorites, near Ethiopia, lived in austerity and solitude in the desert, until John, Emperor of Ethiopia, in 370, created there the religious order of knighthood, and bestowed privileges upon them under the title of St. Anthony, who was made patron of the empire. The established monasteries, adopted a black habit, and wore a blue cross in the shape of a Tau.

The vow embraced chastity, defense of the Christian faith, to guard the empire, obey their superiors, and go to war when and wheresoever commanded. Marriage required a license. There were two classes—combatants and non-combatants—the second class being composed of those too old for military duty. Yet ere they retired they were required to serve three years against Arabian pirates, three against the Turks, and three against the Moors.

The ancient monastery is in the deserts of Thebaï, surrounded by an oval wall 500 paces in circumference and 40 feet in height. It is entered by ropes let down from the watch-house, the crane being turned by monks. By age, the cells, which
are four by five by seven feet, have been reduced from 300 to 40. Advantage had been taken of one of nature's curiosities in obtaining abundant water from a riven rock, which is reached through a subterraneous passage of 50 paces, extending beyond the walls of the city. In France, Italy, and Spain there are ecclesiastical and military organisations styled Knights of St. Anthony, who wear a plain cross, the principals a double cross. The chief seat is at Vienna. In the abbey rest the remains of St. Anthony.

**Star.** In the French, and Scottish Rites, lighted candles or torches are called stars when used in some of the ceremonies, especially in the reception of distinguished visitors, where the number of lights or stars with which the visitor is received is proportioned to his rank; but the number is always odd, being 3, 5, 7, 9, or 11.

**Star, Blasing.** See Blasing Star.

**Star, Eastern.** See Eastern Star, Order of the.

**Star, Five-Pointed.** See Five-Pointed Star.

**Star in the East.** The Blasing Star is thus called by those who entertain the theory that there is "an intimate and necessary connection between Masonry and Christianity." This doctrine, which Dr. Oliver thinks is "the fairest gem that Masonry can boast," is defended by him in his early work entitled The Star in the East. The whole subject is discussed in the article Blasing Star, which see.

**Star of Jerusalem.** A degree cited in the nomenclature of Fustier.

**Star of the Syrian Knights.** (Bible des Chevaliers Syriens.) The Order of Syrian Knights of the Star is contained in the collection of Pyron. It is divided into three degrees—Novice, Professed, and Grand Patriarch.

**Starck, Johann August von.** Von Starck, whose life is closely connected with the history of German Freemasonry, and especially with that of the Rite of Strict Observance, was born at Schwerin, October 29, 1741. He studied at the University of Göttingen, and was made in 1761 a Free-mason in a French Military Lodge. In 1763 he went to St. Petersburg, where he received the appointment of teacher in one of the public schools. There, too, it is supposed that he was adopted into the Rite of Melesino, then flourishing in the Russian capital, and became first acquainted with the Rite of Strict Observance, in which he afterward played so important a part. After two years' residence at St. Petersburg, he went for a short time to England, and was in August, 1766, in Paris. In 1767 he was director of the schools at Wismar, where he was Junior Warden of the Lodge of the Three Lions. In 1770 he was elected to the King's Bench, to occupy the chair of theology, and to fill the post of court chaplain. The following year he resigned both offices, and retired to Mettau, to devote himself to literary and philosophical pursuits. But in 1781 the Court at Darmstadt conferred upon him the post of chief preacher and the first place in the consistory, and there he remained until his death, which occurred March 3, 1816.

The knowledge that Starck acquired of the Rite of Strict Observance convinced him of its innate weakness, and of the necessity of some reformation. He therefore was led to the idea of reviving the spiritual branch of the Order, a project which he sought to carry into effect, at first quietly and secretly, by gate whichever was patronal Masons to his views. In this he so far succeeded as to be enabled to establish, in 1767, the new system of clerical Knights Templar, as a schism from the Strict Observance, and to which he gave the name of Clerks of Relaxed Observance. It consisted of seven degrees, as follows: 1. Apprentice; 2. Fellow; 3. Master; 4. Young Scottish Master; 5. Old Scottish Master, or Knight of St. Andrew; 6. Provincial Chapter of the Red Cross; 7. Magus, or Knight of Brightness, and Deacon—of each of which last degree was divided into five classes, of Novice, Levite, and Priest—the summit of the Order being Knight Priest. Thus he embodied the idea that Templarism was a hierarchy, and that not only was every Mason a Templar, but every Bricklayer and Priest a Knight and a Priest. Starck, who was originally a Protestant, had been secretly connected with Roman Catholicism while in Paris; and he attempted surreptitiously to introduce Roman Catholicism into his new system. He professed that the Rite which he was propagating was in possession of secrets not known to the chivalric branch of the Order; and he demanded, as a prerequisite to admission, that the candidate should be a Roman Catholic, and have previously received the degrees of Strict Observance.

Starck entered into a correspondence with Von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a fusion of the two branches—the chivalric and the spiritual. But, notwithstanding the willingness of Von Hund to accept any league which promised to give renewed strength to his own decaying system, the fusion was never effected. It is true that in 1768 there was a formal union of the two branches at Wismar, but it was neither sincere nor permanent. At the Congress of Brunswick, in 1775, the clerical branch seceded and formed an independent Order; and, after the death of Von Hund, the Lodges of the Strict Observance abandoned their name, and called themselves the United German Lodges. The spiritual branch, too, soon began to lose favor with the German Freemasons, partly because the Swedish system was getting to be popular in Germany, and partly because Starck was suspected of being in league with the Catholics, for whose sake he had invented his reformation. However, recent evidence has since proved that this suspicion was well founded. Ragon says that the Order continued in successful existence until the year 1800; but I doubt if it lasted so long.
The German writers have not hesitated to accuse Starck of having been an emissary of the Jesuit, and of having instituted his Rite in the interests of Jesuitism. This, of course, rendered both the Rite unpopular, and gave an impetus to its decay and fall. Starck himself, even before his appointment as court chaplain at Darmstadt, in 1781, had, by his own confession, not only abandoned the Rite, but all interest in Freemasonry. In 1785 he wrote his _Sozial stickesheit_, which was really anti-Masonic in principle, and in 1787 he published his work _Ueber Krypto-Catholicismus, etc._, or _A Treatise on Secret Catholicism, and Prophets Making on Jesuitism_, and _On Secret Societies_, which was a controversial work directed against Nicolai, Gädicka, and Biester. In this book he says: "It is true that in my youthful days I was a Freemason. It is also true that when the so-called Strict Observance was introduced into Masonry I belonged to it, and was, like others, an Eques, Socius, Armerius, Commandator, Prefect, and Sub-Prior; and, having taken some formal cloister-like profession, I have been a Cleric. But I have withdrawn from all that, and all that is called Freemasonry, for more than nine years."

While an active member of the Masonic Order, whatever may have been his secret motives, he wrote many valuable Masonic works, which produced at the time of their appearance a great sensation in Germany. In 1778 he wrote his _Historias_, which was _Freemasonry_, Berlin, 1778, which went through many editions; _On the Design of the Order of Freemasonry_, Berlin, 1781; and _On the Ancient and Modern Mysteries_, 1782. He was distinguished as a man of letters and as a learned theologian, and has left numerous works on general literature and on religion, the latter class showing an evident leaning toward the Roman Catholic faith, of which he was evidently a partisan. "There is," says Feller (Roy. Uns.), "the life of Starck something singular, that has never been made public." I think the verdict is now well established, that in his labors for the apparent reformation of Freemasonry there was a deplorable want of honesty and sincerity, and that he abandoned the Order finally because his schemes of ambition failed, and the Jesuitical designs with which he entered it were frustrated.

_Stare Super Vlas Antiquas._ (To stand on the old paths.) A Latin allusion, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

_States._ The political divisions of the United States are called States and Territories. In every State and in every populous Territory there is a Grand Lodge and a Grand Chapter, each of which exercises exclusive jurisdiction over all the Lodges and Chapters within its political boundaries; nor does it permit the introduction of any other Grand Lodge or Grand Chapter within its limits; so that there is, and can be, but one Grand Lodge and one Grand Chapter in each State. In most of the States there are also a Grand Council of Royal and Select Masters, and a Grand Commandery of Knights Templar, which claim the same right of exclusive jurisdiction. (See Jurisdiction of a Grand Lodge.)

_States._ The positions occupied by the subordinate officers of a Lodge are called places, as "the Junior Deacon's place in the Lodge." But the term is occupied by the Master and Wardens are called stations, as "the Senior Warden's station in the Lodge." This is because there are three officers, representing the sun in his three prominent points of rising, culminating, and setting, are supposed to be stationary, and therefore remain in the spot appropriated to them by the ritual, while the Deacon and other officers are required to move about from place to place in the Lodge.

_Statistics of Freemasonry._ The assertion that "in every land a Mason may find a home, and in every clime a brother," is well sustained by the statistics of the Order, which show that, wherever civilized men have left their footprints, its temples have been established. It is impossible to venture on anything more than a mere approximation to the number of Freemasons scattered over the world. The following is a table of the countries in which Freemasonry is openly practised with the permission of the public authorities.

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<thead>
<tr>
<th>Country</th>
<th>相应的国家</th>
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<tbody>
<tr>
<td>Anhalt-Bernburg</td>
<td>Mecklenburg-Schwerin</td>
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<tr>
<td>Anhalt-Dessau</td>
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<tr>
<td>Bavaria</td>
<td>Norway</td>
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<tr>
<td>Belgium</td>
<td>Portugal</td>
</tr>
<tr>
<td>Bremen</td>
<td>Posen, Duchy of</td>
</tr>
<tr>
<td>Brunswick</td>
<td>Prussia</td>
</tr>
<tr>
<td>Denmark</td>
<td>Prussian Poland</td>
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<td>England</td>
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<td>France</td>
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<td>Saxo-Weimar</td>
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<tr>
<td>Heese-Darmstadt</td>
<td>Saxony</td>
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<td>Holland</td>
<td>Schwarmburg-Rudolstadt</td>
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<tr>
<td>Holstein-Oldeburg</td>
<td>Solland</td>
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<td>Hungary</td>
<td>Spain</td>
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<td>Ionian Islands</td>
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<td>Ireland</td>
<td>Switzerland</td>
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<td>Italy</td>
<td>Wurttemberg</td>
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_II. Asia._

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<th>Country</th>
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<td>Fondscherry</td>
</tr>
<tr>
<td>India</td>
<td>Turkey</td>
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Malta,
### III. OCEANICA.

Java, Sumatra, New South Wales, Sandwich Islands, New Zealand.

### IV. AFRICA.

Algeria, Guineas, Bourbon Isle of, Mauritius, Canary Islands, Mozambique, Cape of Good Hope, Senegambia, Egypt, St. Helena, Goz.

### V. AMERICA.

Antigua, Mexico, Argentine Republic, New Brunswick, Barbadoes, New Granada, Bermudas, Nova Scotia, Brasil, Panama, Canada, Peru, Carthago, Rio de la Plata, Chili, St. Bartholomew's, Colombia, St. Christopher's, Curacao, St. Croix, Dominica, St. Eustatia, Dutch Guiana, St. Martin, English Guiana, St. Thomas, French Guiana, St. Vincent, Guadeloupe, Trinidad, Hayti, United States, Jamaica, Uruguay, Martinico, Venezuela.

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### Statistics of Craft Masonry in the United States of America for 1915:

<table>
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<tr>
<th>State</th>
<th>Members</th>
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### Statistics of Capitular Masonry—Royal Arch in the United States of America, to 1915:

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<td>Wyoming</td>
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<td><strong>Total</strong></td>
<td>3,142</td>
<td>483,033</td>
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Statistics of the Order of the Temple in all countries wherein it has been established, 1815:

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<tr>
<th>Grand Commandery</th>
<th>Subordinates</th>
<th>Members</th>
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Statute of Henry VI. See Laborers, Statutes of.

Statistics. The permanent rules by which a subordinate Lodge is governed are called its By-Laws; the regulations of a Grand Lodge are called its Constitution; but the laws enacted for the government of a Supreme Council of the Scottish Rite are denominated Statutes.

St. Clair Charters. In the Advocate's Library, of Edinburgh, is a manuscript entitled "Hay's Memoirs," which is, says Lawrie, "a collection of several things relating to the historical account of the most famed families of Scotland. Done by Richard Augustine Hay, Canon Regular of Sainte Genevés de Par, Prior of Sainte Pierremont, etc., Anno Domini 1700." Among these collection are two manuscripts, supposed to have been copied from the originals by Canon Hay, and which are known to Masonic scholars as the "St. Clair Charters." These copies, which it seems were alone known in the last century, were first published by Lawrie, in his History of Freemasonry, where they constitute Appendices I. and II. But it appears that the originals have since been discovered, and they have been republished by Bro. W. J. Hughan, in his Unpublished Records of the Craft, with the following introductory account of them by Bro. D. Murray Lyon:—

"These MSS. were several years ago accidentally discovered by David Lang, Esq., of the Signet Library, who gave them to the late Bro. Ayton, Professor of Belles-Lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repository they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other MSS. of the time. The charters are in scrolle of paper,—the one 16 by 11½ inches, and the other 11½ inches,—and for their better preservation have been affixed to cloth. The calligraphy is beautiful; and though the edges of the paper have been frayed, and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated, and making out the whole of the text. About three inches in depth at the bottom of No. 1, in the right-hand corner, is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a letter of jurisdiction, granted by the Freemasons of Scotland to William St. Clair of Roslin, (probable date 1600-1). The second purports to have been granted by the Freemasons of Scotland to Sir William St. Clair of Roslin, (probable date May 1, 1628)." Facsimiles and transcripts of these MSS. are given by D. M. Lyon in his History of the Lodge of Edinburgh.

However difficult it may be to decide as to the precise date of these charters, there are no Masonic manuscripts whose claim to authenticity is more indisputable; for the statements which they contain tally not only with the uniformly accepted traditions of Scotch Masonry, but with the written records of the Grand Lodge of Scotland, both of which show the intimate connection that existed between the Freemasonry of that kingdom and the once powerful but now extinct family of St. Clair.
St. Clair, William. The St. Clairs of Roslin, or, as it is often spelled, of Roslyn, held
for more than three hundred years an intimate connection with the history of Masonry in
Scotland. William St. Clair, Earl of Orkney and Caithness, was, in 1441, appointed
by King James II. the Patron and Protector of the Masons of Scotland, and the office
was made hereditary in his family. Charles Mackie says of him (Lond. Freem., May, 1851,
p. 183) that "he was considered one of the best and greatest Masons of the age." He
planned the construction of a most magnificent collegiate church at his palace of Roslin,
of which, however, only the chancel and part of the transept were completed. To take part
in this design, he invited the most skilful Masons from foreign countries; and in order
that they might be conveniently lodged and carry on the work with ease and dispatch,
he ordered them to erect the neighboring town of Roslin, and gave to each of the most
worthy of his workmen a house. After his death, which occurred about 1480, the office
of hereditary Patron was transmitted to his de-
sce ndants, who, says Lawrie (Hist., p. 100),
"held their principal annual meetings at Kil-
winning in Scotland."

The prerogative of nominating the office-
bearers of the Craft, which had always been
exercised by the kings of Scotland, appears to
have been neglected by James VI., after his ac-
cession to the throne of England. Hence the
idea of finding an officer, or any other emban
kment, to whom he might entrust the office of a
Protector, about the year 1600 (if that be the real date of the first of the St.
Clair Manuscripts), appointed William St. Clair of Roslin, for himself and his heirs, their
"patrons and judges." After presiding over
the Craft for many years, the Laureate, Wil-
liam St. Clair went to Ireland, and in 1630 a
second Charter was issued, granting to his son,
Sir William St. Clair, the same power with
which his father had been invested. This
Charter having been signed by the Masters
and Wardens of the principal Lodges of Scot-
land, Sir William St. Clair assumed the active
administration of the affairs of the Craft, and
appointed his Deputies and Wardens, as had
been customary with his ancestors. For more
than a century after this renewal of the com-
pact between the Lairds of Roslin and the
Masons of Scotland, the Craft continued to
flourish under the successive heads of the family.

But in the year 1736, William St. Clair,
Esq., to whom the Hereditary Protecorship
had descended in due course of succession,
having no children of his own, became anxious
that the office of Grand Master should not be-
come vacant at his death. Accordingly, he
assembled the members of the Lodges of Edin-
burgh and its vicinity, and by a vote recommended
to them the good effects that would accrue to
them if they should in future have at their
head a Grand Master of their own choice, and
declared his intention to resign into the hands
of the Craft his hereditary right to the office.
It was agreed by the assembly that all the
Lodges of Scotland should be summoned to
appear by themselves, or proxies, on the ap-
proaching St. Andrew's Day, at Edinburgh,
to take the necessary steps for the election of
a Grand Master.

In compliance with the call, the representatives
of thirty-two Lodges met at Edinburgh
on the 30th of November, 1736, when William
St. Clair tendered the following resignation
of his hereditary office:

"I, William St. Clair, of Roslin, Esq., taking
into my consideration that the Masons in
Scotland did, by several deeds, constitute and
appoint William and Sir William St. Clairs of
Roslin, my ancestors and their heirs, to be
their patrons, protectors, judges, or masters,
and that my holding or claiming any such juris-
diction, right, or privilege might be prejudi-
cial to the Craft and vocation of Masonry,
whereof I am a member; and I, being desirous
to advance and promote the good and utility
of the said Craft of Masonry to the utmost of
my power, do, therefore, for myself and my
heirs, renounce, quit, claim, overgive, and dis-
charge all right, claim, or pretense that I, or
my heirs, had, have, or may have, pretend to, or claim to be, patron, protector,
judge, or master of the Masons in Scotland,
in virtue of any deed or deeds made and
granted by the said Masons, or of any grant or
charter made by any of the kings of Scotland
to and in favor of the said William and Sir
William St. Clairs of Roslin, my predecessors,
or any others in the succession or any others
under any pretense whatever, for present and
ever; and I bind and oblige me and my
heirs to warrant this present renunciation
and discharge at all hands. And I consent to
the registration hereof in the books of council
and session, or any other judges' books compet-
tent, therein to remain for preservation,"

And then follows the usual formal and tech-
nical termination of a deed. (Lawrie's Hist.
of F. M., p. 148.)

The deed of resignation having been ac-
scepted, the Grand Lodge proceeded to the
election of its office-bearers, when William St.
Clair, as was to be expected, was unanimously
chosen as Grand Master; an office which,
however, he held but for one year, being suc-
sceeded in 1737 by the Earl of Cromarty. He
lived, however, for more than half a century
afterward, and died in January, 1778, in the
seventy-eighth year of his age.

The Grand Lodge of Scotland was not un-
mindful of his services to the Craft, and on the
announcement of his death a funeral Lodge was convened, when four hundred
brethren, dressed in deep mourning, being present, Sir William Forbes, who was then the
Grand Master, delivered an impressive ad-
dress, in the course of which he paid the fol-
lowing tribute to the character of St. Clair.
After alluding to his voluntary resignation of
his high office for the good of the Order, he
added: "His zeal, however, to promote the
welfare of our society was not confined to this
single instance; for he continued almost to
the very close of life, on all occasions where his
influence or his example could prevail, to ex-
tend the spirit of Masonry and to increase the number of the brethren... To these more conspicuous and public parts of his character I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart—virtues which ought ever to be the distinguishing marks of a true brother.” (Ibid., p. 224.)

The preceding account of the connection of the St. Clairs with Scotch Freemasonry is based almost entirely on Lawrie’s History of Freemasonry (1804), but a later and more critical writer—D. Murray Lyon, in his History of the Lodge of Edinburgh (1873)—considers the statement that James II. invested the Earl of Orkney and Caithness with the dignity of Grand Master and subsequently made the office hereditary to be reasonable, but in his opinion “it seems to be the case that the Lodge of Edinburgh continued to be the principal lodge of Edinburgh, and in respect of rank and power, the Masonic Sovereign, until its destruction by order of the English Government, in 1757.” The lodge was revived in 1813, and continued to exist until the present day.

In former times, and in some of the high degrees, a bier or coffin was placed in front of the altar, as a well-known symbol, and in passing over this to reach the altar, those various positions of the feet were necessarily taken which constitute the proper mode of advancing. Respect was thus necessarily paid to the memory of a worthy artist as well as to the holy altar. Lenning says of the steps—which the German Masons call die Schritte der Aufnahmezüge, the steps of the recipients, and the French, les pas du Mystere, the mystical steps—that “every degree has a different number, which are made in a different way, and have an allegorical meaning.” Of the “allegorical meaning” of those in the Third Degree, I have spoken above as explicitly as it is possible to be.

Cădicie says: “The three grand steps symbolically lead from this life to the source of all knowledge.” It must be evident to every Master Mason, without further explanation, that the three steps are taken from darkness to the place of light, either figuratively or really over a coffin, the symbol of death, to teach symbolically that the passage from the darkness and ignorance of this life is through death to the light and knowledge of the eternal life. And this, from the very earliest times, was the true symbolism of the step.

Steps on the Master’s Carpet. The three steps delineated on the Master’s carpet, as one of the symbols of the Third Degree, refer to the three steps or stages of human life: youth, manhood, and old age. This symbol is one of the simplest forms or modifications of the mystical ladder, which pervades all the systems of initiation ancient and modern. (See Carpet.)

Steinmetz, von Erwin. See Erwin von Stechbach.

Steinmetzen. German. A stone-mason.

For an account of the German fraternity of Steinmetzen, see Stone-Masons of the Middle Ages.

“Stellato Sedet Solo.” (“He sits on his stony throne.”) A symbolic expression in the Twenty-eighth Degree of the A. A. Scottish Rite.

Step. The step can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Osirian initiation which was deemed a sign. It is in Freemasonry rather an esoteric usage of the ritual. The steps can be traced back as far as at least the middle of the last century, and in the rituals of which they are fully described. The custom of advancing in a peculiar manner and elevation, to some sacred place or elevated personage, has been preserved in the customs of all countries, especially among the Orientalists, who resort even to prostrations of the body when approaching the throne of the sovereign or the holy place of religious edifice. The steps of Masonry are symbolic of respect and veneration for the altar, whence Masonic light is to emanate.

Stewards. Officers in a Symbolic Lodge, whose duties are, to assist in the collection of dues and subscriptions; to provide the necessary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. They usually carry white rods, and the jewel of their office is a cornucopia, which is a symbol of plenty.

Stewards, Grand. See Grand Stewards.

Stewards’ Lodge. See Grand Stewards’ Lodge.
Stirling. A city in Scotland which was the seat of a Lodge called the "Stirling Ancient Lodge," which the author of the introduction to the General Regulations of the Supreme Grand Chapter says in 1736. It contains on one side certain emblems belonging to a Master's Lodge, and on the reverse five figures; the one at the top is called the 'Red Cross or Ark.' At the bottom is a series of concentric arches, which might be mistaken for a rainbow, were there not a keystone on the summit, indicative of an arch. The three other figures are enclosed within a border; the upper is called the 'Sepulcher'; the second, 'Knight of Malta'; and the third, 'Knights Templar.' The age of these plates is unknown, but they can scarcely satisfy us that the beginning or middle of the seventeenth century. 9

So circumstantial a description, inserted, too, in a book of official authority, would naturally lead to the conclusion that these plates must have been in existence in 1645, when the description was written. If they ever existed, they have now disappeared, nor have any traces of them been discovered. Bro. W. J. Hughan, whose indefatigable labors have been rewarded with so many valuable discoveries, finds in this search, to his success. He says (Lond. Freemason), "I spent some weeks, in odd hours, looking up the question a few years ago, and wrote officials in Edinburgh and at Stirling, and also made special inquiries at Stirling by kind co-operation of Masonic students who also investigated the matter; but all our many attempts only resulted in confirming what I was told at the outset, viz., that 'No one knows aught about them, either in Stirling or elsewhere. The friends at Stirling say the plates were sent to Edinburgh, and never returned, and the Fraternity at Edinburgh declared they were returned, and have since been lost.'"

St. Leger. See Aldworth.

Stockings. In the last century, when knee-breeches constituted a portion of the costume of gentlemen, they were chased by a ritual regulation, to wear white stockings. The fashion having expired, the regulation is no longer in force.

Stokshin. In the six degrees this is the name of one of those appointed to search for the criminals commemorated in the legend of the Third Degree. It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name, perhaps that of one of the friends of the house of Stuart.

Stone. The Third Degree stone, so named on account of its hardness, has been from the most ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew word "EBEN, EBEN, which signifies a stone, is derived by Gesenius, from an obsolete root, ABAN, to build, whence abai, an usheret; and he refers it to AMANAH, which means a column, a covenant, and truth. The stone, therefore, says Portal (Symb. des Egypt.), may be considered as the symbol of faith and truth: whence Christ taught the very principle of symbolism, when he called Peter, who represented faith, the rock or stone on which he would build his Church. But in Hebrew as well as in Egyptian symbology the stone was also sometimes the symbol of falsehood. Thus the name of Typhon, the principle of evil in the Egyptian theogony, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon was a hewm stone, which had the same evil significance in Hebrew. Hence Jehovah says in Exodus, indicative of an altar of hewm stone"; and Joshua built, in Mount Ebal, "an altar of whole stones, over which no man hath laid up any iron." The hewm stone was therefore a symbol of evil and falsehood; the uhewm stone of good and truth. This must not satisfy us that the hewm stone, the symbol of man's evil and corrupt condition; while the perfect ashlar, or the hewm stone, is the symbol of his improved and perfected nature.

Stone, Corner. See Corner-Stone.

Stone, Chief. See Master-Stone.

Stone Manuscript. This Manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous brethren. Preston (ed. 1792, p. 187) describes it as "an old manuscript, which was destroyed with many other manuscripts in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones." Preston gives, however, an extract from it, which details the affection borne by St. Alban for the Masons, the wages he gave them, and the charter which he obtained from the king to hold a general assembly. (See St. Albam.) Anderson (Constitutions, 1738, p. 96), who calls Stone the Warden of Inigo Jones, intimates that he wrote the Manuscript, and gives it as authority for a story that in 1697 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the Stone Manuscript.

Stone-Masons of the Middle Ages. The history of the origin and progress of the
Brotherhood of Stone-Masons in Europe, during the Middle Ages, is of great importance, as a study, to the Masonic scholar, because of the intimate connection that existed between that Brotherhood and the Fraternity of Freemasons. Indeed, the history of the one is but the introduction to the history of the other. In an historical excursus, we are compelled to take up the speculative science where we find it left by the operative art. Hence, whoever shall undertake to write a history of Freemasonry, the history of the one is but the introduction to the history of the other.

In the year 1820, there issued from the press of Leipsic, in Germany, a work, by Dr. Christian Ludwig Steiglitz, under the title of *Von Altdemotcher Baukunst*; that is, "An Essay on the Old German Architecture," published in 1820. In this work the author traces, with great exactness, the rise and the progress of the fraternities of Stone-Masons from the earliest times, through the Middle Ages, until their final absorption into the socalled Order of the Artificers. From the labors of Dr. Steiglitz, collated with some other authorities in respect to matters upon which he is either silent or erroneous, I have compiled the following account.

It is universally admitted that, in the early ages of Christianity, the clergy were the most important patrons of the arts and sciences. This was because all learning was then almost exclusively confined to ecclesiastics. Very few, however, gave, in the execution of their sacred duties, much attention to the arts of building. Hence, some of the kings affixed the sign of the cross, in the place of their signatures, to the charters and other documents which they issued, because, as they were men of deep piety and devotion, they wished to impress their successors with the knowledge that the building of churches and monasteries was an act of piety and devotion, which would ensure the salvation of their souls.

From the time of Charlemagne, in the eighth century, to the middle of the twelfth, all knowledge and practice of architecture, painting, and sculpture were exclusively confined to the monks, and bishops personally superintended the erection of the churches and cathedrals in their dioceses, because not only the principles, but the practice of the art of building were secrets scrupulously maintained within the walls of cloisters, and utterly unknown to laymen.

Many of the founders of the Monastic Orders, and especially among these St. Benedict, made it a peculiar duty for the brethren to devote themselves to architecture and church building. The English monk Winfrid, better known in ecclesiastical history as St. Boniface, and who, for his labors in Christianizing that country, has been styled the Apostle of Germany, followed the example of his predecessors in the erection of German monasteries. In the eighth century he organized an

*This view was long held, but is by no means correct, for we now know that there were many scholarly architects during this period of supposed darkness. [E. E. C.]*

Among the laymen who were employed in the monasteries as assistants and laborers, many were of course possessed of superior intelligence. The constant and intimate association of these with the monks in the prosecution of the sacred duties rendered them capable of learning the art of building. As a result, in process of time, and almost unconsciously, the monks imparted to them their art secrets and the esoteric principles of architecture. Then, by degrees, the knowledge of the arts and sciences was imparted to the monks, and from them to the laymen, who were instructed in this art. The result was that the monastic builders ventured out into the world, and the laymen, architects, withdrawing from the ecclesiastical fraternities, organized brotherhoods of their own. Such was the beginning of the Stone-Masons in Germany, and the same thing occurred in other countries.

Eventually they entirely superseded their monastic teachers in the prosecution of the art of building about the beginning of the twelfth century. To their knowledge of architecture they added that of the other sciences, which they had learned from the monks. Like the monks, they devoted themselves to the higher principles of the art, and employed other laymen to assist their labors as stone-masons. And thus the union of these architects and stone-masons presented, in the midst of an uneducated people, a more elevated and intelligent class, engaged as an exclusive association in building important and especially religious edifices.

But now a new classification took place. As formerly, the monks, who were the sole depositaries of the secrets of high art, separated themselves from the laymen, who were entrusted with only the manual labor of building; so now the more intelligent of the laymen, who had received these secrets from the monks, were distinguished as architects from the ordinary laborers, or common masons. The latter knew only the use of the trowel and mortar, while the former were occupied in devising plans for building and the construction of ornaments by sculpture and skilful stone-cutting.

These brotherhoods of high artists soon won
great esteem, and many privileges and franchises were conceded to them by the municipal authorities among whom they practised their profession. Their places of assembly were called Hullen, Logen, or Lodges, and the members took the name of Steinmetzen. Their patron saint was St. John the Baptist, who was honored by them as the mediator between the Old and the New Covenant, and the first martyr of the Christian religion. To what condition of art these Freemasons of the Middle Ages had attained, we may judge from what Hallam says of the edifices they erected—that they "united utility in general composition with the beauties of variety and form, skilful or at least fortunate effects of shadow and light, and in some instances extraordinary mechanical science." (Mid. Ages, iv., 280.) And he subsequently adds, as an involuntary confirmation of the truth of the sketch of their origin just given, that the mechanical execution of the buildings was "so far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the Fraternity of Free masons, especially among the Greeks, the Syrians, the Persians, and the Egyptians. The word has been traced to the Etruscans, and its dictionary science. There is probably some ground for this opinion, and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin." (Ibid., 296.)

In Italy, where the buildings do exist, or many of the fragments never entirely ceased, as we may conclude from the many buildings erected there during the domination of the Ostrogoths and the Lombards. Subsequently, when civil order was restored, the Masons of Italy were encouraged and supported by popes, princes, and nobles. And Muratori tells us, in his Historia d'Italia, that under the Lombard kings the inhabitants of Como were so superior as masons and bricklayers, that the apprenticeship was hereditary. (See Comacine Masters.)

In England, when the Romans took possession of it, the corporations, or colleges of builders, also appeared, who were subsequently continued in the Fraternity of Free masons, probably established, as Steiglitz thinks, about the middle of the fifth century, after the Romans had left the island. The English Masons were subjected to many adverse difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet were they enabled to maintain their existence, until, in the year 926, they held that General Assembly at the city of York which framed the Constitutions that governed the English Craft for eight hundred years, and which is claimed to be the oldest Masonic record now extant. It is but fair to say that the recent researches of Bro. Hughan and other English writers have thrown a doubt upon the authenticity of these Constitutions, and that the very existence of this York assembly has been denied and practically confirmed.

In France, as in Germany, the Fraternities Egyptians preserved all the sciences, as well as the principles of architecture, among their secrets, and by practising the art they initiated the artists into their mysteries, so that, in the old as well as in the new brotherhoods, there was a purer knowledge of religious truth, which elevated them as distinct associations above the people. In like manner, he denies the descent of the Masonic fraternities from the sect of Pythagoreans, which they resembled only in this: that the Samian sage established schools which were secret, and were based upon the principles of geometry. But he thinks that those are not mistaken who trace the associations of Masons of the Middle Ages to the Roman Colleges, the Collegia Commentariorum, because these colleges appear in every country that was conquered and established as a province or colony by the Romans, where they erected temples and other public buildings, and promoted the civilization of the inhabitants. They continued until a late period. But when Rome began to be convulsed by the wars of its decline, and by the inroads of the barbarians, they found a welcome reception in Byzantium, or Constantinople, whence they subsequently spread into the west of Europe, and were everywhere held in great estimation for their skill in the construction of buildings.
of Architects originally sprung out of the connection of lay builders with the monks in the era of Charlemagne. The French Masons continued their fraternities throughout the Middle Ages, and erected many cathedrals and public buildings.

We have now arrived at the middle of the eighteenth century, tracing the progress of the fraternities of Stone-Masons from the time of Charlemagne to that period. At that time all the architecture of Europe was in their hands. Under the distinctive name of Traveling Freemasons they passed from nation to nation, constructing churches and cathedrals wherever they were needed. Of their organization and customs, Sir Christopher Wren, in his *Parentalia*, gives the following account:

"Their government was regular, and where they fixed in the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine."

Mr. Hope, who, from his peculiar course of studies, was better acquainted than Mr. Halley with the mysteries of the craft, describing it to their present Freemasons, thus speaks, in his *Essay on Architecture*, of their organization at this time, by which they effected an identity of architectural science throughout all Europe:

"The architects of all the sacred edifices of the Latin Church, such arose, north, south, east, or west—thus derived their science from the same central school; obeyed in their designs the dictates of the same hierarchy; were directed in their constructions by the same principles of propriety and taste; knew that the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art."

Working in this way, the Stone-Masons, as corporations of building, increased in numbers and in power. In the thirteenth century they assumed a new organization, which allied them more closely than ever with that Brotherhood of Speculative Freemasons into which they were finally merged in the eighteenth century, in England, but not in Germany, France, or Italy.

These fraternities or associations became at once very popular. Many of the potencies of Europe, and among them the Emperor Rudolph I., conceded to them considerable powers of jurisdiction, such as would enable them to preserve the most rigid system in matters pertaining to building, and would facilitate them in bringing master builders and stone-masons together at any required point. Pope Pius II., in his brief of 1462, issued an act, in 1278, letters of indulgence, which were renewed by his successors, and finally, in the next century, by Pope Benedict XII.

The Steinmetzen, as a fraternity of Operative Masons, distinguished from the ordinary masons and laborers of the craft, acquired at this time great prominence, and were firmly established as an association. In 1462 a general assembly was convened at Strasburg, and a new constitution framed, which embraced many improvements and modifications of the former one. But seven years afterward, in 1459, Jost Dotsinger, then holding the position of architect of the Cathedral of Strasbourg, and, by virtue of his office, presiding over the Craft of Germany, convened a general assembly of the Masters of all the Lodges at the city of Ratisbon. There the code of laws which had been adopted at Strasburg in 1452, under the title of "Statutes and Regulations of the Fraternity of Stone-Masons of Strasburg," was fully discussed and sanctioned. It was then agreed that there should be established four Grand Lodges—at Strasburg, at Vienna, at Cologne, and at Zurich; and they also determined that the master masons, for the time being, of the Cathedral of Strasbourg should be the Grand Master of Masons of Germany. These constitutions or statutes are still extant, and are older than any other existing Masonic record of undoubted authenticity, except the manuscript of Halliwell. They were "kindly and affably agreed upon," according to their predecessors, "for the benefit and requirements of the Masters and Fellows of the whole Craft of Masonry and Masons in Germany."

General assemblies, at which important business was transacted, were held in 1464 at Ratisbon, and in 1468 at Speyer, while provincial assemblies in each of the Grand Lodge jurisdictions were annually convened.

In consequence of a deficiency of employment, from political disturbances and other causes, the Fraternity now for a brief period declined in its activity. But it was quickly revived when, in October, 1468, the Emperor Maximilian I. confirmed its statutes, as they had been adopted at Strasburg, and recognized its former rights and privileges. This act of confirmation was renewed by the succeeding emperors, Charles V. and Ferdinand I. In 1563 a general assembly of the Masons of Germany and Switzerland was convened at the city of Basel by the Grand Lodge of Strasburg. The Strasbourg constitutions were again renewed with amendments, and what was called the Stone-Masons' Law (das Steinwerkrecht) was established. The Grand Lodge of Strasbourg continued to be recognized as possessing supreme appellate jurisdiction in all matters relating to the Craft. Even the Senate of that city had acknowledged its prerogatives, and had conceded to it the privilege of settling all controversies in relation to matters connected with building; a concession which was, however, revoked in 1620, on the charge that the privilege had been misused.

Thus the Operative Brotherhood of Germany continued to work and to cultivate the high principles of a religious architectural art. But on March 10, 1707, up to which time

*Besides the Strasburg Constitution of 1459 there are two other very important documents of the Steinmetzen of Germany: the German Ordinances of 1463 and the Brothers' Book of 1563.*

[8. E. C.]
the Fraternity had uninterruptedly existed, a decree of the Imperial Diet at Ratisbon dissolved the connection of the Lodges of Germany with the Grand Lodge of Strasburg, because the city had passed into the power of the French. The head being now lost, the subordinate bodies began rapidly to decline. In several of the German cities the Lodges undertook to assume the name and exercises of Grand Lodges, but these were all abolished by an imperial edict in 1731, which at the same time forbade the administration of any oath of secrecy, and transferred to the government alone the adjudication of all disputes among the Craft. From this time we lose sight of any national organization of the Freemasons in Germany until the restoration of the Order, in the eighteenth century, through the English Fraternity. But in many cities—as in Basle, Zurich, Hamburg, Danzig, and Strasburg—they preserved an independent existence under the statutes of 1559, although they lost much of the profound symbolical knowledge of architecture which had been possessed by their predecessors.

Before leaving these German Stone-Masons, it is worth while to say something of the symbolism which they preserved in their secret teachings. They made much use, in their architectural plans, of mystical numbers, and among these five, seven, and nine were especially fruitful. And blue and white possessed symbolic meanings. The foot rule, the compasses, the square, and the gavel, with some other implements of their art, were consecrated with a spiritual significance. The east was considered as a sacred point; the sun and moon were made to symbolize the pillars of the porch, representations of which are to be found in several of the cathedrals.

In France the history of the Free Stone-Masons was similar to that of their German brethren. Originating, like them, from the cloisters, and from the employment of laymen by the monastic architects, they associated themselves together as a brotherhood superior to the ordinary stone-masons. The connection between the Masons of France and the Roman Colleges of Builders was more intimate and direct than that of the Germans, because the early and very general occupation of Gaul by the Roman legions: but the French organization did not materially differ from the German. Protected by popes and princes, the Masons were engaged, under ecclesiastical patronage, in the construction of religious edifices. In France there was also a peculiar association, the Pontifices, or Bridge Builders, closely connected in design and character with the Masonic Fraternity, and the memory of which is still preserved in the name of one of the degrees of the Scottish Rite, that of “Grand Pontiff.” The principal seat of the French Stone-Masonry was in Lombardy, whence the Lodges were disseminated over the kingdom, a fact which is thus accounted for by Mr. Hope: “Among the arts exercised and improved in Lombardy,” he says, “that of building held a pre-eminent rank, and was the more important because the want of those ancient edifices to which they might recur for materials already wrought, and which Rome afforded in such abundance, made the architects of these more remote regions dependent on their own skill and free to follow their own conceptions.” But in the beginning of the sixteenth century, the necessity for their employment in the further construction of religious edifices having ceased, the Fraternity began to decline, and the Masonic corporations were all finally dissolved, with those of other workmen, by Francis I., in 1539. Then originated that system which the French call Compagnons, a system of indigent guilds or brotherhoods, retaining a principle of community as to the art which they practised, and with, to some extent, a secret bond, but without elevated notions or general systematic organizations. The societies of Compagnons were, indeed, but the dëbris of the Building Masters. Masonry ceased to exist in France as a recognised system until its revival in the eighteenth century.

We see, then, in conclusion, that the Stone-Masons—puerile and absurd as the Roman Colleges of Architects, as in England, in Italy, and in France, but principally, as in Germany, from the cloistered brotherhoods of monks—devoted themselves to the construction of religious edifices. They consisted mainly of architects and skilled workmen; but—as they were controlled by the highest principles of their art, were in possession of important professional secrets, were actuated by deep sentiments of religious devotion, and had united with themselves in their laborers men of learning, who had the inclination to serve as a proud distinction between themselves and the ordinary laborers and uneducated workmen, many of whom were of servile condition.

Subsequently, in the beginning of the eighteenth century, they threw off the operative element of their institution, and, adopting an entirely speculative character, they became the Freemasons of the present day, and established on an imperishable foundation that sublime Institution which presents over all the habitable earth the most wonderful system of religious and moral symbolism that the world ever saw.

Stone, Nicholas. See Stone Manuscript.

Stone of Foundation. The Stone of Foundation commemorates one of the most important and abstruse of all the symbols of Freemasonry. It is referred to in numerous legends and traditions not only of the Freemasons, but also of the Jewish Rabbis, the Talmudic writers, and even the Mussulman doctors. Many of these, it must be confessed, are apparently puerile and absurd; but most
of them, and especially the Masonic ones, are deeply interesting in their allegorical significance.

The Stone of Foundation is, properly speaking, a symbol of the higher degrees. It makes its first appearance in the teachings of St. John the Baptist, where he refers to it as a stone of foundation. It is not connected with the symbol of the Arch, and therefore the second degree has the importance of the symbol of that degree. It is so intimately connected with the legendary history, with the construction of the Solomon's Temple, that it must be considered as a part of Ancient Craft Masonry. Though he who carries the stone of foundation in his investigations to the first three degrees will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation.

As preliminary to the inquiry, it is necessary to distinguish the Stone of Foundation, both in its symbolism and its legendary history, from other stones which play an important part in the Masonic ritual, but which are entirely distinct from it. Such are the cornerstone, which was always placed in the north-east corner of the building before it was erected; and to which such a beautiful reference is made in the ceremonies of the First Degree; or the keystone, which constitutes an interesting part of the Mark Master's Degree; or, lastly, the top-stone upon which all the ritual of the Most Excellent Master's Degree is founded. There are all, in their proper places, highly interesting and instructive symbols, but have no connection whatever with the Stone of Foundation, whose symbolism is our present object, although he who contemplates the latter has the advantage of learning the former.

The Stone of Foundation has a legendary history and a symbolic significance which are peculiar to itself, and which differ from the history and meaning which belong to these other stones. I propose first to define this Masonic Stone of Foundation, then to collate the legends which refer to it, and afterward to investigate its significance as a symbol. To the Mason who takes a pleasure in the study of the mysteries of his Institution, the investigation cannot fail to be interesting, if it is conducted with any ability.

But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Masonry is to be strictly taken in a mythical or allegorical sense. Dr. Oliver, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it as though it were a substantial reality; and hence, if the passages in his Historic Masonry, where the morning stars are represented as celebrating the laying of the corner-stone of the earth, and the morning stars singing together, and all the sons of God shouting for joy, be accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a myth conveying a most profound and beautiful symbolism.

It is as such that it is to be treated here; and, therefore, if a legend is recited or a tradition related, the reader is requested on every occasion to suppose that such legend or tradition is not intended as a literal or relation of what is deemed a fact in Masonic history, but to wait with patience for the development of the symbolism which it conveys. Read in this spirit, as all the legends of Masonry should be read, the legend of the Stone of Foundation becomes one of the most interesting and interesting of all the Masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the Temple of Solomon, and afterward, during its dispersion, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face, within a delta or triangle, the sacred Tetragrammaton, or ineffable name of God. Oliver, speaking with the solemnity of an historian, says that Solomon thought that he had rendered the house of God worthy, so far as human adornment could effect, for the dwelling of God, "when he had placed the celebrated Stone of Foundation, on which the sacred name was mystically engraved, with solemn ceremonies, in that sacred deposit, dry on Mount Moriah, along with the foundations of Dan and Asber, the centre of the Most Holy Place, where the ark was overshadowed by the shekinah of God." The Hebrew Talmudists, who thought as the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must be confounded with that stone called by the continental Masons the cubical stone—the pierre cubique of the French and the cubit stein of the German Masons; but which in the English system is known as the perfect ashlar.

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has already been intimated, divide the glory of these apocryphal histories with the Masons; indeed, there is good reason for a suspicion that nearly all the Masonic legends owe their first existence to the imaginative genius of the writers of the Jewish Talmud. But there is this difference between the Hebrew and the Masonic traditions: that the Talmudic scholar reeled them as truthful histories, as he swallowed, in one gulp of faith, all their impossibilities and anachronisms; while the Masonic scholar has received them as allegories, whose value is not in the facts, but in the sentiments which they convey.

With this understanding of their meaning, let us proceed to a collation of these legends.

In that blasphemous work, the Toldoth Jesu, or Life of Jesus, written, it is supposed, in the thirteenth and fourteenth century, we find the following account of this wonderful event.

"At that time (the time of Jesus) there was in the House of the Sanctuary (that is, the Temple) a stone of foundation, which is the very stone that our father Jacob anointed with oil, as it is described in the twenty-eighth chapter of the Book of Genesis. On that stone the letters of the Tetragrammaton were inscribed, and whosoever of the Israelites should learn that name would be able to master the world. To prevent, therefore, any one from learning these letters, two iron dogs were placed upon two corners, the Sanctuary. If any person, having acquired the knowledge of these letters, desired to depart from the Sanctuary, the barking of the dogs, by magical power, inspired so much fear that he suddenly fell on the ground when he had touched the stone.

This passage is cited by the learned Buxtorf in his Lexicon Talmudicum; but in my copy of the Toldoth Jesu, I find another passage, which gives some additional particulars, in the following words:

"When this stone was in the Temple the ineffable name of God, inscribed upon the Stone of Foundation. For when King David was digging the foundation for the Temple, he found in the depths of the excavation a certain stone on which the name of God was inscribed. This stone he removed and deposited it in the Holy of Holies."

The same puerile story of the barking dogs is repeated still more at length. It is not pertinent to the present inquiry, but it may be stated, as a mere matter of curious information, that this scandalous book, which is throughout a blasphemous defamation of our Saviour, proceeds to say, that he cunningly obtained a knowledge of the Tetragrammaton from the Stone of Foundation, and by its mystical influence was enabled to perform his miracles.

The Masonic legends of the Stone of Foundation, based on these and other rabbinical reversiones, are of the most extraordinary character; if they are to be viewed as histories, but received as allegories, can only be understood at only in the light of allegories. They present an uninterrupted succession of events, in which the Stone of Foundation takes a prominent part, from Adam to Solomon, and from Solomon to Zerubbabel.

Thus, the first of these legends, in order of time, relates that the Stone of Foundation was possessed by Adam while in the Garden of Eden; that he used it as an altar, and so revered it that, on his expulsion from Paradise, he carried it with him into the world in which he and his descendants were afterward to earn their bread by the sweat of their brow.

Another legend informs us that from Adam the Stone of Foundation descended to Seth. From Seth it passed, by regular succession to Noah, who took it with him into the ark, and after the subsidence of the deluge made on it his first thank-offering. Noah left it on Mount Ararat, where it was subsequently found by Abraham, who removed it, and constantly used it as an altar of sacrifice. His grandson Jacob took it with him when he fled to his uncle Laban in Mesopotamia, and used it as a pillow when, in the vicinity of Luz, he had his celebrated vision.

Here there is a sudden interruption in the legendary history of the stone, and we have no means of conjecturing how it passed from the possession of Jacob into that of Solomon. Moses, it is true, is said to have taken it with him out of Egypt at the time of the exodus, and thus it may have finally reached Jerusalem.

Dr. Adam Clarke remarks, what he very properly calls "a foolish tradition," that the stone on which Jacob rested his head was afterward brought to Jerusalem, thence carried after a long lapse of time to Spain, from Spain to Ireland, and from Ireland to Scotland, where it was used as a seat on which the King of Scotland sat to be crowned. Edward I. we know, brought a stone to which this legend is attached from Scotland to Westminster Abbey, where, under the name of Jacob's Pillow, it still remains, and is always placed under the chair upon which the British sovereign is to be crowned; because there is an old distich which declares that wherever this stone is found the Scottish kings shall reign.

But this Scottish tradition would take the Stone of Foundation away from all its Masonic connections, and therefore it is rejected as a Masonic legend.

The legends just related are in many respects contradictory and unsatisfactory, and another series, equally as old, is now very generally adopted by Masonic scholars as much better suited to the symbolical by which all these legends are explained.

This series of legends commences with the patriarch Enoch, who is supposed to have been the first consecrator of the Stone of Foundation. The legend of Enoch is so interesting and important in this connection as to excuse its repetition in the present work.

The legend in full is as follows: Enoch, under the inspiration of the Most High, and in obedience to the instructions which he had received in a vision, built a tower on Mount Moriah, and dedicated it to God. His son, Methuselah, constructed the
building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.

This then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the Tetragrammata, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch.

When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture could not be discovered. Enoch, himself, was permitted to enter it but once a year; and on the deaths of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of the vault or subterranean temple and of the Stone of Foundation, with the sacred and ineffable name inscribed upon it, was lost for ages to the world.

At the building of the first Temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the Temple, found in the excavation which he was making a certain stone, and placing it on the cubical stone, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch. That King David laid the foundations of the Temple upon which the superstructure was subsequently erected by Solomon, is a favorite theory of the legend-mongers of the Talmud.

The Masonic tradition is substantially the same as the Jewish, but it substitutes Solomon for David, thereby giving a greater air of probability to the narrative, and it supposes that the stone thus discovered by Solomon was the identical one that had been deposited in his secret vault by Enoch. This Stone of Foundation, the tradition states, was subsequently removed by King Solomon and, for wise purposes, deposited in a secret and safer place.

In this the Masonic tradition again agrees with the Jewish, for we find in the third chapter of the "Treatise on the Temple," the following narrative:

"There was a stone in the Holy of Holies, on its west side, on which was placed the ark of the covenant, and before the pot of manna and Aaron's rod. But when Solomon had built the Temple, and foresew that it was at some future time to be destroyed, he constructed a deep and winding vault under ground, for the purpose of concealing the ark, wherein Josiah afterwards, as we learn in the Second Book of Chronicles, xxxv. 3, deposited it with the pot of manna, the rod of Aaron, and the oil of anointing."

The Talmudical book Yoma gives the same tradition, and says that "the ark of the covenant was placed in the centre of the Holy of Holies, upon a stone rising three fingers' breadth above the floor, to be as it were a pedestal for it." This stone, says Frédeur, in his Old and New Testament Compared (2d ed., p. 148), "the Rabbins call the Stone of Foundation, and give us a great deal of trash about it."

There is much controversy as to the question of the existence of any ark in the second Temple. Some of the Jewish writers assert that a new one was made; others that the old one was found where it had been concealed by Solomon; and others again contend that there was no ark at all in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which it had originally rested.

Royal Arch Masons well know how all these traditions are sought to be reconciled by the Masonic legend, in which the substitute ark and the Stone of Foundation play so important a part.

In the Thirteenth Degree of the Ancient and Accepted Rite, the Stone of Foundation is conspicuous as the resting-place of the sacred delta.

In the Royal Arch and Select Master's degree of the American Rite, the Stone of Foundation constitutes the most important part of the ritual. In both of these it is the receptacle of the ark, on which the ineffable name is inscribed.

Lee, in his "Temple of Solomon," has devoted a chapter to this Stone of Foundation, and thus recapitulates the Talmudic and Rabbinical traditions on the subject:

"Vain and foolish are the feverish dreams of the ancient Rabbins concerning the Foundation-Stone of the Temple. Some assert that God placed this stone in the centre of the world, for a future basis and settled consistency for the earth to rest upon. Others held this stone to be the first matter out of which all the beautiful visible beings of the world have been hewn forth and produced to light. Others relate that this was the very same stone laid by Jacob for a pillow under his head, in that night when he dreamed of an angelic vision at Bethel, and afterwards anointed and consecrated it to God. Which when Solomon had found (no doubt by forged revelation or some tedious search like another Rabbi Seminar) he durst not but lay it sure, as the principal Foundation-Stone of the Temple. Nay, they say further, he caused to be engraved upon it the Tetragrammaton, or the ineffable name of Jehovah."

It will be seen that the Masonic traditions on the subject of the Stone of Foundation do not differ very materially from these Rabbinical ones, although they add a few additional circumstantial details.

In the Masonic legend, the Foundation-Stone first makes its appearance, as we have already said, in the days of Enoch, who placed it in the bowels of Mount Moriah.
There it was subsequently discovered by King Solomon, who deposited it in a concealed until the foundations of the second Temple were laid, when it was discovered and removed to the Holy of Holies. But the most important point of the legend of the Stone of Foundation is its intimate and constant connection with the Tetragrammaton or ineffable name. It is this name, inscribed upon it within the sacred and symbolic delta, that gives to the stone all its Masonic value and significance. It is upon this fact, that it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, “but as so many idle and absurd conceits.” We must go behind the legend, which we acknowledge at once to be only an allegory, and study its symbolism.

The following facts can, I think, be readily established from history. First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the Masonic system; and lastly, that the mystical stone there has received the name of the “Stone of Foundation.”

Now, as in all the other systems the stone is admitted to be symbolic, and the trend this connects it with the mystical, we are compelled to assume the same predicates of the Masonic stone. It, too, is symbolic, and its legend a myth or an allegory. Of the fable, myth, or allegory, Bailey has said that, “subordinate to history and philosophy, and yet related to them, it may still better instruct us. Faithful in preserving the realities which are confided to it, it covers with its seductive envelop the lessons of the one and the truths of the other.” It is from this standpoint that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Masonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity, leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the Tetragrammaton, or sacred name of God, that was inscribed upon it. This ineffable name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen signification as an idol, and consecrates it to the worship of the true God.

The predominant idea of the Deity, in the Masonic system, connects him with his creative and formative power. God is to the Freemason Al Gabis, as the Arabians called him, that is, The Builder; or, as expressed in his Masonic title, the Grand Architect of the Universe, by common consent abbreviated in the formula G A O T U. Now, it is evident that no symbol could so appropriately suit him in this character as the Stone of Foundation, upon which he is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God, as a pattern and exemplar, with the workman’s erection of his temporal building on a similar foundation stone.

But this Masonic idea is still further to be extended. The great object of all Masonic labor is Divine truth. The search for the lost word is the search for truth. But Divine truth is a term synonymous with God. The ineffable name is a symbol of truth, because God, and God alone, is truth. It is properly a Scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord “reacheth unto the clouds,” and that “his truth endureth unto generations.” If, then, God is truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of Divine truth.

When we have arrived at this point in our speculation, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of that beautiful “science of morality, veiled in allegory and illustrated by symbols,” which is the acknowledged definition of Freemasonry.

In the Masonic system there are two temples: the first temple, in which the degrees of Ancient Craft Masonry are concerned, and the second temple, with which the higher degrees, and especially the Royal Arch, are related. This is the mystical stone, symbolic of the present life; the second temple is symbolic of the life to come. The first temple, the present life, must be destroyed; on its foundations the second temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the first temple of our present life must be built on the sure foundation of Divine truth, “for other foundation can no man lay.”

But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation-Stone is concealed in the first temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

But in the second temple of the future life, we have passed from the grave which had been the end of our labors in the first. We have removed the rubbish, and have found that Stone of Foundation which has been hitherto concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former temple, and
the brilliant effulgence of the Tetragrammaton and the Stone of Foundation are discovered, and the name of the true word—of Divine truth. And in this way, the Stone of Foundation, or Divine truth, concealed in the first temple, but discovered and brought to light in the second, will explain that passage of the Apostle: "For now we see through a glass darkly; but then face to face: now I know in part; but then I shall know face to face."

And so the result of this inquiry is, that the Masonic Stone of Foundation is a symbol of Divine truth, upon which all speculative Masonry is built, and the legend and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Mason's labor, and the discovery of which is his reward.

Stone Pavement. Oliver says that, in the English system, "the stone pavement is a figurative appendage to a Master Mason's Lodge, and, like that of the Most Holy Place in the Temple, is for the High Priest to walk upon." This is not recognized in the American system, where the stone or mosaic pavement is appropriated to the Entered Apprentice's Degree.

Stone, Rejected. St. Matthew records (xxii. 42) that our Lord said to the chief priests and scribes: "Did ye never read in the Scriptures, What the builders rejected, the same is become the head of the corner?" Commenting on this, Dr. Adam Clarke says: "It is an expression borrowed from masons, who, finding a stone which, being in the wrong place, was found the head of the corner. This is precisely the symbolism of the Mark Master or Fourth Degree of the American Rite, where the rejected stone is suggested to the neophyte "as a consolation under all the frowns of fortune, and as an encouragement to set his face to better prospects." Bro. G. F. Yates says that the symbolism of the rejected stone in the present Mark Degree is not the original Master Mason's Degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

Stone-Square. See Giblin.

Stone, White. Among the ancient Greeks and Romans, sentence was given in courts of judicature by white and black stones or pebbles. Those who were in favor of acquittal cast a white stone, and those who were for condemning, a black one. So, too, in popular elections a white stone was deposited by those who were favorable to the candidate, and a black one by those who wished to reject him. In the ancient practice of white and black balls in the Masonic ballot. Hence, too, the white stone has become the symbol of absolution in judgment, and of the conferring of honors and rewards. The white stone with the new name, mentioned in the Mark Master's Degree, refers to the key-stone.

Stone, William Este. An American journalist and writer, who was born in the State of New York in 1792, and died in 1844. He was the author of several literary works, generally of a biographical character. But his largest work was "Letters on Masonry and anti-Masonry, addressed to the Hon. John Quincy Adams," New York, 1832, 8vo, pp. 556. This was one of the productions which were intended for their appearance to the anti-Masonic excitement that prevailed at that time in this country. Although free from the bitterness of tone and abusive language which characterized most of the contemporaneous writings of the anti-masons, it is, as an argumentative work, discreditable to the critical acumen of the author. It abounds in statements made without authority and unsustained by proofs, while its premises being in most instances false, its deductions are not receivable in the American system, where the stone or mosaic pavement is appropriated to the Entered Apprentice's Degree.

Stone-Worship. This was, perhaps, the earliest form of fetishism. Before the discovery of metals, men were accustomed to worship unshaped stones. From Chna, whom Sanchoniathon calls "the first Phoenician," the Canaanites borrowed the idea of the stone, and Moses corrected the popular belief when falling into this species of idolatry.

Various theories have been suggested as to the origin of stone-worship. Lord Kaimes' theory was that stones erected as monuments of the dead became the place where posterity paid their veneration to the memory of the deceased, and that the monumental stones at length became objects of worship, the people having lost sight of the emblematical signification, which was not readily understood.

Others have sought to find the origin of stone-worship in the stone that was set up and anointed by Jacob at Bethel, and the tradition of which had extended into the heathen nations and become corrupted. It is certain that the Phoenicians worshiped sacred stones under the name of Bethel, which word is evidently derived from the Hebrew Bethel, and this undoubtedly gives some appearance of probability to the theory.

But a third theory supposes that the worship of stones was derived from the unskilfulness of the primitive sculptors, who, unable to frame by their meager principles of plastic art, a true image of the God whom they adored, were content
to substitute in its place a rude or scarcely polished stone. Hence the Greeks, according to Pausanias, originally used unhewn stones to represent their deities, thirty of which, that historian says, he saw in the city of Pharsal. These stones were of a cubical form, and as the greater number of them were dedicated to the god Hermes, or Mercury, they received the generic name of *Hermes*. Subsequently, with the improvement of the plastic art, the head was added.

So difficult, indeed, was it, in the most refined era of Grecian civilization, for the people to divest themselves of the influences of this superstition, that Theophrastus characterizes "the superstitious man" as one who could not resist the impulse to bow to those mysterious stones which served to mark the confines of the highways.

One of these consecrated stones was placed before the door of almost every house in Athens. They were also placed in front of the temples, in the gymnasiums and schools, in libraries, and at the corners of streets, and in the roads. When dedicated to the god Terminus they were used as landmarks, and placed as such upon the boundaries of neighboring possessions.

The Thebans worshiped Bacchus under the form of a rude, square stone.

Arnobius says that Cybele was represented by a small stone of a black color. Eusebius cites Porphyry as saying that the ancients represented the Deity by a black stone, because his nature is obscure and inscrutable.

The reader will here be reminded of the black stone, *Hadjav el Awood*, placed in the southeast corner of the Kaaba at Mecca, which was worshiped by the ancient Arabsians, and is still treated with religious veneration by the modern Mohammedans. The Mussulman priests, however, say that it was originally white, and of such surprising splendor that it could be seen at the distance of four days’ journey, but that it has been blackened by the tears of pilgrims.

The Druids, it is well known, had no other images of their gods but cubical or sometimes columnar stones, of which Tolland gives several instances.

The Chaldeans had a sacred stone, which they held in great veneration, under the name of *Ninmis*, and to which they sacrificed for the purpose of evoking the Good Demon.

Stone-worship existed among the early American races. Squier quotes Skinner as asserting that the Peruvians used to set up rough stones in their fields and plantations, which were worshiped as protectors of their crops. And Gama says that in Mexico the presiding god of the spring was often represented without a human body, and in place thereof a pilaster or square column, whose pedestal was covered with various sculptures.

Indeed, so universal was this stone-worship, that Higgins, in his *Celtic Druids*, says that "throughout the world the first object of idolatry seems to have been a plain, unworked stone, placed in the ground, as an emblem of the generative or procreative powers of nature." And Bryant, in his *Analysis of Ancient Mythology*, asserts that "there is in every oracular temple some legend about a stone."

Without further citations of examples from the religious usages of antiquity, it will, I think, be conceded that the cubical stone formed an important part of the religious worship of primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the Pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone "was adopted as a symbol of strength and firmness—a symbol, also, of the Divine power, and, by a ready inference, a symbol or idol of the Deity himself." And this symbolism is confirmed by the legend, which is quoted as saying that the god Hermes was represented without hands or feet, being a cubical stone, because the cubical figure betokened his solidity and stability.

The influence of this old stone worship, but of course diversified by its idolatrous spirit, and developed into the system of symbolic instruction, is to be found in Masonry, where the reference to sacred stones is made in the Foundation-Stone, the Cubical Stone, the Corner-Stone, and other symbols of a similar character. Indeed, the stone supplies Masonic science with a very important and diversified symbolism.

As stone-worship was one of the oldest of the deceptions from the true religion, so it was one of the last to be abandoned. A decree of the Council of Arles, which was held in the year 432, declares that "if, in any diocese, any infidel either lighted torches or worshipped trees, fountains, or stones, or neglected to destroy them, he should be found guilty of sacrilege." A similar decree was subsequently issued by the Council of Tours in 667, that of Nantes in 658, and that of Toledo in 681. Charlemagne, of France, in the eighth century, and Canute of England, in the eleventh, found it necessary to exorcise and forbid the worship of stones.

Even in the present day, the worship has not been altogether abandoned, but still exists in some remote districts of Christianity. Scheffer, in his *Description of Lapland* (cited by Mr. Tennent, in *Notes and Queries*, 1st ser., v. 122), says that in 1673 the Laplanders worshiped an unwhewn stone found upon the banks of lakes and rivers, and which they called "kis kis kumgal, that is, the stone god." Martin, in his *Description of the Western Islands* (p. 88), says: "There is a stone set up near a mile to the south of St. Columba’s church, about eight feet high and two broad. It is called by the natives the bowing stone; for
when the inhabitants had the first sight of the church, they set up this, and then bowed, and said the Lord’s Prayer.” He also describes several other stones in different parts of the islands which were objects of veneration. Finally, in a work published about twenty years ago by the Earl of Rosse, entitled _Chromolithographs from Iona and Ireland_, he says (p. 51), that at Inniske, an island off the coast of Mayo, “a stone carefully wrapped up in flannel is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a wretched abortive.”

Tenent, to whom I am indebted for these citations, adds another from Borlase, who, in his _Antiquities of Cornwall_, says (b. iii., c. ii., p. 182), that “after Christianity took place, many in Cornwall continued to propitiate these stones; coming thither with lighted torches, and praying for safety and success.”

It is more than probable that in many remote regions of Europe, where the sun of Christianity has only darded its dimmest rays, this old worship of sacred stones still remains.

Strasbourg, Cathedral of. This has always been considered as one of the finest Gothic buildings in Europe. The original cathedral was founded in 504, but in 1007 it was almost completely destroyed by lightning. The present edifice was begun in 1015 and completed in 1439. The cathedral of Strasbourg is very closely connected with the history of Masonry. The most important is the foundation of the lodge named Stiegits (Vom Aidleuch, Bauk.), for the culture and extension of German art, was that which took place at Strasbourg under Erwin von Steinbach. As soon as this architect had undertaken the direction of the works at the Strasbourg cathedral these stonemasons, called master builders, who were scattered over Europe. In 1439, on April 28th, says the Abbé Granddier, the Masters of many of these lodges assembled at Ratisbon and drew up an Act of Fraternity, which made the master of the work at Strasbourg, and his successors, the perpetual Grand Masters of the Fraternity of German Masons. This was confirmed by the Emperor Maximilian in 1498. By the statutes of this association, the Haupt-Hütte, Grand or Mother Lodge of Strasbourg, was invested with a judicature, without appeal, over all the Lodges of Germany. Strasbourg thus takes in German Masonry a position equivalent to that of Ordinary Lodge York in the Masonry of England, or Kilwinning in that of Scotland. And although the Haupt-Hütte of Strasbourg with all other Haupt-Hütten were abolished by an imperial edict on August 18, 1731, the Mother Lodge has not lost its prestige. “This,” says Findel (Hist., 72), “is the case even now in many places in Germany; the Saxon Stone-Masons still regarding the Strasbourg Lodge as their chief Lodge.” (See Stone-Masons of the Middle Ages.)

Strasbourg, Congress of. Two important Masonic Congresses have been held at Strasbourg.

The First Congress of Strasbourg. This was convened in 1775 by Erwin von Steinbach. The object was the establishment of a brotherhood for the continuation of the labors on the cathedral. It was attended by a large concourse of Masons from Germany and Italy. It was at this Congress that the German builders and architects, in imitation of their English brethren, assumed the name of Freemasons, and established a system of regulations for the government of the Craft. (See Combinations of Masons.)

The Second Congress of Strasbourg. This was convened by the Grand Lodge, or Haupt-Hütte of Strasbourg, in 1564, as a continuation of one which had been held in the same year at Basle. Here several statutes were adopted, by which the Steinwirtsrecht, or Stone-Masons’ law, was brought into a better condition.

Strasbourg, Constitutions of. On April 25, 1459, nineteen Bauhütten, or Lodges, in Southern and Central Germany met at Ratisbon, and adopted regulations for the government of the German stone-masons. Another meeting was held shortly afterward at Strasbourg, where these statutes were definitively adopted and promulgated, under the title of Ordenung der Steinmetzen Strasburg, or “Constitutions of the Stone-Masons of Strasbourg.” They from time to time underwent many alterations and confirmed by Maximilian I. in 1498, and subsequently by many succeeding emperors. This old document has several times been printed; in 1810, by Krause, in his drei ältesten Kunstbünden der Freimaurerbruderschaft; in 1819, by the drei ältesten geschichtlichen Denkmale der deutschen Freimaurerbruderschaft; in 1844, by Heidolff, in his Bauhütte des Mütterlichen in ihrer wahren Bedeutung; Findel also, in 1896, inserted portions of it in his Geschichte der Freimaurerei, of which work there is a good English translation.

The invocation with which these Constitutions commence is different from that of the English Constitutions. The latter begins thus: “The might of the Father of Heaven, with the wisdom of the blessed Son, through the grace of God and goodness of the Holy Ghost, that be three persons in one Godhead, be with us,” etc. The Strasbourg Constitutions begin: “In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also her blessed servants, the holy four crowned martyrs of everlasting memory”; etc. The reference to the Virgin

*Findel says the Strasbourg Constitution was first printed, from a well-authenticated script, by Heidmann. Others also confirm this.*

[E. E. C.]
Mary and to the four crowned martyrs is found in none of the English Constitutions except the Order of Knights Templar, the Halliwell or Regius MS. (line 468). But Kloss has compared the Strasbourg and the English statutes, and shown the great similarity in many of the regulations of both.

Strength. This is said to be one of the three principal supports of a Lodge, as the representative of the whole Institution, because it is necessary that there should be Strength to support and maintain every great and important undertaking, not less than there should be Wisdom to contrive it, and Beauty to adorn it. Hence, Strength is symbolized in Masonry by the Doric column, because, of all the orders of architecture, it is the most massive; by the Senior Warden, because it is his duty to strengthen and uphold the authority of the Master; and by Hiram of Tyre, because of the material assistance that he gave in men and materials for the construction of the Temple.

Strict Observance, Rite of. The Rite of Strict Observance was a modification of Masonry, based on the Order of Knights Templar, and introduced into Germany in 1754 by its founder, the Baron von Hund. It was divided into the following seven degrees: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Strict Observance; 5. Novice; 6. Templar; 7. Professed Knight.

According to the system of this Rite, upon the death of Jacques de Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master, was also elected, with twenty-four Knight(s) and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and eleven Knights, they were admitted to continue the Order. Aumont was nominated Grand Master, at a Chapter held on St. John's Day, 1313. To avoid persecution, the Knights became Freemasons. In 1361, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order, under the veil of Masonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitions. The great doctrine contended for by the followers of the Rite was, that every true Mason is a Knights Templar. For an account of the rise, the progress, of this and the final extinction of this once important Rite, see Hund, Baron son.

Strict Trial. See Vouching.

Striking Off. Striking off a Lodge from the registry of the Grand Lodge is a phrase of English Masonry, equivalent to what in America is called a forfeiture of charter. It is more commonly called "erasing from the list of Lodges."

Stuart Masonry. This title is given by Masonic historians to that system of Freemasonry which is supposed to have been invented by the adherents of the exiled house of Stuart for the purpose of being used as a political means of restoring, first, James II., and afterward his son and grandson, James and Charles Edward, respectively known in history as the Chevalier St. George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuarts with the high degrees of Masonry are based on conjecture; but there is sufficient internal evidence in the character of some of these degrees, as well as in the known history of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of the family is attributed to James II., who had abdicated the throne of England in 1688. Of him, Noorthouck says (Constitutiones, 1784, p. 192), that he was not "a Brother Mason," and meekingly adds, in his index, that "he might have been a better king had he been a Mason." But Lenning says that after his flight to France, and during his residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain degrees with the ulterior design of to have them adopted in their political views. At a later period these degrees were, he says, incorporated into French Masonry under the name of the Clermont system, in reference to their original construction at that place. Gidwitz has also said that many Scotchmen followed him, and thus introduced Freemasonry into France. But this opinion is only worthy of citation because it proves that such an opinion was current among the Germans who they of the latter part of the last century.

On his death, which took place at the palace of St. Germain en Laye in 1701, he was succeeded in his claims to the British throne by his son, who was recognised by Louis XIV., of France, under the title of James III., but who is better known as the Chevalier St. George, or the Old Pretender. He also sought, says Lenning, to find in the high degrees of Masonry a support for his political views, but, as he remarks, with no better results than those which had attended the attempts of his father.

His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuit of Masonry; and there is abundant historical evidence that he was not only a Mason, but that he held high offices in the Order, and was for a time zealously engaged in its propagation; always, however, it is supposed, with political views.

In 1745 he invaded Scotland, with a view to regain the lost throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he
was admitted into the Order of Knights Templar, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the Prince is said to have established at the Isle of Wight, on April 15, 1747, a Rose Croix Chapter under the title of Scottish Jacobite Chapter. In the Patent for this Chapter he styles himself "King of England, France, Scotland, and Ireland, and, as such, Substitut Grand Master of the Chapter of Harleum, known under the title of Knight of the Eagle and Pelican, and since our misfortunes and disasters under that of Rose Croix."

In 1748, the Rite of the Veille-Bru, or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Masons of that Orient to Sir Samuel Lockhart, the aide-de-camp of the Pretender. Ragon says (Orی. Mason., p. 122), in a note to this statement, the "favor he who accompanied this prince into France were in the habit of selling to speculators Charters for Mother Lodges, Patents for Chapters, etc. These titles were their property, and they did not fail to make use of them as a means of living."

Ragon says (Thul. Gen., p. 367), that the degrees of Irish Master, Perfect Irish Master, and Puisant Irish Master were invented in France, in 1747, by the favorites of Charles Edward Stuart; and sold to the parties of that prince. One degree was openly called the "Scottish Master of the Sacred Vault of James VI.," as if to indicate its Stuart character. The degree still exists as the Thirteenth of the Ancient and Accepted Scottish Rite, but it has been abridged of its political pretensions and its title changed.

Findeis has given in his History of Freemasonry (English translation, p. 209) a very calm and impartial account of the rise of this Stuart Masonry. He says: "Ever since the banishment of the Stuart from England in 1688, secret alliances had been kept up between Rome and Scotland; for to the former place the Pretender James Stuart had retired in 1719, and his son Charles Edward was born there in 1720; and these communications became the more intimate, the higher the hopes of the Pretender rose. The Jesuits played a very important part in these conferences. Regarding the reinstatement of the Stuart and the extension of the power of the Roman Church as identical, they sought at that time to make the society of Freemasons subservient to their ends. But to make use of the Fraternity to restore the exiled family to the throne could not possibly have been contemplated as feasible, or could hardly be said to exist in Scotland then. Perhaps in 1724, when Ramsay was a year in Rome, or in 1728, when the Pretender in Paris kept up an intercourse with the restless Duke of Wharton, a Past Grand Master, this idea was first entertained; and then, when it was apparent how difficult it would be to corrupt the loyalty and fidelity of Freemasonry in the Grand Lodge of Scotland, founded in 1736, this scheme was set on foot, of assembling the faithful adherents of the banished royal family in the high degree of the Rose Croix. The soil which was best adapted for this innovation was France, where the low ebb to which Masonry had sunk had paved the way for all kinds of new-fangled notions; and where the Lodges were composed of Scotch conspirators and accomplices of the Jesuits. When the path had thus been smoothed by the agency of these secret propagandists, Ramsay, at that time Grand Orator (an office unknown in England), by his speech completed the preliminaries necessary for the introduction of the high degrees; their further development was left to the instrumentality of others, whose influence produced a result somewhat different from that originally intended. Their course we can now pursue, cheered by authentic historical information. In 1752, Scottish Masonry, as it was denominated, penetrated into Germany (Berlin) prepared from a ritual very similar to one used in Lille in 1749 and 1750. In 1744, Thorly tells us, the Masons in Lyon, under the name of A. C. M. (absolus comte de Mason), invented the degree of Kadosh, which represents the revenge of the Templars. The Order of Knights Templar had been abolished in 1311, and to that epoch they were obliged to have recourse. But the banishment of several Knights from Malta in 1720 being when they were Freemasons, it was not longer possible to keep up a connection with the Order of St. John or Knights of Malta, then in the plenteous of their power under the sovereignty of the Pope. A pamphlet entitled Freemasonry Dissected of all its Secreis, published in Strasburg in 1745, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the brotherhood to contribute towards the expansion in favor of the Pretender."

From what has been said, it is evident that the exiled house of Stuart exercised an important part in the invention and extension of what has been called the High Masonry. The traces of the political system are seen at the present day in the internal organisation of some of the high degrees —especially in the derivation and meaning of certain significant words. There is, indeed, abundant reason for believing that the substitute word of the Third Degree was changed by Ramsay, or some other fabricator of degrees, to give it a reference to James II. as the "son of the widow," Queen Henrietta Maria.

Further researches are needed to enable any author to satisfactorily write all the details of this interesting episode in the history of continental Masonry. Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

Stukely, Dr. In accordance with the Doctor’s diary, he "was made a Mason,
January 6, 1721, at the Salutation Tavern, Tavistock street, London, with Mr. Collins and Captain Rowe, who made the famous dining engagement. The Doctor adds: "I was the first person in London made a Free-mason in that city for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and ran itself out of breath through the love of its members." The Stukely papers containing the Doctor's diary are of continuous interest; and according to Rev. W. C. Lukis, P.M., F.S.A., "Pain (or Payne) had been re-elected Grand Master in 1720, and Dr. Desaguliers was the Immediate Past Grand Master." The last mentioned Brother pronouncing the Oration on June 24, 1721, at Stationers' Hall; on the following St. John's Day (Evangelist), December 27, 1721, "We met at the Fountain Tavern, Strand, and by consent of the Grand Master present, Dr. Beel constituted a new Lodge, where I was chosen Master." A trite remark of Dr. Stukely as to symbolism, was: "The first learning of the world consisted chiefly of symbols, the wisdom of the Chaldeans, Egyptians, Jews of Zion, Chaldeans, Sanchoniathon, Pherecydes, Socrates, Pythagoras, Socrates, Plato, of all the ancients that have come to our hand, is symbolic."

**Sublime.** The Third Degree is called "the Sublime Degree of a Master Mason," in some, "the Doctor," in others, "the Doctor." It teaches of God and of a future life. The epiphon is, however, comparatively modern. It is not to be found in any of the rituals of the last century. Neither Hutchinson, nor Smith, nor Preston use it; and it was not, probably, in the original Freemason lecture. Hutchinson speaks of "the most sacred and solemn Order" and of "the exalted," but not of "the sublime" degree. Webb, who based his lectures on the Prestonian system, appends no epithet to the Master's Degree. In an edition of the Constitutions, published at Dublin in 1769, the Master's Degree is spoken of as "the most respectable"; and forty years ago the epithet "high and honorable" was used in some of the rituals of this country. The first book in which we meet with the adjective "sublime" applied to the Third Degree, is the Masonic Discourse of Dr. T. M. Harris, published at Boston in 1801. Cole also used it in 1817, in his Freemasons' Library; and about the same time Jeremy Cross, the well-known lecturer, introduced it into his teachings, and used it in his Hieroglyphic Chart, which was, for many years, the text-book of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the Third Degree is always called "the sublime degree of a Master Mason."

The word "sublime" was the password of the Master's Degree with the Adonhiramite Rite, because it was said to have been the surname of Hiram, or Adonhiram. On this subject, Guillemain, in his Recueil Precieux (i., 91), makes the following singular remarks: "For a long time a great number of Masons were unacquainted with this word, and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knights ascribed for the Master's password the Latin word Sublimis, which the French, as soon as they received Masonry, pronounced Sublime, which was so far very well. But some profanes, who were desirous of divulging our secrets, but who did not perfectly understand this word, wrote it Sublime, which they said signified excellence. Others, who followed, surpassed the error of the first by printing it Géloos, and were bold enough to say that it was the name of the place where the body of Adonhiram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten."

The whole of this narrative is a mere visionary invention of the founder of the Adonhiramite system; but it is barely possible that there is some remote connection between the use of the word sublime in that Rite, as a significant word of the Third Degree, and its modern application as an epithet of the same degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the epithet.

**Sublime Degrees.** The eleven degrees of the Ancient and Accepted Scottish Rite, from the Fourth to the Fourteenth inclusive, are so called. Thus Dalcho (Report of Conn., 1802) says: "Although many of the Sublime degrees are in a continuation of the Blue degrees, yet there is no interference between the two bodies."

**Sublime Grand Lodge.** A title formerly given in the Ancient and Accepted Rite to what is now simply called a Lodge of Perfection. Thus, in 1801, Dr. Dalcho delivered in Charleston, South Carolina, an address which bears the title of "An oration delivered in the Sublime Grand Lodge."

**Sublime Knight Elected.** (Sublime Chevalier, &c.) Called also Sublime Knight Elected of the Twelve. The Eleventh Degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Elected of Fifteen, who had discovered them, and also to enable him to elevate other deserving brethren from the lower degrees to that which had been vacated by their promotion. Twelve of these were chosen at a Sublime Knight's meeting, and made the selection by ballot. He that might give none offense, putting the names
of the whole in an urn. The first twelve
that were drawn he formed into a Chapter,
and gave them command over the twelve
tribes; hence we derive the name which in
Hebrew signifies a true man.

The meeting of a body of Sublime Knights
is called a Chapter.

The room is hung with black strewed
with tears.
The presiding officer represents King
Solomon, and in the old rituals is styled
"Most Puissant," but in recent ones "Thrice
Illustrious."
The apron is white, lined and bordered
with black, with black strings; on the flap a
flaming heart.
The sash is black, with a flaming heart
on the breast, suspended from the right
shoulder to the left hip.
The jewel is a sword of justice.

This is the last of the three Ehss which
are found in the Ancient and Accepted Scot-
tish Rite. In the French Rite they have
been condensed into one, and make the Fourth
Degree of that ritual, but not, as Ragon ad-
mits, with the happiest effect.

The names of the Twelve Illustrious
Knights selected to preside over the twelve
tribes, as they have been transmitted to us
in the ritual of this degree, have undoubt-
edly assumed a very corrupted form. The
restoration of their correct orthography,
and with it their true signification, is worthy
the attention of the Masonic student.

Sublime Masons. The initiates into the
Fourteenth degree of the Ancient and Ac-
cepted Rite are so called. Thus Dalcho
(Orat., p. 27) says: "The Sublime Masons
view the symbolic system with reverence, as
forming a test of the character and capacity
of the initiated." This abbreviated form
is now seldom used, the fuller one of "Grand,
Elected, Perfect, and Sublime Masons" being
more usual.

Sublime Prince of the Royal Secret.
This is the Thirty-second Degree of the
Ancient and Accepted Rite. There is
abundant internal evidence, derived from the
ritual and from some historical facts,
that the degree of Sublime Prince of the
Royal Secret was instituted by the founders
of the Council of Emperors of the East and
West, which body was established in the year
1788. It is certain that before that period
we hear nothing of such a degree in any of the
Rites. The Rite of Heredom or of Perfection,
which was that instituted by the Council of
Emperors, consisted of twenty-five degrees.
Of these the Twenty-fifth, and highest, was
the Prince of the Royal Secret. It was
brought to America by Morin, as the summit
of the High Masonry which he introduced,
and for the propagation of which he had re-
ceived his Patent. In the subsequent ex-
tension of the Scottish Rite about the be-

ingning of the present century, by the
addition of eight new degrees to the original
twenty-five, the Sublime Prince of the Royal
Secret became the Thirty-second.

Bodies of the Thirty-second Degree are
called Conistories, and where there is a
superintending body erected by the Supreme
Council for the government of the inferior
degrees in a State or Province, it is called a
Grand Conistory.

The clothing of a Sublime Prince con-
ists of a collar, jewel, and apron. The

collar is black edged with white.
The jewel is a Teutonic cross of gold.
The apron is white edged with black.
On the flap are embroidered six flags, three
on each side the staffs in sattier, and the
flag blue, red, and yellow. On the center
of the flap, over these, is a Teutonic cross
surmounted by an All-seeing Eye, and on the
cross a double-headed eagle not crowned.

On the body of the apron is the tracing-
board of the degree. The most important

part of the symbolism of the degree is the
tracing-board, which is technically called
"The Camp." This is a symbol of deep
import, and in its true interpretation is
found that "royal secret" from which the
degree derives its name. This Camp con-
stitutes an essential part of the furniture
of a Conistory during its initiation, but
its explanations are altogether esoteric.
It is a singular fact, that notwithstanding the
changes which the degree must have under-
gone in being transferred from the Twenty-
fifth of one Rite to the Thirty-second of
another, no alteration was ever made in
the Camp, which retains at the present day
the same form and signification that were
originally given to it.
The motto of the degree is "Spes mea in
Deo est," i.e., My hope is in God.

Sublime Solomon. (Solomon Sublime.)
A degree in the manuscript collection of
Peuvret.

Sublimes, The. (Les Sublimes.) One of the
degrees of the Ancient Chapter of
Clermont.

Submission. Submission to the medias-
torial offices of his brethren in the case of a
doctrine. A virtue recommended to the
Mason, but not necessary to be enforced.
In the "Charges of a Freemason" (Constit-
utions, 1723, p. 56) it is said (vi., 6): "With
with respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their good wishes; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath or rancor."

Subordinate Lodge. So called to indicate its subordination to the Grand Lodge as a supreme, superintending power. (See Lodge.)

Subordinate Officers. In a Grand Lodge, all the officers below the Grand Master, and in a Lodge, all those below the Worshipful Master, are styled Subordinate Officers. So, too, in all the other branches of the Order, the presiding officer is supreme, the rest subordinate.

Subordination. Although it is the theory of Freemasonry that all the brethren are on a level of equality, yet in the practical working of the Institution a subordination of rank has been always rigorously observed. So the Charges approved in 1722, which had been collected by Anderson from the Old Constitutions, says: "These rulers and governors, supreme and subordinate, of the ancient lodge, are to be obeyed in their respective stations by all the brethren, according to the Old Charges and Regulations, with all humility, reverence, love, and alacrity." (Constitutions, 1723, p. 52.)

Substitute Ark. See Ark, Substitute.

Substitute Candidate. An arrangement resorted to in the Royal Arch Degree of the American system, so as to comply pro forma with the requisitions of the ritual. In the English, Scotch, and Irish systems, there is no regulation requiring the presence of three candidates, and, therefore, the practice of employing substitutes is unknown in those countries. In the United States the usage has prevailed from a very early period, although opposed at various times by numerous Companions who thought that it was an improper evasion of the law. Finally, the question as to the employment of substitutes came before the General Grand Chapter in September, 1872, when it was decided, by a vote of ninety-one to thirty-three, that the use of substitutes is not in violation of the ritual of Royal Arch Masonry or the installation charges delivered to a High Priest. The use of them was therefore authorized, but the Chapters were required not to have recourse to them except in cases of emergency; an unnecessary abridgment, it would seem, since it was only in such cases that they had been employed.

Substitute Grand Master. The third officer in the Grand Lodge of Scotland. He presides over the Craft in the absence of the Grand and Deputy Grand Masters. The office was created in the year 1738. He is appointed by the Grand Master annually.

Substitute Word. This is an expression of very significant suggestion to the thoughtful Master Mason. If the Word is, in Masonry, a symbol of Divine Truth; if the search for the Word is the symbol of the search for that Truth; if the Lost Word symbolizes the idea that Divine Truth has not been found, then the Substitute Word is a symbol of the unsuccessful search for the attainment in this life, of which the first Temple is a type, of what is only an approximation to it. The idea of a substitute word and its history is to be found in the oldest rituals of the last century; but the phrase itself is of more recent date, being the result of the fuller development of Masonic science and philosophy.

The history of the substitute word has been an unfortunate one. Subjected from a very early period to a muttering of form, it underwent an entire change in some Rites, after the introduction of the high degrees; most probably through the influence of the Stuart Masons, who sought by an entirely new word to give a reference to the unfortunate representative of that house as the similitude of the stricken butcher. (See Mackenzie.) And so it has come to pass that there are now two substitutes in use, of entirely different form and meaning; one used on the Continent of Europe, and one in England and this country.

It is difficult in this case, where almost all the knowledge of the subject is so scanty, to determine the exact time when or the way in which the new word was introduced. But there is, I think, abundant internal evidence in the words themselves as to their appropriateness and the languages whence they came (the one being Hebrew, and the other, I think, Gaelic), as well as from the testimony of old rituals, to show that the word in use in the United States is the true word, and was the one in use before the revival.

Both of these words have, however, unfortunately been translated by persons ignorant of the languages whence they are derived, so that the most incorrect and even absurd interpretations of their significations have been given. The word in universal use in this country has been translated as "the builder is dead," or "the builder is absent," or by several other phrases equally as far from the true meaning.

The correct word has been mutilated. Properly, it consists of four syllables, for the last syllable, as it is now pronounced, should be divided into two. These four syllables compose three Hebrew words, which constitute a perfect and grammatical phrase, appropriate to the occasion of their utterance. But to understand them, the scholar must seek the meaning in each syllable, and combine the whole. In the language of Apuleius, I must forbear to enlarge upon these holy mysteries.

Succession to the Chair. The regulations adopted in 1721 by the Grand Lodge of England have been generally esteemed as setting forth the ancient landmarks of the Order. But certain regulations, which were adopted on the 25th of November, 1723, as amendments to or explanatory of these, being enacted under the same authority as the lost by the same persons, can scarcely be less binding upon the Order than the original regu-
SUCCESION

lations. Both these compilations of Masonic law refer expressly to the subject of the succession to the chair on the death or removal of the Master.

The regulations of 1721, in the second of the thirty-nine articles adopted in that year, is in the following words:

"In case of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no brother is present who has been Master of that Lodge before. For the absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden has congegated the Lodge." (Constitutions, 1738, p. 165.)

The words in italics indicate that even at that time the power of calling the brethren together and "setting them to work," which is technically called "congegating the Lodge," was supposed to be vested in the Senior Warden alone during the absence of the Master; although the passage from a supposition that he had greater experience, the difficult duty of presiding over the communication was entrusted to a Past Master. The regulation is, however, contradictory in its provisions. For if the last Master present "could not act, the Master, as the author of the regulations, was to take the chair, the Senior Warden, and the junior Warden." (Ibid.)

The present Constitution of the Grand Lodge of England appears, however, to have been formed rather in reference to the regulations of 1721 than to that of 1723. It prescribes that on the death, removal, or incapacity of the Master, the Senior Warden, or in his absence, the Junior Warden, or in his absence, the immediate Past Master, or in his absence, the Senior Past Master, "shall act as Master in summoning the Lodge, until the next installation of Master." (Rule 141.) But the English Constitution goes on to direct that, "in the Master's absence, the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present shall take the chair. And if no Past Master of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the Lodge." (Ibid.)

Here again we find ourselves involved in the intricacies of a divided sovereignty. The Senior Warden congregates the Lodge, but a Past Master rules it. And if the Warden refuses to perform his part of the duty, then the Past Master will have no Lodge to rule. So that, after all, it appears that the temporary authority of the Senior Warden is the greater.

But in this country the usage has always conformed to the regulation of 1723, as is apparent from a glance at our rituals and monitory works.

Webb, in his Freemasons' Monitor (edition of 1806), lays down the rule, that "in the absence of the Master, the Senior Warden is to govern the Lodge;" and that officer receives annually, in every Lodge in the United States, on the night of his installation, a charge to that effect. It must be remembered, too, that we are not indebted to Webb himself for this charge, but that he borrowed it, word for word, from Preston, who wrote long before, and who, in his turn, extracted it from the rituals which were in force at the time of his writing.

In the United States, accordingly, it has been held, that on the death or removal of the Master, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the Lodge has been congegated.

There is some confusion in relation to the question of who is to be the successor of the Master, which arises partly from the contradiction between the regulations of 1721 and 1723, and partly from the contradiction in different clauses of the regulation of 1723 itself. But whether the Senior Warden or a Past Master is to succeed, the regulation of 1721 makes no provision for an election, but implies that the vacancy shall be temporarily supplied during the official term, while that of 1723 expressly states that such temporary succession shall continue "till the next time of choosing," or, in the words of the present English Constitution, "until the next installation of Master." (Ibid.)

But, in addition to the authority of the ancient regulation and general and uniform usage, reason and justice seem to require that the vacancy shall not be supplied permanently until the regular time of election. By holding the election at an earlier period, the Senior Warden is deprived of his right, as a member, to become a candidate for the vacant office. For the Senior Warden having been regularly installed, has of course been duly obligated to serve in the office to which he had been elected during the full term. If then an election takes place before the expiration of that term, he must be excluded from the list of candidates, because, if elected, he could not vacate his present office without a violation of his obligation. The same disability would affect the Junior Warden, who, in his absence, has the same obligation as a brother of the Rank, and the same provision is bound to the faithful discharge of his duties in the South. So that by anticipating the election, the two most prominent officers of the Lodge, and the two most likely to succeed the Master in due course of rotation, would be excluded from the chance of promo-
tion. A grievous wrong would thus be done to these officers, which no Dispensation of a Grand Master should be permitted to inflict.

But even if the Wardens were not ambitious of office, or were not likely, under various circumstances, to be elected to the vacant office, another objection arises to the anticipation of an election for Master which is worthy of consideration.

The Wardens, having been installed under the solemnity of an obligation to discharge the duties of their respective offices to the best of their ability, and the Senior Warden having been expressly charged that "in the absence of the Master he is to rule the Lodge," a conscientious Senior Warden might very naturally feel that he was neglecting these duties and violating this obligation, by permitting the office which he has sworn to temporarily occupy in the absence of his Master to be permanently filled by any other person.

On the whole, then, the old regulations, as well as ancient, uninterrupted, and uniform usage and the principles of reason and justice, seem imperative to require that, on the death or removal of the Master, the chair shall be occupied temporarily until the regular time of election; and although the law is not equally explicit in relation to the person who shall fill that temporary position, the weight of law and precedent seems to incline toward the principle that the authority of the absent Master shall be placed in the hands of the Senior Warden.

SUCCOTH. An ancient city of Palestine, about forty-five miles northeast of Jerusalem, and the site where Joshua and the Israelites crossed the Jordan River to enter the Promised Land. (Josh. 3:17-17:7)

The Second Degree of the Order of Initiated Knights and Rulers of Masons.

SUMMONS. A warning to appear at the meeting of a Lodge or other Masonic body. The custom of summoning the members of a Lodge to every communication, although now often neglected, is of very ancient date, and was generally observed up to a very recent period. In the Anderson Charges of 1722, it is said: "In ancient times, no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure." (Constitution, 1723, p. 51.) In the Constitutions of the Cooke MS., about 1450, we are told that the Masters and Fellows were to be forewarned to come to the congregations. (L 902.) All the old records, and the testimony of writers since the revival, show that it was always the usage to summon the members to attend the meetings of the General Assembly or the particular Lodges. A summons of a Lodge is often improper or illegally worded and care should be taken when it is given.

Sun. Hardly any of the symbols of Masonry are more important in their signification or more extensive in their application than the sun. As the source of material light, it re-

minds the Mason of that intellectual light of which he is in constant search. But it is especially as the ruler of the day, giving to it a beginning and end, and a regular course of hours, that the sun is presented as a Masonic symbol. Hence, of the three lesser lights, we are told that one represents or symbolizes the sun, one the moon, and one the rising and setting of the Lodge, because, as the sun rules the day and the moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and precision. And this is in strict analogy with other Masonic symbols.

This representation of the sun as a symbol of authority, while it explains the reference to the Master, enables us to amplify its meaning, and apply it to the three sources of authority in the Lodge, and accounts for the respective positions of the officers wielding this authority. The Master, therefore, in the East is a symbol of the rising sun; the Junior Warden in the South, of the Meridian Sun; and the Senior Warden in the West, of the Setting Sun. So in the mysteries of India, the chief officers were placed in the East, the South, and the West, respectively, to represent Brahma, and the rising; Vishnu, or the setting; and Siva, or the meridian sun. And in the Druidical rites, the Arch-druid, seated in the east, was assisted by two other officers—the one in the west representing the moon, and the other in the south representing the meridian sun.

This triple division of the government of a Lodge by three officers, representatives of the sun in his three manifestations in the east, south, and west, will remind us of similar ideas in the symbolism of antiquity. In the Orphic mysteries, it was taught that the sun generated from an egg, burst forth with power to triplicate himself by his own unassisted energy. Supreme power seems always to have been associated in the ancient mind with a threefold division. Thus the sign of authority was indicated by the three-forked lightning of Jove, the trident of Neptune, and the three-headed Cerberus of Pluto. The government of the Universe was divided between these three sons of Saturn, three divine and effulgent causes that ruled the earth as Dionysus, the heavens as Atlas, and the infernal regions as Eris. Whence her rites were only performed in a place where three roads met.

The sun is then presented to us in Masonry first as a symbol of light, but then more emphatically as a symbol of sovereign authority.

But, says Wemyss (Symb. Leg.), speaking of Scriptural symbolism, "the sun may be con-
sidered to be an emblem of Divine Truth," because the sun or light, of which it is the source, "is not only manifest in itself, but makes other things; so one truth detects,reveals, and manifests another, as all truths are dependent on, and connected with, each other, more or less." And this again is applicable to the Masonic doctrine which makes the Master the symbol of the sun; for as the sun discloses and makes manifest, by the opening of day, what had been hidden in the darkness of night, so the Master of the Lodge, as the analogue of the ancient hierophant or explainer of the mysteries, makes Divinity manifest to the neophyte, who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.

SUN OF MERCY, SOCIETY OF THE. Of this society little is known, but Antoine Joseph Fernet, the present, a member of the Twenty-eighth Degree, A. A. Scottish Rite, became a devotee to it, and induced Swedenborg to become a member. Its central point appears to have been Avignon and Montpellier; and its nature Hermetic.

SUN, KNIGHT OF THE. See Knight of the Sun.

SUN, MOON, AND STARS. The plates prefixed to the Hieroglyphic Chart of Jeremy Cross contain a page on which are delineated a sun, moon, seven stars, and a comet, which has been copied into the latest editions of Webb's Monitor, and is now to be found in all the modern Masters' carpets. In the connection in which they are there placed they have no symbolic meaning, although many have erroneously considered that they have. The sun and moon are true symbols, the comet is no symbol at all. They are simply mnemonic in character, and intended to impress on the memory, by a pictured representation, the symbols in the lecture, taken from the Prestonian, which is in these words: "The All-seeing Eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits." It would have been more creditable to the symbolic learning of Cross, if he had omitted these plates from his collection of Masonic symbols. At least the too common error of mistaking them for symbols in the Third Degree would have been avoided.

SUN-WORSHIP. Sir William Jones has remarked that two of the principal sources of mythology were a wild admiration of the heavenly bodies, particularly the sun, and an inordinate respect paid to the memory of powerful, wise, and virtuous ancestors, especially the founders of kingdoms, legislators, and warriors. To the latter cause we may attribute the euhemerism of the Greeks and the shintoism of the Chinese. The ancient sun-worship shall find the origin of sun-worship the oldest and by far the most prevalent of all the ancient religions.

Eusebius says that the Phoenicians and the Egyptians were the first who ascribed divinity to the sun. But long—very long—before these ancient peoples the primeval race of Aryanaceans worshiped the solar orb in his various manifestations as the producer of light. "In the Veda," says a native commentator, "there are only three deities: Surya in heaven, Indra in the sky, and Agni on the earth." But Surya, Indra, Agni are but manifestations of God in the sun, the bright sky, and the fire derived from the solar light. In the profoundly poetic ideas of the Vedic hymns, we find perpetual allusion to the view of the sun as the presiding deity over all things. Everywhere in the East, amidst its brilliant skies, the sun claimed, as the glorious manifestation of Deity, the adoration of those primitive peoples. The Persians, the Assyrians, the Chaldeans—all worshiped the sun. The Greeks, a more intellectual people, gave a poetic form to the grosser idea, and adored Apollo or Dionysius as the sun-god.

Sun-worship was introduced into the mysteries not as a material idolatry, but as the means of expressing an idea of immortality. To the best of our knowledge, the life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west. To the sun, too, as the regenerator or revivifier of all things, is the Phallic worship, which made a prominent part of the old Mysteries, to be attributed. From the Thracian initiations, in which sun-worship played so important a part, the Gnostics derived many of their symbols. These, again, exercised their influence upon the Medieval Freemasons. Thus it is that the sun has become a prominent part of the Masonic system; not, of course, as an object of worship, but purely as a symbol, the interpretation of which presents itself in many different ways. (See Sun.)

Superexcellent Masons. Dr. Oliver devotes the fifteenth lecture of his Historical Landmarks (vol. i., pp. 401-438) to an essay "On the number and classification of the Workmen at the building of King Solomon's Temple." His statement, based entirely on old lectures and legends, is that there were nine Masons of supereminent ability, who were called Superexcellent Masons, and who preveded over as many Lodges of Excellent Masons, while the nine Superexcellent Masons formed also a Lodge over which Tito Zadok, Prince of Harodum, presided. In a note on p. 423, he refers to these Superexcellent Masons as being the same as the Most Excellent Masters who constitute the Sixth Degree of the American Rite. The theory advanced by Dr. Oliver is not entirely unauthentic by historical evidence of any kind, but also inconsistent with the ritual of that degree. It is, in fact, merely a myth, and not a well-constructed one.

Superexcellent Master. A degree which was originally an honorary or side degree conferred by the Inspector-General of the Inspectors and Accepted Scottish Rite at Charleston. It has since been introduced into some of the Royal and Select Councils of the United States.
and there conferred as an additional degree. This innovation on the regular series of Cryptic degrees, with which it actually has no historical connection, met with great opposition; so that the convention of Royal and Select Masters, which met at New York in June, 1873, resolved to place it in the category of an honorary degree, which might or might not be conferred at the option of a Council, but not as an integral part of the Rite. Although this body had no dogmatic authority, its decision will doubtless have some influence in settling the question. The degree is simply an enlargement of that part of the ceremonies of the Royal Arch which refer to the Temple destruction. To that place it belongs, if it belongs anywhere, but has no more to do with the ideas inculcated in Cryptic Masonry, than have any of the degrees lately invented for modern secret societies.

Whence the degree originally sprang, it is impossible to say. It could hardly have had its birth on the Continent of Europe; at least, it does not appear to have been known to European writers. Neither Gedeon nor Lening mention it in their Encyclopedias; nor is it found in the catalogue of more than seven hundred degrees given by Thoré in his Acta Latomorum; nor does Reagon allude to it in his Tuteur Général, although he has there given a list of one hundred and fifty-three degrees or modifications of the Master, Oliver, it is evident, is the one Fellow supplanting another in his work. Although this knowledge from an American source. It may have been manufactured in America, and possibly by some of those engaged in founding the Scottish Rite. The only Cahier that I ever saw of the original ritual, which is still in my possession, is one in the handwriting of Alexander McLaren, a very intelligent and enthusiastic Mason, who was at one time the Grand Commander of the Supreme Council for the Southern Jurisdiction.

The Masonic legend of the degree of Superexcellent Master of ceremonies which occurred on the last day of the siege of Jerusalem by Nebuchadnezzar, the captain of the Chaldean army, who had been sent by Nebuchadnezzar to destroy the city and Temple, as a just punishment of the Jewish king Zedekiah for his perfidy and rebellion. It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch Degree which represents the destruction of the Temple, and the carrying of the Jews in captivity to Babylon. It is, in fact, an exemplification and extension of that part of the Royal Arch Degree.

As to the symbolic design of the degree, it is very evident that its legend and ceremonies are intended to inculcate that important Masonic virtue—fidelity to vows. Zedekiah, the wicked King of Judah, is, by the modern ritualists who have symbolized the degree, adopted very appropriately as the symbol of perfidy; and the severe but well-deserved punishment which was inflicted on him by the King of Babylon is set forth in the lecture as a great moral lesson, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.

Superintendent of Works, Grand. An officer of the Grand Lodge of England, who is appointed annually by the Grand Master. He should be well skilled in geometry and architecture. His duty is to advise with the Board of General Purposes on all plans of building or edifices undertaken by the Grand Lodge, and furnish plans and superintend their construction, and see that they are conformable to the plans approved by the Grand Master, the Grand Lodge, and the Board of General Purposes; to suggest improvements, and make an annual report on the condition of all the Grand Lodge edifices. The office is not known in the Grand Lodges of this country, but where there is a temple or hall belonging to a Grand Lodge, the duty of attending to it is referred to a hall committee, which, when necessary, engages the services of a professional architect.

Superior. The Sixth and last degree of the German Union of the Twenty-two.

Superiors, Unknown. See Unknown Superiors.

Supplanted. All the old Constitutions, without exception, contain a charge against one Fellow supplanting another in his work. Thus, for instance, the third charge in the Harleian MS., No. 2054, says: "Also that no maister nor fellow shall subplant others of their works, that is to say, if they have taken a works or stand maister of a Lord's work, y' shall not put him out of it if he be able of ecunning to end the works." From this we derive the modern doctrine that one Lodge cannot interfere with the work of another, and that a candidate beginning his initiation in a Lodge must finish it in the same Lodge.

Supports to the Lodge. The symbolism connected with the supports of the Lodge is one of the earliest and most extensively prevalent in the Order. The oldest Catechism of the eighteenth century gives it in these words: "Q. What supports your Lodge? A. Three great Pillars. Q. What are their names? A. Wisdom, Strength, and Beauty. Q. Who doth the Pillar of Wisdom represent? A. The Master in the East. Q. Who doth the Pillar of Strength represent? A. The Senior Warden in the West. Q. Who doth the Pillar of Beauty represent? A. The Junior Warden in the South. Q. Why should the Master represent the Pillar of Wisdom? A. Because he gives instructions to the Craft to carry on their work in a proper manner, with good harmony. Q. Why should the Senior Warden represent the Pillar of Strength?
"A. As the Sun sets to finish the day, so the Senior Warden stands in the West to pay the hirelings their wages, which is the strength and support of all business.

Q. Why should the Junior Warden represent the Pillar of Beauty?

A. Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the men off from work to refreshment, and to see that they come on again in due time, that the Master may have pleasure and profit therein.

Q. Why is it said that your Lodge is supported by these three great Pillars—Wisdom, Strength, and Beauty?

A. Because Wisdom, Strength, and Beauty is the finisher of all works, and nothing can be carried on without them.

Q. Why so, Brother?

A. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Preston repeats substantially (but, of course, with an improvement of the language) this lecture; and he adds to it the symbolism of the three orders of architecture of which these pillars are said to be composed. These, he says, are the Tuscan, Doric, and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three Ancient Grand Masters. This symbolism was afterward transferred by Webb from the First to the Third Degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution; an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: "Our Institution is said to be supported by wisdom, strength, and beauty; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings." He follows the ancient reference of the pillars to the three offices, and adopts Preston’s symbolism of the three orders of architecture, but he very wisely substitutes the Ionic for the Tuscan. Heming, in his lectures adopted by the Grand Lodge of England in 1813, retained the symbolism of the pillars, but gave a change in the language. He said: "A Mason’s Lodge is supported by three grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and Beauty to adorn. Wisdom to direct us in all our undertakings, Strength to support us in all our difficulties, and Beauty to adorn the inward man."

The French Masons preserve the same symbolism. Bazot (Manuel, p. 225) says: "Three great pillars sustain the Lodge. The first, the emblem of wisdom, is represented by the Mason, whose light and his commands emanate. The second, the emblem of strength, is represented by the Senior Warden, who sits in the west, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of beauty; it is represented by the Junior Warden, who sits in the south, because that part typifies the middle of the day, whose beauty is perfect; during this time the workmen repose from work; and it is thence that the Junior Warden sends them return to the Lodge and resume their labors."

The German Masons have also maintained these three pillars in their various rituals. Schröder, the author of the most philosophical one, says: "The universal Lodge, as every particular one, is supported by these great invisible columns—Wisdom, Strength, and Beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength, and is made symmetrical and harmonious by Beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the structure, and give it permanence and continuance by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness, and a comprehensive philanthropy."

Stieglits, in his work On the Old German Architecture (1829), after complaining that the building principles of the old German artists were lost to us, because, considering them as secrets of the brotherhood, they deemed it unlawful to commit them to writing, yet thinks that enough may be found in the old documents of the Fraternity to sustain the conjecture that these three supports were familiar to the Operative Masons. He says: "Wisdom, Strength, and Beauty were honored by them as supporting pillars for the perfect accomplishment of the works, and hence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the artist, and the right arrangement and appropriate formation of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God’s creation of the world, adorns the work and makes it perfect."

I can hardly doubt, from the early appearance of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stieglits says it existed.

One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism—Gnosticism, Rosicrucianism, and Operative Masonry—it is most probable that it has been derived from the last.

When the high degrees were fabricated, and Christianity began to furnish its symbols and doctrine to the new Masonry, the old Temple..."
of Solomon was by some of them abandoned, and that other temple adopted to which Christ had referred when he said, "Destroy this temple, and in three days I will raise it up." The old supports of wisdom, strength, and beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the cathedrals, had applied symbolically to their Lodges, were discarded, and in the spiritual support for a more spiritual temple were to be selected.

There had been a new dispensation, and there was to be a new temple. The great doctrine of that new dispensation was to furnish the supporting pillars for the new temple. In these high Christianised degrees we therefore no longer find the columns of Wisdom, Strength, and Beauty, but the spiritual ones of Faith, Hope, and Charity.

But the form of the symbolism is unchanged. The East, the West, and the South are still the spots where we find the new, as we did the old, pillars. Thus the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodge.

Supreme Authority. The supreme authority in Masonry is that dogmatic power from whose decisions there is no appeal. At the head of every Rite there is a supreme authority which controls and directs the acts of all subordinate bodies of the Rite. In the United South, and in the spiritual support of the Rite which is there practised, it would, at the first glance, appear that the supreme authority is divided. That of symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of Royal and Select Councils in Grand Councils, and of Commanderies of Knights Templar in the Grand Encampment.

And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided. But the supreme authority of Masonry in each State is actually vested in the Grand Lodge of that State. It is universally recognised as Masonic law that a Mason expelled or suspended by the Grand Lodge, or by a subordinate Lodge with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Royal Arch, from Cryptic, and from Templar Masonry. The same rules apply to the A. and A. S. Rite. Nor can he be permitted to visit any of the bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge. So the status or condition of every Mason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in the hands of the Supreme Consistory, and the Grand Lodge becomes the real supreme authority of the jurisdiction.

Supreme Commander of the Stars. (Suprême Commandeur des Astras.) A degree said to have been invented at Geneva in 1779, and found in the collection of M. A. Viany.

Supreme Consistory. (Suprême Cons-
that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: "The Supreme Council will exercise all the Masonic sovereign powers of which his Majesty Frederick II., King of Prussia, was possessed."

These Constitutions further declare (Art. 5) that "every Supreme Council is composed of nine Inspectors-General, five of whom should profess the Christian religion." In the same article it is provided that "there shall be only one Council of this degree in each nation or kingdom in Europe, two in the United States of America as far removed as possible the one from the other, one in the English islands of America, and one likewise in the French islands."

It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the Circular, already cited, Dalcho gives this account of its establishment:

"On the 31st of July, 1801, the Supreme Council of the thirty-third degree for the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General; and in the course of the present year, [1802], the whole number of Grand Inspectors-General was completed, agreeably to the Grand Constitutions."

This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed; from it has emanated either directly or indirectly the other Councils which have been since established in America or Europe; and although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as "the Mother Council of the World."

Under its authority a Supreme Council, the second in date, was established by Count de Grasse in the French West Indies, in 1802; a third in Boston, by the same authority, in 1804; and a fourth in Italy in 1806. In 1813 the Masonic jurisdiction of the United States was divided; the Mother Council establishing at the city of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston; and although the offices of the Grand Commander and Secretary-General of the Southern Council are at the city of Washington, whence its documents emanate, its seat is still constructively at Charleston.

On their first organization, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1859, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils except that of Scotland, which still retains the original number.

The officers of the original Supreme Council at Charleston were: a Most Puissant Sovereign Grand Commander, Most Illustrious Lieutenant Grand Commander, Illustrious Treasurer-General of the Holy Empire, Illustrious Secretary-General of the Holy Empire, Illustrious Grand Master of Ceremonies, and Illustrious Captain of the Guards.

In 1859, with the change of numbers in the membership, there was also made a change in the number and titles of the officers. These now in the Mother Council, according to its present Constitution, are: 1. Sovereign Grand Commander; 2. Lieutenant Grand Commander; 3. Secretary-General of the Holy Empire; 4. Grand Prior; 5. Grand Chancellor; 6. Grand Master of State; 7. Treasurer-General of the Holy Empire; 8. Grand Auditor; 9. Grand Almoner; 10. Grand Constable; 11. Grand Chamberlain; 12. First Grand Equerry; 13. Second Grand Equerry; 14. Grand Standard-Bearer; 15. Grand Sword-Bearer; 16. Grand Herald. The Secretary-General is properly the seventh officer, but by a decree of the Supreme he is made the third officer in rank "while the office continues to be filled by Bro. Albert G. Mackey, the present incumbent, who is the Dean of the Supreme Council." Dr. Mackey held this position until his death.

The officers somewhat vary in other Supreme Councils, but the presiding and recording officers are everywhere a Sovereign Grand Commander and a Secretary-General of the Holy Empire.

Supreme Councils, A. A. Scottish Rite. These Councils are organized in almost every country of the world, a number being under royal patronage, and in many nations are the governing power over all existing Masonry. A synoptical history of all the Supreme Councils that have ever existed, with the manner of their formation in chronological order, is published in the Proceedings of the Supreme Council for the Northern Masonic Jurisdiction for 1829. From this article is taken the following list (on p. 742), giving the Supreme Councils which have received general recognition.

The following Supreme Councils have been formed, but have not received formal recognition and the courtesy of an exchange of representation: Florence, Tivoli, Pavia, Lucca, Florence, Genoa, Naples, Palermo, Rome, and Turkey. The number of these Supreme Bodies accomplishes 83.

On the 22d of September, 1876, a congress of the various Supreme Councils was held at Lausanne, Switzerland, to consider such matters as might then and there be submitted for consideration and united action, and be deemed for the general benefit of the Rite.
Much speculation and lack of confidence was the result among many of the invited participants, lest they might be confined to the conference. The Congress, however, was held, and a declaration of principles set forth. There was also stipulated and agreed upon a treaty, involving highly important measures, embraced within twenty-three articles, which was concluded September 22, 1875. "The intimate alliance and confederation of the contracting Masonic powers extended and extends under their auspices to all the subordinate bodies and to all true and faithful Masons of their respective jurisdictions."

"Whoever may have illegitimately and irregularly received any Degree of the A. A. Scottish Rite can nowhere enjoy the prerogatives of a Freemason until he has been lawfully invested by the regular Supreme Council of his own country." The confederated powers again recognised and proclaimed as Grand Constitutions of the A. A. Scottish Rite, the constitutions and statutes adopted May 1, 1876, with the modifications and "Tiler" adopted by the Congress of Lausanne, the 22d of September, 1875.

The declaration and articles were signed by representatives of eighteen Supreme Councils, who recognised the territorial jurisdictions of the following Supreme Councils, to wit:

- Northern Jur., U. S.
- Southern Jur., U. S.
- Central America.
- Belgium.
- Chili.
- Colon.
- U. S. of Colombia.
- France.
- Hungary.
- Italy.
- Mexico.
- Portugal.
- Argentine Republic.
- Switzerland.
- Venezuela.

The same delegates, by virtue of the plenary powers they held, by which they were justified, promised, for their principals, to maintain and defend with all their power, to preserve, and cause to be observed and respected, not only the territory of the federated Supreme Councils represented in the said Congress at Lausanne, and the parties therein contracting, but also the territorial jurisdiction of the other Supreme Councils named in the foregoing table.

It is not possible to give statistics as to the number of the A. A. Scottish Rite Masons in the world, but calculating those, of whatever degree, who are governed by Supreme Councils in the different nations, it is but reasonable to presume one-half of the entire Fraternity is of that Rite, and as a master of extentiveness, it is par excellence the Universal Rite. In many nations there is no other Rite known, and therein it confers all the degrees of its system, including the first three. Among the English-speaking Masons, it builds its structure upon the York or the American system of three degrees.

In the United States the number of this Rite, enrolled and unenrolled, will approximate one hundred and forty thousand in the two Jurisdictions. Its organisations are to be found in every prominent city and many towns, and in numerous instances possessing and occupying temples built specially to accommodate its own peculiar forms, elegant of structure and in appointments, and of great financial value.

The progress of this Rite in the last half century has been most remarkable, and its future appears without a cloud.

[C. T. McClanahan]

Suspension. This is a Masonic punishment, which consists of a temporary deprivation of the rights and privileges of Masonry. It is of two kinds, definite and indefinite; but the effect of the penalty, for the time that it lasts, is the same in both kinds. The mode in which restoration is effected differs in each.
SUSPENSION

1. Definite Suspension.—By definite suspension is meant a deprivation of the rights and privileges of Masonry for a fixed period of time, which period is always named in the sentence. By the operation of this penalty, a Mason is for the time prohibited from the exercise of all his Masonic privileges. His rights are placed in abeyance, and he can neither visit Lodges, hold Masonic communication, nor receive Masonic relief, during the period for which he has been suspended. Yet his Masonic citizenship is not, and cannot be, extinguished; in this respect suspension may be compared to the Roman punishment of "relegatio" or banishment, which Ovid, who had endured it, describes (Tristia, v. 11), with technical correctness, as a penalty which "takes away neither life nor property nor rights of citizens, but only drives away from the country." So by suspension the rights and duties of the Mason are not obliterated, but their exercise only interdicted for the period limited by the sentence, and as soon as this has terminated he at once resumes his former position in the Order, and is invested with all his Masonic rights, whether those rights be of a private or of an official nature.

Thus, if an officer of a Lodge has been suspended for three months from all the rights and privileges of Masonry, a suspension of his official functions also takes place. But a suspension from the discharge of the functions of an office is not a deprivation of the office; and therefore, as soon as the three months to which it has been limited are expired, the brother resumes all his rights in the Order and the Lodge, and with them, of course, the office which he had held at the time that the sentence of suspension had been inflicted.

2. Indefinite Suspension.—This is a suspension for a period not determined and fixed by the sentence, but to continue during the pleasure of the Lodge. In this respect only does it differ from the preceding punishment. The position of a Mason, under definite or indefinite suspension, is precisely the same as to the exercise of all his rights and privileges, which in both cases remain in abeyance, and restoration in each brings with it a resumption of all the rights and functions, the exercise of which had been interrupted by the sentence of suspension.

Neither definite nor indefinite suspension can be inflicted except after due notification and trial, and then only by a vote of two-thirds of the members present.

Restoration to Masonic rights differs, as I have said, in these two kinds. Restoration from definite suspension may take place either by a vote of the Lodge abridging the time, when two-thirds of the members must concur, or it will terminate by the natural expiration of the term fixed by the sentence, without any vote of the Lodge. Thus, if a member is suspended for three months, at the end of the third month his suspension terminates, and he is ipso facto restored to all his rights and privileges.

In the case of indefinite suspension, the only method of restoration is by a vote of the Lodge at a regular meeting, two-thirds of those present concurring.

Lastly, it may be observed that, as the suspension of a member involves his pecuniary rights, it also suspends his dues. He cannot be expected, in justice, to pay for that which he does not receive, and Lodge dues are simply a compensation made by a member for the enjoyment of the privileges of membership.

Sussex, Duke of. The Duke of Sussex is entitled to a place in Masonic biography, not only because of, all the Grand Masters on record, he held the office the longest—the Duke of Leinster, of Ireland, alone excepted—but also because of his devotion to the Institution, and the zeal with which he cultivated and protected its interests. Augustus Frederick, ninth child and sixth son of George III., King of England, was born January 27, 1773. He was initiated in 1796 at a Lodge in Berlin. In 1805, the honorary title of a past Grand Master was conferred on him by the Grand Lodge of England. May 13, 1812, he was appointed Deputy Grand Master; and April 13, 1813, the Prince Regent, afterward George IV., having declined a reelection as Grand Master, the Duke of Sussex was therefore elected; and in the same year the two rival Grand Lodges of England were united. The Duke was Most Excellent Zerubbabel of the Grand Chapter, and Grand Superintendent of the Grand Conclave of Knights Templars. He never, however, took part in the orders of knighthood, to which, indeed, he appears to have had some antipathy. During his long career the Grand Conclave met but once. By annual elections, he retained the office of Grand Master until his death, which took place April 21, 1843, in the seventy-first year of his age, having completed a Masonic administration as head of the English Craft of upward of thirty years.

During that long period, it was impossible that some errors should not have been committed. The Grand Master's conduct in reference to two distinguished Masons, Drs. Crucefix and Oliver, was by no means creditable to his reputation for justice or forbearance. But the general tenor of his life as an upright man and Mason, and his great attachment to the Order, tended to compensate for the few mistakes of his administration. One who had been most bitterly opposed to his course in reference to Brothers Crucefix and Oliver, and had not been sparing of his censure, paid, after his death, this tribute to his Masonic virtues and abilities:

"As a Freemason," said the Freemasons' Quarterly Review (1843, p. 120), "the Duke of Sussex was the most accomplished craftsman of his day. His knowledge of the mysteries was, as it were, instinct, and that in things on the subject was extensive; his correspondence equally so; and his desire to be introduced to any brother from whose experience he could derive any information had in it a craving that marked his great devotion to the Order."
On the occasion of the presentation of an offering by the Fraternity in 1888, the Duke gave the following account of his Masonic life, which embodies sentiments that are highly honourable to him and to our Fraternity in general:—

"My duty as your Grand Master is to take care that no political or religious question intrudes itself; and had I thought that, in presenting this tribute, any political feeling had been gratified. Our object is unanymity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent jewel (by voluntary vote) was presented to the Earl of Moray previous to his journey to India. I had the honour to preside, and I remember the powerful and beautiful appeal which that excellent brother made on the occasion. I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his life is but a step on his way to the final close of life. When I tell you that I have completed forty years of Masonic life—there may be older Masons—but that is a pretty good sprinkling to any Order.

"In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual courtesy of the Grand Masters of Masonry, and on my return joined various Lodges, and upon the retirement of the Prince Regent, who became Patron of the Order, I was elected Grand Master. An act of considerable interest intervened, and I became charged, in 1813–14, with a most important mission—the union of the two London societies. My most excellent brother, the Duke of Kent, accepted the title of Grand Master of the Illuminated Chapter, and the Duke of Sutherland was made Grand Master of the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united Fraternity. This I consider to have been the happiest event of my life. I brought all Masons upon the Level and the Square, and showed the world at large that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull all together, what great good might be effected."

Sweden. Freemasonry was introduced into Sweden in the year 1735, when Count Sparre, who had been initiated in Paris, established a Lodge at Stockholm. Of this Lodge scarcely anything is known, and it probably went to pieces. At a Grand Lodge meeting in 1748, King Frederick I. promulgated a decree which interdicted all Masonic meetings under the penalty of death. At the end of seven years the edict was removed, and Masonry became popular. Lodges were publicly recognized, and in 1746 the Masons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterward Gustavus III. In 1763, the Swedish Masons laid the foundation of an orphan asylum at Stockholm which was built by the voluntary contributions of the Fraternity, without any assistance from the State. In 1782, King Adolphus Frederick, in a letter to the Grand Master, declared himself the Protector of the Swedish Masons, and expressed his readiness to become the Chief of Freemasonry in his dominions, and to assist in defraying the expenses of the Order. In 1795, Lord Blayney, Grand Master of England, granted a Deputation to Charles Tullmann, Secretary of the English embassy at Stockholm, as Provincial Grand Master, with the authority to constitute Lodges in Sweden. At the same time, Schoubrab, a member of the Rite of Strict Observance, appeared at Stockholm, and endeavored to establish that Rite. He had but little success, as the high degrees had been previously introduced from France.

But the admixture of English, French, and German Masonry occasioned great dissatisfaction, and gave rise, about this time, to the establishment of an independent system known as the Swedish Rite. In 1770, the Illuminated Chapter was established, and the Duke of Sudermannia appointed the Vicarius Salomonis. In 1780, the Grand Lodge of Sweden, which for some years had been in abeyance, was revived, and the same Prince elected Grand Master. This act gave an impetus to Masonry, and the progress of the Institution in that kingdom has been ever since regular and uninterrupted. On March 22, 1783, Gustavus IV., the King of Sweden, was initiated into Masonry in a Lodge at Stockholm, the Duke of Sudermannia acting as Regent of the kingdom, presidenting as Grand Master of the Order.

In 1799, on the application of the Duke of Sudermannia, a fraternal alliance was concluded between the Grand Lodges of England and Sweden, and mutual representatives appointed. In 1809, the Duke of Sudermannia ascended the throne under the title of Charles XIII. He continued his attachment to the Order, and retained the Grand Mastership. At the same time, mark of his esteem for Freemasonry, the king instituted, May 27, 1811, a new order of knighthood, known as the Order of Charles XIII., the members of which were to be selected from Freemasons only. In the Patent of institution the king declared that, in founding the Order, his intention was not only to excite his subjects to the practice of charity, and to perpetuate the memory of the devotion of the Masonic Order to his person while it was under his protection, but also to give further prosperity to the fraternity of his Royal house. It is to be hoped, for the benefit of those whom he had so long embraced and cherished under the name of Freemasons. The Order, besides the princes of the royal family, was to consist of twenty-seven lay, and three ecclesiastical knights, all of whom were to hold equal rank.
The Grand Lodge of Sweden practises the Swedish Rite, and exercises its jurisdiction under the title of the National Grand Lodge of Sweden. It has now 13 St. Andrew's and 27 St. John's Lodges under its jurisdiction. (See Swedish Rite.)

Swedeborg, Emanuel Swedenborg, a distinguished theologian of his age, and the founder of a sect which still exists, has been always mythically connected with Freemasonry. The eagerness is indeed extraordinary with all Masonic writers, German, French, English, and American, have sought to connect the name and labors of the Swedish sage with the Masonic institution, and that, too, without the slightest foundation for such a theory either in his writings, or in any credible memorial of his life.

Findel (Hist. of F. M., p. 329), speaking of the reforms in Swedish Masonry, says: "Most likely Swedenborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it." But he states that the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Mason.

Reghellini, in his Esprit du Dogme de la Francsc-Masonerie, writes thus: "Swedenborg made many learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks. He also became the head of a new religion in his effort to reform that, and to restore it to Rome. For this purpose he wrote his Celestial Jerusalem, or his Spiritual World; he mingled with his reform, ideas which were purely Masonic. In this celestial Jerusalem the Word forever concentrated by God to Moses is found; this word is Jehovah, lost on earth, but which he invites us to find in Great Tarrytary, a country still governed, even in our days, by the patriarchs, by which he means allegorically to say that this people most nearly approached to the primitive condition of the perfection of innocence." The same writer, in his Masonerie considerée comme le resultat des religions Egyptienne, Jews et Chrétienne (ii, 454), repeatedly speaks of Swedenborg as a Masonic reformatory, and sometimes as a Masonic impostor. Reghellini also cites Reghellini in his Orthodoxe Masonique (p. 255), and recognizes Swedenborg as the founder of a Masonic system. Thory, in his Acta Latomorum, cites "the system of Swedenborg"; and in fact all the French writers on Masonic ritualism appear to have borrowed their ideas of the Swedish theosophist from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time.

Oliver is the earliest of the English Masonic writers of eminence who has referred to Swedenborg. He, too, often careless of the weight of his expressions and facile in the acceptance of authority, speaks of the degrees, the system, and the Masonry of Swedenborg just in the same tone as would he of those of Cagliostro, of Hund, or of Teshoudy.

And, lastly, in America we have a recent writer, Bro. Samuel Beswick, who is evidently a man of ability and of considerable research. He has culminated to the zenith in his assumption that the Masonic craft of Swedenborg. He published at New York, in 1870, a volume entitled, The Swedish Rite and the Great Masonic Leaders of the Eighteenth Century. In this work, which, outside of its Swedenborgian fascines, contains much interesting matter, he traces the Masonic life of Swedenborg from his initiation, the time and place of which he makes in 1706, in a Scottish Lodge in the town of Lund, in Sweden, which is a fair specimen of the value of his historical statements. But after treating of the great Swede as a Masonic reformer, as the founder of a Rite, and as evincing during his whole life a deep interest in Freemasonry, he appears to me to surrender the whole question in the following closing words of his work:

"From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to guard against something which had no relation to his public life.

"We have searched his Itinerary, which contains brief references to everything he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons; but there is a studied silence, a systematic avoidance of all allusion to it. In his theological works, his Memorable Relations speak of almost every sect in Christendom, and of all sorts of organisations, or of individuals belonging thereto. But Masonry is an exception: there is a systematic silence in relation to it."

It is true that he finds in this reticence of Swedenborg the evidence that he was a Mason and interested in Masonry, but others will most probably form a different conclusion. The fact is that Swedenborg never was a Freemason. The reputation of being one, that has been so continuously attributed to him by Masonic writers, is based first upon the assumptions of Reghellini, whose statements in his Esprit du Dogme were never questioned nor their truth investigated, as they should have been, but were blindly followed by succeeding writers. Neither Wilkinson, nor Burk, nor White, who wrote his biography—the last the most exhaustively—nor anything in his own voluminous writings, lead us to any such conclusion.

*There is no work written by Swedenborg which contains either of those titles. It is possible that Reghellini alludes either to the Aaround Celestial, published in 1749–1753, or to the De Nova Hierosolyma, published in 1788.
But the second and more important basis on which the theory of a Swedenborgian Masonry has been built is the conduct of some of his own disciples who, imbued with his religious teachings, carried the spirit of the New Jerusalem doctrines into their Masonic speculations. There was, it is true, a Masonic Rite or System of Swedenborg, but its true history is this:

About that period we find Pernett working out his schemes of Masonic reform. Pernett was a theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man, the revivals, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received. About the year 1780 he established at Avignon his Rite of the Illuminati, in which the revives of both Böhme and Swedenborg were introduced. In 1783 this system was reformed by the Marquis de Thomé, another Swedenborgian, and out of that reform arose what was called the "Rite of Swedenborg," not because Swedenborg had established it, for he had nothing directly to do with its establishment, but because it was based on his peculiar theological views, and because its symbolism was borrowed from the ideas he had advanced in the highly symbolical works that he had written. A portion of these degrees, or other degrees much like them, have been called apocalyptic; not because St. John had, any more than Swedenborg, a connection with them, but because their system of initiation is based on the mystical teachings of the Apocalypse, a work which, not less than the theories of the Swede, furnishes abundant food for a system of Masonico-religious symbolism. Benedict Chastanier, also another disciple of Swedenborg, and who was one of the founders of this Rite, carried these views into England, and founded at London a similar Rite, which afterward was changed into a purely religious association under the name of "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem."

In one of his visions, Swedenborg thus describes a palace in the spiritual world which he had visited. From passages such as these which abound in his various treatises, the theosophic Masons concocted those degrees which have been called the Masonry of Swedenborg. To no reader of the passage annexed can its appropriateness as the basis of a system of symbolism fail to be apparent:

"I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only fantastic representations; for these infernal spirits, by closing the interior degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent objects. Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened, and I saw the superb temple, a tottering house, open to the weather from the top to the bottom. In the place of the woman-statue, an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion; in short, it was the beast rising out of the sea, as described in the Apocalypse xiii. 2. In the place of a park, there was a marsh full of frogs, and I was informed that under this marsh there was a great marshy swamp, beneath which the WORD was entirely hidden. Afterwards I said to the prelate, who was the fabricator of these illusions, 'Is that your temple?' 'Yes,' replied he, 'it is.' Immediately his interior sight was opened like mine, and he saw what I did. 'How now, what do I see?' cried he. I told him that it was the effect of the celestial light, which discovers the interior quality of everything, and which taught him at that very moment what faith separated from good works was. While I was speaking, a wind was blowing from the inner side of the temple, and the image, dried up the marsh, and discovered the stones under which the Sacred Word was concealed. A genial warmth, like that of the spring, descended from heaven; and in the place of that temple we saw a tent, the exterior of which I immediately looked into the interior of it, and there I saw the foundation-stone beneath which the Sacred Word was concealed, ornamented with precious stones, the splendor of which, diffusing itself over the walls of the temple, diversified the colors of the paintings, which represented cherubim. The angels, perceiving me to be filled with admiration, told me that I should see still greater wonders than these. They were then permitted to open the Sacred temple, and reveal to me the celestial angels, who dwelt in love. All on a sudden the splendor of a light of fire caused the temple to disappear, and left nothing to be seen but the Lord himself, standing upon the foundation-stone—the Lord, who was the Word, such as he showed Himself to the angel (Rev. i. 13-16.) Holiness immediately filled all the interior of the spirit of the angels, upon which they made an effort to prostrate themselves, but the Lord shut the passage to the light from the third heaven, opening the passage to the light of the second, which caused the temple to reappear, with the tent in the midst."

Such passages as these might lead one to suppose that Swedenborg was familiar with the system of Masonic ritualism. His complete reticence upon the subject, however, and the whole tenor of his life, his studies, and his habits, assure us that such was not the case; and that if there was really a borrowing of one from the other, and not an accidental coincidence, it was the Freemasons of the high degrees who
SWEDENBORG

 borrowed from Swedenborg, and not Swedenborg from them. And if so, we cannot deny that he has unwittingly exercised a powerful influence on Masonry.

Swedenborg, Rite of. The so-called Rite of Swedenborg, the history of whose foundation has been given in the preceding article, consists of six degrees: 1. Apprentice.

2. Fellow-Craft. 3. Master Neophyte. 4. Illustriest Theof, Etc. 5. Blue Brother. 6. Red Brother. It is said to be still practiced by some of the Swedish Lodges, but is elsewhere extinct. Reghellini, in his Esprit du Dogme, gives it as consisting of eight degrees; but he has evidently confounded it with the Rite of Marism, also a theosophic Rite, and the ritualism of which also partakes of a Swedish character.

Sweden Rite. The Swedish Rite was established about the year 1777, and is indebted for its existence to the exertions and influence of King Gustavus III. It is a mixture of the pure Rite of York, the high degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism. Zimmendorf also had something to do with the formation of the Rite, and his authority was subsequently repudiated by the Swedish Masons. It is a Rite confined exclusively to the kingdom of Sweden, and was really established as a reform or compromise to reconcile the conflicting parties on Masonry. French Masonry that about the middle of the last century convulsed the Masonic atmosphere of Sweden. It consists of twelve degrees, as follows:

1. 2. 3. The three Symbolic degrees, consisting of the St. John’s Lodge.

4. 5. The Scottish Fellow-Craft and the Scottish Master of St. Andrew. These constitute the Scottish Lodge. The Fifth Degree entitles its members to civil rank in the kingdom.

6. Knight of the East. In this degree, which is apocalyptic, the New Jerusalem and its twelve gates are represented.

7. Knight of the West, or True Templar, Master of the Key. The jewel of this degree, which is a triangle with five red rosettes, refers to the five wounds of the Saviour.

8. Knight of the South, or Favorite Brother of St. John. This is a Rosicrucian degree, the ceremony of initiation being derived from that of the Medieval Alchemists.

9. Favorite Brother of St. Andrew. This degree is evidently derived from the Masonry of the Scottish Rite.

10. Member of the Chapter.

11. Dignitary of the Chapter.

12. Vicar of Solomon.

The Swedish degrees are under the obedience of the National Grand Lodge of Sweden and Norway, and essentially compose the Rite. The members of the last three are called “Brethren of the Red Cross,” and constitute another Masonic order, styled the “Illuminated Chapter.” The Twelfth Degree is simply one of office, and is only

held by the king, who is perpetual Grand Master of the Order. No one is admitted to the Eleventh Degree unless he can show four quarterings of nobility.

Switzerland. In 1737 Lord Darnley, Grand Master of England, granted a Deputation for Geneva, in Switzerland, to George Hamilton, Esq., who, in the same year, established a Provincial Grand Lodge at Geneva. Warrants were granted by this body to several Lodges in and around the city of Geneva. Two years afterward, a Lodge, composed principally of Englishmen, was established at Lausanne, under the name of “La Parfaite Union des Etrangers.” Findel, on the authority of Masons of the edition of Lenning, says that the Warrant for this Lodge was granted by the Duke of Montagu; a statement also made by Thory. This is an error. The Duke of Montagu was Grand Master of the Grand Lodge of England in 1721, and could not, therefore, have granted a Warrant in 1739. The Warrant must have been issued by the Marquis of Carnarvon, who was Grand Master from April, 1738, to May, 1739. In an old list of the Regular Lodges on the register of England, this Lodge is thus described: “Privy Room, Lausanne, in the Canton of Bern, Switzerland, February 2, 1739.” Soon after this, this Lodge assumed a superintending authority with the title of “Helvetic Roman Directory,” and instituted many other Lodges in Switzerland and France. But in Switzerland, as elsewhere, Masonry was at an early period exposed to persecution. In 1738, almost immediately after their institution, the Lodges at Geneva were suppressed by the magistrates. In 1740, so many calamities had been circulated in the Swiss Cantons against the Order, that the Freemasons published an Apology for the Order in Der Brachmann, a Zurich journal. It had, however, but little effect, for in 1743 the magistrates of Bern ordered the closing of all the Lodges. This edict was not obeyed, and therefore, on March 3, 1745, another, still more severe, was issued, by which a penalty of one hundred thalers, and forfeiture of his situation, was to be inflicted on every officer of the government who should continue his connection with the Freemasons. To this the Masons replied in a pamphlet entitled Le Franço-Maison dans la République, published simultaneously, in 1746, at Frankfort and Leipzig. In this work they ably defended themselves from all the unjust charges that had been made against them. Notwithstanding that the result of this defense was that the magistrates pushed their opposition no farther, the Lodges in the Pays de Vaud remained suspended for nineteen years.

But in 1764 the primitive Lodge at Lausanne was revived, and the revival was gradually followed by the other Lodges. This resumption of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meeting.

During all this period the Masons of Geneva, under a more liberal government, were un-
interrupted in their labors, and extended their operations into German Switzerland. In 1761 Lodges had been erected in Vey of the Grand Lodge of England, whence they had originally derived their Masonry; but this they now abandoned, and adopted the Rite of Strict Observance. In the same year the high degrees of France were introduced into the Lodge at Basle. Both it and the Lodge at Lausanne now assumed higher rank, and took the title of Scottish Directories.

In 1777 a Congress was held at the city of Basle, in which there were representatives from the Strict Observance Lodges of the Pays de Vaud and the English Lodge of Zurich. It was then determined that the Masonry of Switzerland should be divided under two distinct authorities: the one to be called the Swiss Helvetic Directory, with its seat at Zurich; and the other to be called the Scottish Helvetic Roman Directory, whose seat was at Lausanne. This word Roman, or more properly Romansh, is the name of one of the four languages spoken in Switzerland, and supposed to have been the colloquial dialect of a large part of the Grisons.

Still there were great dissensions in the Masonry of Switzerland. A clandestine Lodge had been established in 1777, at Leysin, now called Sidran, whose existence it was difficult to check. The Helvetic Roman Directory found it necessary, for this purpose, to enter, in 1779, into a treaty of alliance with the Grand Lodge at Geneva, and the Lodge of Sidran was then at length dissolved and its members dispersed.

In 1778, the Helvetic Roman Directory published its Constitutions. The Rite it practised was purely philosophic, every Hermetic element having been eliminated. The appointment of the Masters of Lodges, who held office for three years, was vested in the Directory, and, in consequence, men of ability and learning were chosen, and the Craft were skilfully governed.

November, 1782, the Council of Bern interdicted the meetings of the Lodges and the exercise of Freemasonry. The Helvetic Roman Directory, to give an example of obedience to law, however unjust and oppressive, dissolved its Lodges and discontinued its own meetings, with the object of maintaining its foreign relations, by the appointment of a committee invested with the power of conducting its correspondence and of controlling the foreign Lodges under its obedience.

In the year 1785 there was a conference of the Swiss Lodges at Zurich to take into consideration certain propositions which had been made by the Congress of Paris, held by the Philalætes; but the desire that a similar Congress should be convened at Lausanne met with no favor from the Directorial Committee. The Grand Orient of France began to exert an influence, and many Lodges of Switzerland, among others ten in Geneva, gave their adherence to that body. The seven other Swiss Lodges which were faithful to the English system organised a Grand Lodge at Geneva, and in 1789 formed an alliance with the Grand Lodge of England. About the same time, the Lodges of the Pays de Vaud, which had been suppressed in 1782 by the government of Bern, resumed their vitality.

But the political disturbances consequent on the French Revolution began to exercise their influence in the Cantons. In 1783, the Helvetic Roman Directory suspended its work, and its example was followed in 1793 by the Scottish Directory. From 1793 to 1803, Freemasonry was dead in Switzerland, although a few Lodges in Geneva and a German one in Nuremberg continued a sickly existence.

In 1803 Masonry revived, with the restoration of a better order in the political world. A Lodge, Zur Hoffnung or Hope Lodge, allusive in its name to the opening prospect, was established at Bern under a French Constitution of the Latin Rite. With the cession of the Republic of Geneva to France, the Grand Lodge ceased to exist, and all the Lodges were united with the Grand Orient of France. Several Lodges, however, in the Pays de Vaud, whose Constitution had been regular, united together to form an independent body under the title of the "Grand National Helvetic Orient." Peter Maurice Claire introduced his modified Scottish Rite of seven degrees, and was at the age of eighty at its conclusion, 1829, for life. Claire was possessed of great abilities, and had been the friend of Stanislaus, King of Poland, in whose interests he had performed several important missions to Russia, Prussia, Austria, and France. He was much attached to Masonry, and while in Poland had elaborated on the Scottish system the Rite which he subsequently bestowed upon the Helvetic Orient.

It would be tedious and painful to recapitulate all the dissensions and schisms with which the Masonry of Switzerland continued for years to be harassed. In 1820 there were nineteen Lodges, which worked under four different obediences, the Scottish Directory, the Grand Helvetic Roman Order, the English Provincial Grand Lodge, and the Grand Orient of France. Besides there were two Lodges of the Rite of Misraim, which had been introduced by the Brothers Bedarride.

The Masons of Switzerland, weary of these divisions, have been long anxious to build a firm foundation of Masonic unity, and to obliterate forever this state of isolation, where Lodges were proximate in
locality but widely asunder in their Masonic seals.

Many attempts were made, but the rivalries of petty authorities and the intolerance of opinion caused them always to be failures. At length a movement, which was finally crowned with success, was inaugurated by the Lodge Mont Royaumont of Zurich. Being about to celebrate the twenty-fifth anniversary of its existence in 1836, it invited the Swiss Lodges of all Rites to be present at the festival. There a proposition for a National Masonic union was made, and a favorable response from all who were present. The reunion at this festival had given so much satisfaction that similar meetings were held in 1838 at Bern, in 1840 at Basel, and in 1842 at Loche. The preliminary means for establishing a Confederacy were discussed at these various biennial conventions, and progress slowly but steadily was made toward the accomplishment of that object. In 1842 the task of preparing a draft of a Constitution for a United Grand Lodge was entrusted to Bro. Gysi-Debuis, of Zurich, who so successfully completed it that it gave almost universal satisfaction. Finally, on June 22, 1844, the new Grand Lodge was inaugurated with the title of the "Grand Lodge Alpina," and Bro. J. J. Hottinger was elected the Grand Master. Masonry has since then been in great activity in Switzerland.

Sword. The sword is in chivalry the ensign or symbol of knighthood. Thus Monstrelet says: "The sons of the kings of France are knights at the font of baptism, being regarded as the chiefs of knighthood, and they receive, from the cradle, the sword which is the sign thereof." St. Palaye calls the sword "the most honorable badge of chivalry, and a symbol of the labor the knight was to perform." No man was considered a knight until the ceremony of presenting him the sword had been performed; and when this weapon was presented, it was accompanied with the declaration that the person receiving it was thereby made a knight. "The lord or knight," says St. Palaye, "on the girding on of the sword, pronounced these or similar words: In the name of God, of St. Michael, and St. George, I make thee a knight."

So important an ensign of knighthood as the sword must have been accompanied with some symbolic meaning, for in the Middle Ages symbolism was referred to on all occasions.

Francisco Redi, an Italian poet of the seventeenth century, gives in his Bacco in Toscana, an account, from a Latin MS., of an investiture with knighthood in the year 1200, which describes the symbolic meaning of all the insignia used on that occasion. Of the sword it says: "Let him be girded with the sword as a sign of security against the devil; and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the weak from the strong."

But there is a still better definition of the symbolism of the sword of knighthood in an old MS. in the library of the London College of Arms to the following effect:

"Unto a knight, which is the most honorable office above all other, is given a sword, which is made like unto a crose for the redemption of mankind, in signifying that like as our Lord God died upon the cross for the redemption of mankind, even so a knight ought to defend the crose and to overcome and destroy the enemies of the same; and it hath two edges in tokening that with the sword he ought to mayntayne knighthood and justice."

Hence in Masonic Templarism we find that this symbolism has been preserved, and that the sword with which the modern knight is created is said to be endowed with the qualities of justice, fortitude, and mercy.

The charge to a Knight Templar, that he should never draw his sword unless convinced of the justice of the cause in which he is engaged, nor to sheathe it until his enemies were subdued, finds also its origin in the custom of the Middle Ages. Swords were generally manufactured with a legend on the blade. Among the most common of these legends was that used on swords made in Spain, many examples of which are still to be found in modern collections. That legend is: "No me saques sin razon. No me embaines sin honor"; i.e., Do not draw me without justice. Do not sheathe me without honor.

So highly was the sword esteemed in the Middle Ages as a part of a knight's equipment, that special names were given to those of the most celebrated heroes, which have been transmitted to us in the ballads and romances of that period. Thus we have among the warriors of Scandinavia, Foot-breast, the sword of Thorolf Skolinson, Quern-biter, "King Hakon, Balmung, "Siegfried, Angurvardal, "Fritiof.

To the first two, Longfellow alludes in the following lines:

"Quern-biter of Hakon the Good, Wherewith at a stroke he Hewd The millstone through and through.
And Foot-breast of Thorolf the Strong, Were neither so broad nor so long Nor so true."

And among the knights of chivalry we have


Of the last of these, the well-known legend is, that it was found embedded in a stone as its sheath, on which was an inscription
that it could be drawn only by him who was the rightful heir to the throne of Britain. After the strongest knights had essayed in vain, it was at one drawn forth by Arthur, who was then proclaimed king by acclamation. On his deathbed, he ordered it to be thrown into a neighboring lake, but as it fell, an arm issued from the waters, and seizing it by the hilt, waved it thrice, and then it sank never again to appear. There are many other famous swords in these old romances, for the knight invariably gave to his sword, as he did to his horse, a name expressive of its qualities or of the deeds which he expected to accomplish with it.

In Masonry, the use of the sword as a part of the Masonic clothing is confined to the high degrees and the degrees of chivalry, when, of course, it is worn as a part of the insignia of the rank. In the symbolic degree its appearance in the Lodge, except as a symbol, is strictly prohibited. The Masonic prints engraved in the last century, when the sword, at least as late as 1780, was, as we understand, in the dress of every gentleman, show that it was discarded by the members when they entered the Lodge. The official swords of the Tiler and the Pursuivant or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when two hundred years ago, were envoied to divorce themselves of their swords, which are to be left in the Tiler's room.

Sword and Trowel. See Trowel and Sword.

Sword-Bearer. An officer in a Commandery of Knights Templar. His station is in the west, on the right of the Standard-Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Eminent Commander, and see them promptly obeyed. He is, also, to assist in the protection of the banners of the order. His jewel is a triangle and cross swords.

Sword-Bearer, Grand. A subordinate officer, who is found in most Grand Lodges. Anderson says, in the second edition of the Constitutions (p. 127), that in 1731 the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge of England the old trusty sword of Gustavus Adolphus, king of Sweden, that was worn next by his successor in war the brave Bernad, Duke of Sax-Weimar, with both their names on the blade; which the Grand Master had ordered Brother George Moody (the king's sword cutter) to adorn richly with the arms of Norfolk in silver on the scabbard, in order to be the Grand Master's sword of state in future. At the following feast, Bro. Moody was appointed Sword-Bearer; and the office has ever since existed, and is to be found in almost all the Grand Lodges of this country. Anderson further says that, previous to this donation, the Grand Lodge had a sword of state, but used one belonging to a private Lodge. It was borne before the Grand Master by the Master of the Lodge to which it belonged, as appears from the account of the procession in 1774.

The Grand Sword-Bearer should be appointed by the Grand Master, and it is his duty to carry the sword of state immediately in front of that officer in all processions of the Grand Lodge. In Grand Lodges which have not provided for a Grand Sword-Bearer, the duties of the office are usually performed by the Grand Pursuivant.

Sword of State. Among the ancient Romans, on all public occasions, a lictor carried a bundle of rods, sometimes with an ax inserted among them, before the consul or other magistrate as a token of his authority and his power to punish criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before kings or chief magistrates. Thus, at the election of the Emperor of Germany, the Elector of Saxony, as Arch-Marshall of the Empire, carried a naked sword before the newly elected Emperor. We find the same practice prevailing in England as early certainly as the dress of every gentleman, show that it was discarded by the members when they entered the Lodge. The official swords of the Tiler and the Pursuivant, or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when two hundred years ago, were envoied to divorce themselves of their swords, which are to be left in the Tiler's room. Sword and Trowel. See Trowel and Sword.

Sword Pointing to the Naked Heart. Webb says that the sword pointing to the naked heart demonstrates that justice will sooner or later, overtake us. The sword is a modern one; but its adoption was probably suggested by the old ceremony, both in England and in continental Lodges, and which is still preserved in some places, in which the candidate found himself surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligations.

Sword, Revolving. With the Cherubim, Yahweh stationed at the gate of Eden, "to keep the way of the tree of Life," the lokal ha'herek hamithamahposed. "The revolving phenomenon of the curved sword," or "the flaming blade of the sword which turns." There were two Cherubim, one at each side of the gate. These angels, or winged bulls, did not hold the weapon in their hands, but it was apparent that they were endowed with proper motion, or turned upon itself. There was
but one, and presumably it was between the Cherubim, suspended at a certain height in the air. Prof. Lenormant, in speaking of this terrible weapon, states, that 'the circumference, which was turned fully upon the spectator, could have been full of eyes all around, and that when the prophet says 'that they had a circumference and a height that were dreadful,' the second dimension refers to the breadth of their rims,' and when advancing with the Cherubim against the irreverent intruder at the forbidden gate, it would strike and cut him in pieces as soon as it should grasp him. Their motion of this instrument has been fixed by Obry as the chakras of India, which is a disk with sharp edges, hollow at the center, which is flung horizontally, after having been whirled around the fingers. "A weapon for slingling, shaped like a disk, moving horizontally with a gyratory motion, like that of a waterspout, having a hollow centre, that the tips of the fingers can pass through, whence seven divergent rays issue toward a circumference, about which are studded fifty sharp points."

See Cherubim.

Symbol. A symbol is defined to be a visible sign with which a spiritual feeling, emotion, or idea is connected. It was in this sense that the early Christians gave the name of symbols to all rites, ceremonies, and outward forms which bore a religious meaning; such, for instance, as the cross, and other pictures and images, and even the sacraments and the sacramental elements. At a still earlier period, the Egyptians communicated the knowledge of their esoteric philosophy in mystical symbols. In fact, man's earliest instruction was by means of symbols. "The first lessons of the world," says Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phoenicians, Egyptians, Jews of Zoroaster, Sanchoniathon, Thersydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." And Ennius remarks that "Allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

The word "symbol" is derived from a Greek verb which signifies "to compare one thing with another"; and hence a symbol or emblem, for the two words are often used synonymously in Masonry, is the expression of an idea which is derived from the comparison or contrast of some object with a moral conception or attribute. Thus the plumb is a symbol of rectitude; the level, of equality; the beehive, of industry. The physical qualities of the plumb are compared or contrasted with the moral conception of virtue or rectitude of conduct. The plumb becomes to the Mason, after he has once been taught its symbolic meaning, forever afterward the visible expression of the idea of rectitude, or uprightness of conduct. To stick and compare these visible objects—to elicit from them the moral ideas which they are intended to express—is to make oneself acquainted with the Symbolism of Masonry.

The objective character of a symbol, which presents something material to the sight and touch, as explanatory of an internal idea, is best calculated to be grasped by the infant mind, whether the infancy of
that mind be considered nationally or individually. And hence, in the first ages of the world, in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historian, Grote, has remarked, "At a time when language was yet in its infancy, visible symbols, the more vivid means of acting upon the minds of ignorant hearers."

To the man of mature intellect, each letter of the alphabet is the symbol of a certain sound. When we instruct the child in the form and value of these letters, we make the picture of some familiar object the representation of the letter which aids the infantile memory. Thus, when the teacher says, "A was an Archer," the Archer becomes a symbol of the letter A, just as in afterlife the letter becomes the symbol of a sound.

"Symbolical representations of things sacred," says Dr. Barlow (Essays on Symbols, 1. p. 1.), "were coeval with religion itself as a system of doctrine appealing to sense, and were an expression and transmission to ourselves from the earliest known period of monumental history."

"Egyptian tombs and stipes exhibit religious symbols still in use among Christians. Similar forms, with corresponding meanings, were conveyed to the Hebrews and their descendants in the Talmud; and through them this symbolical imagery, both verbal and objective, has descended to ourselves."

"The Hebrews borrowed much of their early religious symbolism from the Egyptians, their later from the Babylonians, and from them this symbolical imagery, both verbal and objective, has descended to ourselves."

"The Egyptian priests were great professors in symbolism and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally—and so were many of the early fathers of the Church, especially the Greek fathers."

"Philo of Alexandria was very learned in symbolism, and the Evangelist St. John has made much use of it."

"The early Christian architects, sculptors, and painters drank deep of symbolical lore, and reproduced it in their works."

Squier gives in his Serpent Symbolism in America (p. 19) a similar view of the antiquity and the subsequent growth of the use of symbols. He says: "In the absence of a written language or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity among a primitive people, of a symbolical system. That symbolism in a great degree resulted from this necessity is very obvious; and that, associated with man's primitive religious systems, it was afterwards continued and advanced stage after stage, by human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few."

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols. Founded, as a speculative science, on an operative art, it has taken the working-tools of the profession which it spiritualizes, the terms of architecture, the Temple of Solomon, and everything that is connected with its traditional history, and adopting them as symbols, it teaches its great moral and philosophical lessons by this system of symbolism. But its symbols are not confined to material objects as were the hieroglyphics of the Egyptians. Its myths and legends are also, for the most part, symbolic. Often a legend, unauthenticated by history, distorted by anachronisms, and possibly absurd in its pretensions if viewed historically or as a narrative of actual occurrences, when interpreted as a symbol, is found to impress the mind with some great spiritual and philosophical truth. The legends of Masonry are parables, and a parable is only a spoken or written illustration. By his symbol, says Adam Clarke, "spiritual things are better understood, and make a deeper impression on the attentive mind."

Symbol, Compound. In Dr. Mackey's work on the Symbolism of Freemasonry, he has given the name to a species of symbol that is not unusual in Freemasonry, where the symbol is to be taken in a double sense, meaning in its general application one thing, and then in a special application another. An example of this is seen in the symbolism of Solomon's Temple, where, in a general sense, the Temple is viewed as a symbol of that spiritual temple formed by the aggregation of the whole Order, and in which each Mason is considered as a stone; and, in an individual or special sense, the same Temple is considered as a type of that spiritual temple which each Mason is directed to erect in his heart.

Symbolic Degrees. The first three degrees of Freemasonry, namely, those of Entered Apprentice, Fellow-Craft, and Master Mason, are known, by way of distinction, as the "symbolic degrees." This term is never applied to the degrees of Mark, Past, and Most Excellent Master, and the Royal Arch, which, as being conferred in a body called a Chapter, are generally designated as "capitular degrees"; nor to those of Royal and Select Master, which, conferred in a Council, are, by an excellent modern usage, styled "cryptic degrees," from the crypt or vault which plays so important a part in their ritual. But the term "symbolic" is exclusively confined to the degrees conferred in a Lodge of the three primitive degrees, which Lodge, therefore, whether opened on the First, the Second or the Third Degree, is always referred to as a "symbolic Lodge." As this distinctive term is of constant and universal use, it may be considered not al-
together useless to inquire into its origin and
signification.

The germ and nucleus of all Freemasonry
is to be found in the three primitive de-
grees—the Apprentice, the Fellow Craft, and
the Master Mason. They were at one time (un-
der a modification, however, which included
the Royal Arch) the only degrees known to
or practised by the Craft, and hence they are
often called "Ancient Craft Masonry," to
distinguish them from the comparatively
modern additions which constitute what are
designated as the "high degrees," or, by the
French, "les hautes grades." The striking
peculiarity of these primitive degrees is that
their prominent mode of instruction is by
symbols. Not that they are without legends.
On the contrary, they have each an abun-
dance of legends; such, for instance, as the
details of the building of the Temple; of the
payment of wages in the middle chamber, or
of the construction of the pillars of the porch.
But these are not symbols any very
important part in the constitution of the
degree. The lessons which are communi-
cated to the candidate in these primitive de-
grees are conveyed, principally, through the
medium of symbols, while there is (at least
in the working of the degrees) but little tra-
dition or legendary teaching, with the excep-
tion of the great legend of Masonry, the
"GOLDEN LEGEND" of the Order, to be found
in the Master's Degree, and which is, itself,
ife, the capular degrees are almost altogether
founded on and composed of a series of events
in Masonic history, and some of them are
attached to it some tradition or legend which it
is the design of the degree to illustrate, and
the memory of which is preserved in its cere-
monies and instructions. That most of these
legends are themselves of symbolic significi-
nation is not denied. But this is in their interior
sense. In their outward and ostensible
meaning, they appear before us simply as
legends. To retain these legends in the
memory of Masons appears to have been the
primary design of the establishment of the higher
degrees, and the information intened to be communicated in these degrees is
of an historical character, there can of course
be but little room for symbols or for symbolic
instruction, the profuse use of which would
rather tend to an injury than to a benefit by
complicating the purposes of the ritual and
confusing the mind of the aspirant.

The celebrated French writer, Ragon,
objects to this exclusive application of the
term "symbolic" to the first three degrees as
a sort of unfavorable criticism on the higher
degrees, and as if implying that the latter
are entirely devoid of the element of sym-
bolism. But he has mistaken the true im-
port and meaning of the application. It is
not because the higher or capular and
cryptic degrees are altogether without sym-
bols—for such is not the case—that the
term symbolic is withheld from them, but
because symbolic instruction does not con-
stitute their predominating characteristic, as
it does of the first three degrees.

And hence the Masonry taught in these
three primitive degrees is very properly called Symbolic Masonry, and the Lodge in which this Masonry is taught is known as the Symbolic Lodge.

Symbolic Lectures. The lectures appropriated to the First, Second, and Third degrees are sometimes called Symbolic lectures; but the term is more properly applied to any lecture which treats of the meaning of Masonic symbols, in contradistinction to one which discusses only the history of the Order, and which would, therefore, be called an Historical Lecture. But the English Masons have a lecture called "the symbolical lecture" in which is explained the forms, symbols, and ornaments of Royal Arch Masonry, as well as its rites and ceremonies.*

Symbolic Lodge. A Lodge of Master Masons, with the Fellow-Craft and Apprentices, and the old and the young Master under its Constitution, is called a Symbolic Lodge, because in it the Symbolic degrees are conferred. (See Symbolic Degrees.)

Symbolic Machinery. Machinery is a term employed in epic and dramatic poetry to denote the mechanical appliances of the age, and often the poet to serve some purpose or accomplish some event. Faber, in treating of the Apocalypse, speaks of "a patriarchal scheme of symbolical machinery derived most plainly from the events of the deluge, and borrowed, with the deluge, a perverse misapplication, by the contrivers of paganism, but which has since been reclaimed by Christianity to its proper use." Dr. Oliver thinks that this "scheme of symbolical machinery" was "the primitive Freemasonry, veiled in allegory and illustrated by symbols." Without adopting this questionable hypothesis, it must be admitted that Freemasonry, in its earlier representations sometimes used in its initiations, has, like the epic poets, and dramatists, and the old and the young Master, taken up, elaborated, and developed itself of the use of symbolical machinery.

Symbolic Masonry. The Masonry that is concerned with the first three degrees in all the Rites. This is the technical meaning. But in a more general sense, Symbolic Masonry is that Masonry, whether it may be found, whether in the primary or in the high degrees, in which the lessons are communicated by symbols. (See Symbolic Degrees.)

Symbolism. The Science of. The science which is engaged in the investigation of the meaning of symbols, and the application of their interpretation to moral, religious, and philosophical instruction. In this sense, Freemasonry is essentially a science of symbolism. The English lecture defines Freemasonry to be "a peculiar system of morality veiled in allegory and illustrated by symbols." The definition would be more correct were it in these words: Freemasonry is a system of morality developed and inclosed by the science of symbolism. It is this peculiar character as a symbolic institution, this entire adoption of the method of instruction by symbolism, which gives its whole identity to Freemasonry and has caused it to differ from every other association that the ingenuity of man has devised. It is this that has bestowed upon it that attractive form which has always secured the attachment of its disciples and its own perpetuity.

The Roman Catholic Church is, perhaps, the only contemporaneous institution which continues to cultivate, in any degree, the beautiful system of symbolism. But that which, in the Catholic Church, is, in a great measure, incidental, and the fruit of development, is, in Freemasonry, the very life-blood and soul of the Institution, born with it at its birth, or, rather, the germ from which the tree has sprung, and still giving it support, nourishment, and even existence. Withdraw from Freemasonry its Symbolism, and you take from the body its soul, leaving behind nothing but a lifeless mass of effete matter, fitted only for a rapid decay.

Since, then, the science of symbolism forms so important a part of the system of Freemasonry, it will be well to commence any discussion of that subject by an investigation of the nature of symbols in general.

There is no science so ancient as that of symbolism, and no mode of instruction has ever been so general as was the symbolic in former ages. The first learning in the world," says the great antiquary, Dr. Stukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Egyptians, Greeks, Jews, of Zoroaster, Bonschamthon, Pherecydes, Socrates, Plato, of all the ancients that ever spake, was symbolical. And the learned Faber remarks, that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration." In fact, man's earliest instruction was by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually. And hence, in the first ages of the world in its infancy, all prophecies, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historian, Grote, has remarked, "At a time when language was yet in its infancy, visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

Even in the very formation of language, the medium of communication between man and man, which must hence have an enumerative step in the progress of human improvement, it was found necessary to have
SYMBOL

recourse to symbols, for words are only and
taboo; and through which we have an utterance to
our ideas. The construction of language was,
therefore, one of the first products of the sci-
ence of symbolism.

We must constantly bear in mind this fact
of the primacy of existence and precedence of
symbolism in the earliest times, when we are
investigating the nature of the ancient religi-
ons, with which the history of Freemasonry is
so intimately connected. The older the reli-
gion, the more the symbolism abounds. Modern
religions may convey their dogmas in ab-
stract propositions; ancient religions always
conveyed them in symbols. Thus there is
more symbolism in the Egyptian religion than
in the Jewish, more in the Jewish than in the
Christian, more in the Christian than in the
Mohammedan, and, lastly, more in the Roman
than in the Protestant.

But symbolism is not only the most ancient
and general, but it is also the most practically
useful, of sciences. We have already seen how
actively it operates in the early stages of life
and of society. We have seen how the first
ideas of men and of nations are impressed
upon their minds by means of symbols. It
was thus that the ancient peoples were almost
wholly educated.

"In the simper stages of society," says one
writer on this subject, "mankind can be
instructed in the abstract knowledge of truths
only by symbols and parables. Hence we
find most heathen religions becoming mythic,
or explaining their mysteries by allegories,
or instructing their priests, 'thus and so,
knowing the nature of the creatures formed by
him, has condescended, in the earlier revela-
tions that he made of himself, to teach by
symbols; and the greatest of all teachers in-
structed the multitudes by parables. The
great exemplar of this ancient philosophy and
the grand archetype of modern philosophy
were alike distinguished by their possessing
this faculty in a high degree, and have told us
that man was best instructed by similitudes."

Such is the system adopted in Freemasonry
for the development and illumination of the
great religious and philosophical truths, of
which it was, for so many years, the sole con-
servator. And it is for this reason that I have
already remarked, that any inquiry into the
symbolic character of Freemasonry, must be
preceded by an investigation of the nature of
symbolism in general, if we would properly
appreciate its particular use in the organisa-
tion of the Masonic Institution.

Symbol of Glory. In the old lectures of
the last century, the Blazing Star was called
"the glory in the centre"; because it was
placed in the centre of the floor-cloth or trac-
ing-board, and represented hieroglyphically
the glorious name of God. Hence Dr. Oliver
has given to one of his most interesting works,
which traces of the symbolic origin of the Blazing
Star, the title of The Symbol of Glory.

Synod of Scotland. In 1757, the Associ-
ate Synod of Seceders of Scotland adopted an
act, concerning what they called "the Mason
oath," in which it is declared, that all persons
who shall refuse to make such revelations as
the Kirk Sessions may require, and to promise
to abstain from all future connection with the
Order, "shall be reputed under scandal, and
incapable of admission to sealing ordinances."
In consequence of this act, passed more than a
century ago, the sect of Seceders, of which
there are a few in America, continue to be at
the present day inveterate enemies of the Mas-
sonic Institution.

Syria. A country of Asia Minor lying on
the western shores of the Mediterranean. To
the Freemason, it is associated with the leg-
endary history of his Order in several interest-
ing points, especially in reference to Mount
Lebanon, from whose forests was derived the
timber for the construction of the Temple. The
modern Templar will view it as the scene
of the contests waged during the Crusades by
the Christian knights with their Saracen en-
demists. In modern Syria, Freemasonry has
been slow to find a home. The only Lodges
existing in the country are at the city of
Beyrout, which contains two—Palestine
Lodge, No. 415, which was instituted by
the Grand Lodge of Scotland, May 6, 1861,
and the Lodge Le Liban, by the Grand Orient
of France, January 4, 1876. M. Morris says (Fre-
emasonry in the Holy Land, p. 216) that "the
Order of Freemasonry is not in a condition
satisfactory to the members thereof, nor
credible to the great cause in which the
Fraternity are engaged."

Syrian Rite. A religious sect which had
its origin in Syria, and which was anciently
comprehended in the patriarchates of Antioch
and of Jerusalem. It was an exceedingly
flourishing system. Before the end of the
fourth century it numbered 110 distinct sees,
with a population of several millions. It was
the liturgy is known as the Liturgy of St. James.

System. Lemming defines a system of
Freemasonry to be the doctrine of Free-
masonry as exhibited in the Lodge govern-
ment and Lodge work or ritual. The definition
is not, perhaps, satisfactory. In Freemasonry,
a system is a plan or scheme of doctrines
intended to develop a particular view as to
the origin, the design, and the character of
the Institution. The word is often used as
synonymous with Rite, but the two words do
not always express the same meaning. A
system is not always developed into a Rite,
or the same system may give birth to two or
more different Rites. Dr. Oliver established
a system founded on the literal acceptance of
almost all the legendary traditions, but he
never invented a Rite. Ramsay and Huld
both held the same system as to the Templar
origin of Masonry; but the Rite of Ramsay
and the Rite of Strict Observance are very different. The system of Schröder and that of the Grand Lodge of England do not essentially vary, but there is no similarity between the York Rite and the Rite of Schröder. Whoever in Masonry sets forth a connected series of doctrines peculiar to himself invents a system. He may or he may not afterward fabricate a Rite. But the Rite would be only a consequence, and not a necessary one, of the system.

**Style.** An arrangement of columns in which the intercolumniation is equal to the diameter of the column.

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**T**

T. The twentieth letter of the English alphabet, and the twenty-second and last of the Hebrew. As a symbol, it is conspicuous in Masonry. Its numerical value as ט, Tet, is 9, but as ת, Thau, it is 400. (See Thau.)

**Tabernacle.** Toffet. Eldom. Three obscure names which are sometimes given to the three Elect in the Eleventh Degree in the A. A. Scottish Rite.

**Tabernacle.** Many Masonic students have greatly erred in the way in which they have referred to the Sinaitic tabernacle, as it were represented by the tabernacle said in the legends to have been erected by Zerubbabel at Jerusalem at the time of the building of the second Temple. The belief that the tabernacle of Zerubbabel was an exact representation of that erected by Moses, arises from the numerous allusions to it in the writings of Oliver, but in this country principally from the teachings of Webb and Croes. It is, however, true, that although the symbols of the ark, the golden candlestick, the altar of incense, and some others were taken, not from the tabernacle, but from the Temple, the symbolism of the veil was derived from the latter, but in a form by no means similar to the original disposition. It is therefore necessary that some notice should be taken of the real tabernacle, that we may be enabled to know how far the Masonic is connected with the Sinaitic edifice.

The word *tabernacle* means a tent. It is the diminutive of *taberna*, and was used by the Romans to denote a soldier's tent. It was constructed of planks and covered with skins, and its outward appearance presented the precise form of the Jewish tabernacle. The Jews called it sometimes *misheh*, which, like the Latin *taberna*, meant a dwelling-place, but more commonly *ohel*, which meant, like *tabernaculum*, a tent. In shape it resembled a tent, and is supposed to have derived its form from the tents used by the patriarchs during their nomadic life.

There are three tabernacles mentioned in Scripture history—the Anti-Sinaitic, the Sinaitic, and the Davidic.

1. The Anti-Sinaitic tabernacle was the tent used, perhaps from the beginning of the exodus, for the three chief laborers of the people, and was situated at some distance from the camp. It was used only provisionally, and was superseded by the tabernacle proper.

2. The Sinaitic tabernacle. This was constructed by Abiob and Besalai under the immediate direction of Moses. The costliness and splendor of this edifice exceeded, says Kitto, in proportion to the means of the people who constructed it, the magnificence of any cathedral of the present day. It was situated in the very center of the camp, with its door or entrance facing the east, and was placed toward the western part of an enclosure or outward court, which was one hundred and fifty feet long and fifty feet wide, and surrounded by canvas screens seven and a half feet high, so as to prevent any one on the outside from overlooking the court.

The tabernacle itself was, according to Josephus, forty-five feet long by fifteen wide; its greater length being from east to west. The sides were fifteen feet high, and there was a sloping roof. There was no aperture or place of entrance except at the eastern end, which was covered by a curtain. Internally, the tabernacle was divided into two apartments by a richly decorated curtain. The one at the western end was fifteen feet long, making, therefore, a perfect cube. This was the Holy of Holies, into which no one entered, not even the high priest, except on extraordinary occasions. In it was placed the Ark of the Covenant, against the western wall. The Holy of Holies was separated from the Sanctuary by a curtain embroidered with figures of Cherubim, and supported by four golden pillars. The Sanctuary, or eastern apartment, was in the form of a double cube, being fifteen feet high, fifteen feet wide, and thirty feet long. In it were placed the table of shewbread on the northern side, the golden candlestick on the southern, and the altar of incense between them. The tabernacle thus constructed was decorated with rich curtains. These were of four colors—white or fine twined linen, blue, purple, and red. They
were so suspended as to cover the sides and top of the tabernacle, not being distributed as veils separating it into apartments, as in the Masonic tabernacle. Josephus, in describing the symbolic significance of the tabernacle, says that the Holy of Holies, into which not even the priests were admitted, was as it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which they lived. But the symbolism of the tabernacle was far more complex than anything that Josephus has said upon the subject would lead us to suppose. Its connection would, however, lead us to an inquiry into the religious life of the ancient Hebrews, and into an investigation of the question how much Moses was, in the appointment of ceremonies, influenced by his previous Egyptian life; topics whose consideration would throw no light on the subject of the Masonic symbolism of the tabernacle.

3. The Davidic tabernacle in time took the place of that which had been constructed by Moses. The old or Sinaitic tabernacle accompanied the Israelites in all their wanderings, and was their old temple until David obtained possession of Jerusalem. From that time it remained at Gibeon, and we have no account of its removal thence. But when David removed the ark to Jerusalem, he erected a tabernacle for its reception. Here the priests performed their daily service, until Solomon erected the Temple, when the ark was deposited in the Holy of Holies, and the Davidic tabernacle put away as a relic. At the subsequent destruction of the Temple it was most probably burned. From the time of Solomon we lose sight of the Sinaitic tabernacle, which perhaps became a victim to carelessness and the corroding influence of time.

The three tabernacles just described are the only ones mentioned in Scripture or in Josephus. Masonic tradition, however, enumerates a fourth—the tabernacle erected by Zerubbabel on his arrival at Jerusalem with his countrymen, who had been restored from captivity by Cyrus for the purpose of rebuilding the Temple. Ezra tells us that on their arrival they built the altar of burnt-offerings and offered sacrifices. This would not, however, necessitate the building of a house, because the altar of sacrifices had always been erected in the open court, both of the old tabernacle and Temple. Yet as the priests and Levites were there, and it is said that the religious ordinances of Moses were observed, it is not unlikely that some sort of temporary shelter was erected for the performance of Divine worship. But of the form and character of such a building no account is given.

A Masonic legend has, however, for symbolic purposes, supplied the deficiency. This legend is, however, peculiar to the American modification of the Masonic Royal Arch Degree. In the English system a Royal Arch Chapter represents the "ancient Sanhedrin," where Zerubbabel, Haggai, and Joshua administered the law. In the American system a Chapter is said to represent "the tabernacle erected by our ancient brethren near the ruins of King Solomon's Temple.

Of the erection of this tabernacle, I have said that there is no historical evidence. It is simply a myth, but a myth constructed, of course, for a symbolic purpose. In its legendary description, it bears no resemblance whatsoever, except in the colors of its curtains or veils, to the Sinaitic tabernacle. In the latter the Holy of Holies was in the western extremity, in the former it was in the eastern; in that was contained the Ark of the Covenant with the overshadowing Cherubim and the Shekinah; in this there are no such articles; in that the most holy was inaccessible to all persons, even to the priests; in this it is in the care of three presiding officers, and is readily accessible by proper means. In that the curtains were attached to the sides of the tent; in this they are suspended across, dividing it into four apartments. The Masonic tabernacle used in the American Royal Arch Degree is not, therefore, a representation of the ancient tabernacle erected by Moses in the wilderness, but must be supposed to be simply a temporary construction for purposes of shelter, of consultation, and of worship. It was, in the strictest sense of the word, a tabernacle, a tent. As a myth, with no historical foundation, it would be valueless, were it not that it is used, and was undoubtedly fabricated, for the purpose of developing a symbolism. And this symbolism is found in its veils. There is no harm in calling it a tabernacle any more than there is in calling it a Sanhedrin, provided we do not fall into the error of supposing that either was actually its character. As a myth, and only as a myth, must it be viewed, and there its symbolic meaning remains, as in all other Masonic myths, a fund of useful instruction. For an interpretation of that symbolism, see Veils, Symbolism of the.

In some Chapters a part of the furniture is called the tabernacle; in other words, a piece of framework is placed inside of the room, and is called the tabernacle. This is incorrect. According to the ritual, the whole Chapter room represents the tabernacle, and the veils should be suspended from wall to wall. Indeed, I have reasons for believing that this interior tabernacle is an innovation of little more than twenty years' standing. The oldest Chapter rooms that I have seen are constructed on the correct principle.

Tabernacle, Chief of the. See Chief of the Tabernacle.
Tabernacle, Prince of the. See Prince of the Tabernacle.

Table Lodge. After the labors of the Lodge have been completed, Masons frequently meet at tables to enjoy a repeat in common. In England and America, this repast is generally called a banquet, and the Lodge is said to be, during its continuance, at refreshment. The Master, of course, presides, assisted by the Wardens, and it is considered most proper that no profane should be present. But with these exceptions, there are no rules specially laid down for the government of Masonic banquets. It will be seen, by an inspection of the article Refreshment in this work, that during the last century, and even at the commencement of the present, refreshments in English Lodges were taken during the sessions of the Lodge and in the Lodge room, and then, of course, rigid rules were in existence for the government of the Fraternity, and for the regulation of the forms in which the refreshments should be partaken. But this system has long grown obsolete, and the Masonic banquets of the present day differ very little from those of other societies, except, perhaps, in a more strict observance of the rules of order, and in the exclusion of all non-Masonic visitors.

But French Masons have prescribed a very formal system of rules for what they call a "Loge de Table," or Table Lodge. The room in which the banquet takes place is as much protected by its isolation from observation as the Lodge room itself. Table Lodges are always held in the Apprentice's Degree, and none but Masons are permitted to be present. Even the attendants are taken from the class known as "Serving Brethren," that is to say, waiters who have received the First Degree for the special purpose of entitling them to be present on such occasions.

The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the northwest extremity, and the Junior Warden at the southwest. The Deacons or equivalent officers sit between the two Wardens. The brethren are placed around the exterior margin of the table, facing each other, and the void space between the sides is occupied by the serving brethren or attendants. It is probable that the form of the table was really adopted at first from motives of convenience. But M. Hermite (Bull. G. O., 1889, p. 93) assigns for it a symbolism. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the half of that revolution, or a period of six months, and therefore refers to each of the two solstitial points of summer and winter, or the two great festivals of the Order in June and December, when the most important Table Lodges are held.

The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet, seven toasts are given. These are called "santes d'obligation" or obligatory toasts. They are drunk with certain ceremonies which are prescribed by the ritual, and from which no departure is permitted. These toasts are: 1. The health of the Sovereign or Chief Magistrate of the State. 2. That of the Grand Master and the Supreme power of the Order, that is, the Grand Orient or the Grand Lodge. 3. That of the Master of the Lodge; this is offered by the Senior Warden. 4. That of the two Wardens. 5. That of the Visiting Brethren. 6. That of the other officers of the Lodge, and the new initiates or affiliates if there be any. 7. That of all Masons wheresoever spread over the face of the globe. (See Toasts.)

Ragon (Great visitors) refers these seven toasts of obligation to the seven labitations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the seven days of the week which are named after them; and persuades us to observe the reference. But this symbolism, although very beautiful, is evidently very modern.

The Table Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual forms.

One of the most curious things about these Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a plate, or a knife a knife, or anything else by the appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, if we may judge from a passage in Dr. Oliver's Revelations of a Square (p. 215), where an instance is given of its use in 1780, when the French vocabulary was employed. It would seem, from the same authority, that the custom was introduced into England from France by Capt. George Smith, the author of the Use and Abuse of Freemasonry, who was initiated in a continental Lodge.

The vocabulary of the Table Lodge as used at French Masonic banquets is as follows:

<table>
<thead>
<tr>
<th>Type of Banquet</th>
<th>French Name</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table-cloth</td>
<td>&quot;herse&quot;</td>
<td>standard</td>
</tr>
<tr>
<td>Napkins</td>
<td>&quot;nappins&quot;</td>
<td>flags</td>
</tr>
<tr>
<td>Table</td>
<td>&quot;tableau&quot;</td>
<td>trading-board</td>
</tr>
<tr>
<td>Dishes</td>
<td>&quot;pots&quot;</td>
<td>great plates</td>
</tr>
<tr>
<td>Plates</td>
<td>&quot;plats&quot;</td>
<td>files</td>
</tr>
<tr>
<td>Spoons</td>
<td>&quot;spoons&quot;</td>
<td>trowels</td>
</tr>
<tr>
<td>Knives</td>
<td>&quot;couteaux&quot;</td>
<td>swords</td>
</tr>
<tr>
<td>Forks</td>
<td>&quot;corps&quot;</td>
<td>pickax</td>
</tr>
<tr>
<td>Bottles</td>
<td>&quot;bouteilles&quot;</td>
<td>casks</td>
</tr>
<tr>
<td>Glasses</td>
<td>&quot;verres&quot;</td>
<td>canes</td>
</tr>
<tr>
<td>Lights</td>
<td>&quot;lumieres&quot;</td>
<td>stars</td>
</tr>
</tbody>
</table>

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TALISMAN 759

TABLETS

they call pines.

Chairs " stalls.

Meals " materials.

Bread " rough ashlar.

Red wine " strong red powder.

White wine " strong white powder.

Water " weak powder.

Beer " yellow powder.

Brandy, or liquors " fulminating pow-

der.

Coffee " black powder.

Salt " white sand.

Pepper " cement.

To eat " to masticate.

To drink " to fire.

To carve " to hew.

Tablets, Engraved. A designation frequently used in the A. A. Scottish Rite for the book of minutes or record; as in the Rose Croix Chapter is used the term "engraved columns."

Tablets of Hiram Abif. Among the traditions of the Order there is a legend referring to the tablets used by Hiram Abif as a Treasurer Board on which to lay down his designs. This legend, of course, can lay no claim to authenticity, but is intended simply as a symbol incalculating the duty of every man to work in the daily labor of life after a design that will con-

struct in his body a spiritual temple. (See Hirum Abif.)

Tacturnity. In the earliest catechisms of the last century it is said that "the three particular points that pertain to a Mason are Fraternity, Fidelity, and Tacturnity," and that they "represent Love, Relief, and Truth among all Right Masons." The symbol is now obsolete.

Tactics. The importance that has in the last few years been given to the military element in the Order of Masonic Knights Templar in America has made it necessary that special Manuals should be prepared for the in-

struction of Knights in the elementary principles of military movements. The most popular works of this kind are: 1. Knights' Templar, Tactics and Drill, with the Working, Text, and Burial Service of the Orders of Knights of the State of Michigan, as adopted by the Grand Commandery of the State of Michigan, by Blury Irving Garfield, E. G. C. G. Grand Commandery of Michigan; and 3. Tactics for Knights Templar and Appendant Orders, Pre-
pared by E. Sir Knight George Wingate Chase, of Massachusetts. These works contain the necessary instructions in the "school of the knight," or the proper method of marching, saluting, handling, and the sword, etc., and the "school of the commandery," or directions for properly receiving and conducting on a public parade. Books of this kind have now become as necessary and as common to the Knights Templar as Manuals are to the Master Mason.

Talisman. From the Hebrew thesis and the Chaldaic thesmo, an image or idol. A talisman signifies an implement or instrument, either of wood, or metal, or some precious stone, or even parchment, of various forms, such as a triangle, a cross, a circle, and sometimes a human head or human figure, generally inscribed with characters and constructed with mystical rites and ceremonies. The talis-

man thus constructed was supposed by the ancients, and even in the Middle Ages, to be invested with supernatural powers and a capacity for protecting its wearer or possessor from evil influences, and for securing to him good fortune and success in his undertakings.

The word amulet, from the Latin "amuletum," which comes from the Arabic "hammut," anything worn, though sometimes confounded with the talisman, has a less general signification. For while the talisman served both to procure good and to avert evil, the powers of the amulet were entirely of a protective na-

ture. Frequently, however, the two words are indifferently used.

The use of talismans was introduced in the Middle Ages from the Gnostics. Of the

*ELÓHIM * ELOHI*


9 . 7 . 6 . 12 .

5 . 11 . 10 . 8 .

16 . 2 . 3 . 13 .

*BOCIEL * IOSIPHEIelsonsmalamanone more frequent than those which were inscribed with Divine names. Of these the most common were IAO and SABAO, although we find also the Tetragrammaton, and Elohim, Elohi, Adonian, and other Hebrew appellations of the Deity. Sometimes the talisman contained, not one of the names of God, but that of some mystical per-

son, or the expression of some mystical idea. Thus, on some of the Gnostic talismanic gems, we find the names of the three mystical kings of Cologne, or the sacred Abruzas. The orthodox Christians of the early days of the church were necessarily influenced by the popular belief in talismans, to adopt many of them; although, of course, they sought to dispel them of their magical signification, and to use them simply as symbols. Hence we find among these Christians the Constantin-

ian monogram, composed of the letters X and P, or the vesica piscis, as a symbol of Christ, and the image of a little fish as a token of Christian recognition, and the anchor as a mark of Christian hope.

Many of the symbols and symbolic expressions which were in use by the alchemists, the astrologers, and by the Rosicrucians, are to be traced to the Gnostic talismans. The talis-

man was, it is true, converted from an instru-
ment of incantation into a symbol; but the symbol was accompanied with a mystical significance which gave it a sacred character.

It has been said that in the Gnostic talismans the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabians, or from their own abstruse philosophy; sometimes even in the same talisman from all these sources combined. Thus there is a Gnostic talisman, said by Mr. King to be still current in Germany as an amulet against plague. It consists of a silver plate, on which are inscribed various names of God surrounding a magic square, whose figures computed every way make the number 34.

In this Gnostic talisman, we will observe the presence not only of sacred names, but also of mystical. And it is to the influence of these talismanic forms, developed in the symbols of the secret societies of the Middle Ages, and even in the architectural decorations of the builders of the same period, such as the triangle, the pentalphi, the double triangle, etc., that we are to attribute the prevalence of sacred names and sacred numbers in the symbolic system of Freemasonry.

We do not need a better instance of this transmutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and Medieval architecture, than a plate to be found in the *Aeth Philosopherum* of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century.

This plate, which is Hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square, and on it reposes a dragon. On the latter stands a human figure with two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male, the other of a female. The hand attached to the male part of the figure holds a compass, that to the female, a square. The square and compass thus distributed seem to indicate that originally a phallic meaning was attached to these symbols as there was to the point within the circle, which in this plate also appears in the center of the globe. The compass held by the male figure would represent the male generative principle, and the square held by the female, the female productive principle. The subsequent interpretation given to the combined square and compass was the transmutation of the Hermetic talisman to the Masonic symbol.

**Talith.** An oblong shawl worn over the head or shoulders, named, from its having four corners, the arba canphoth. It is also called taisith, from the fringes on which its holiness depends. The talith is made of wool or camel’s hair. The wool fringe is carefully shorn and specially spun. Four threads, one of which must be blue, are passed through eyelet holes made in the four corners. The threads being double make eight. Seven are of equal length; the eighth must twist five times round the rest and be tied into five knots, and yet remain equal in length to the other seven. The five knots and eight threads make thirteen, which, with the value of the Hebrew word taisith, 600, accomplishes 613, the number of precepts of the moral law, and which is the number of letters in Hebrew composing the Decalogue. 613 represents 248 positive precepts, or members of the human body, and 365 negative pre-
TALIYAD

Taliyad. Rendered in Hebrew thus: "אֲנָגָל, "Angel of Water," and found in the Twenty-ninth Degree of the A. A. Scottish Rite ritual.

In Talmudic Hebrew, מַשָּנָה, signifying doctrine. The Jews say that Moses received on Mount Sinaï not only the written law which is contained in the Pentateuch but an oral law, which was first communicated by him to Aaron, then by them to the seventy elders, and thence by them to the people, and thus transmitted, by memory, from generation to generation. This oral law was never committed to writing until about the beginning of the third century, when Rabbi Jehuda the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected all the traditionary laws into one book, which is called the Mishna, a word signifying repetition, because it is, as it were, a repetition of the written law.

The Mishna was at once received with great veneration and many wise men among the Jews devoted themselves to its study.

Toward the end of the fourth century, these opinions were collected into a book of commentaries, called the Gemara, by the school at Tiberias. This work has been falsely attributed to Rabbi Johanan; but he died in 279, a hundred years before its composition. The Mishna and its commentary, the Gemara, are, in their collected form, called the Talmud.

The Jews in Chaldea, not being satisfied with the time-honored version of the Mishna, prepared others, which were collected together by Rabbi Abee into another Gemara. The former work has since been known as the Jerusalem Talmud, and that of R. Abee as the Babylonian Talmud, from the places in which they were respectively compiled. In both works of the Mishna or law is the same; it is only the Gemara or commentary that is different.

The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to fine wine; one to the salt, the second to pepper, and the third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to treatises and speculations on Talmudical opinions.

The Mishna is divided into six divisions called Sederim, whose subjects are: 1. The productions of the earth; 2. Festivals; 3. The rights and duties of women; 4. Damages and injuries; 5. Sacrifices; 6. Purifications. Each of these Sederim is again divided into Masecom, or treatises, of which there are altogether sixty-eight.

The Gemara, which differs in the Jerusalem and Babylonian redactions, consists of commentaries on the Masecom, or treatises.

Of the Talmud, Lightfoot has said that the matters it contains "do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader has need of patience all along to enable him to bear both trifling in sense and roughness in expression." Stiebelin concurs in a similar opinion; but Steinschneider, as learned a Hebraist as either, has expressed a more favorable judgment.

Although the Talmud does indeed contain many passages whose conceits are puerile, it is, nevertheless, extremely serviceable as an elaborate compendium of Jewish customs, and has therefore been much used in the criticism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher degrees, are either found in or corroborated by the Talmud. The treatise entitled Middoth, for instance, gives us the best description extant of the Temple of Solomon.

TAMARISK. The sacred tree of the Osirian mysteries, classically called the Brico, which see.

TAMMUR. יָם. The tenth month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

TANGO-TANGO. A Peruvian triune symbol, signifying "one in three and three in one.

TAMMATHII, WALLACE. Born in Tennessee, in 1787. He was one of the founders, in 1813, of the Grand Lodge of Tennessee, and was for seven years Grand Master of that body. He was also a contributor to the literature of Masonry, having published in 1845 a Master Mason's Manual which owns more than a compilation from the preceding labors of Preston and Webb. In 1847, he commenced the publication of a Masonic periodical under the title of the Portfolio. This was a work of considerable merit, but he was compelled to discontinue it in 1850, in consequence of an attack of amanuensis. One who knew him well, has paid this just tribute to his character: "Simple in feeling as a child, with a heart warm and tender to the infirmities of his brethren, generous even to a fault, he passed through the temptations and trying scenes of an eventful life without a soil upon the purity of his garments." He died June 2, 1856, aged seventy-one years.

TAPIS. The name given in German Lodges to the carpet or floor-cloth on which formerly the emblems of Masonry were drawn in chalk. It is also sometimes called the Teppich.

TARSEL. In the earliest catechisms of the eighteenth century, it is said that the furniture of a Lodge consists of a "Masonic Pavement, Blazing Star, and Indented Tarsel." In more modern catechisms, the expression is "indented tessel," which is incorrectly defined to mean a "tessellated border." Indented Tarsel is evidently a corruption of indented tessel; for a definition of which see Tessellated Border.

TARSEL-BOARD. We meet with this expression in some of the old catechisms as a corruption of Tessel-Board.

TARSHATHA. Used in the degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of
the Southern Jurisdiction of the United States, for Tiresias, and applied to the presiding officer of a Council of Princes of Jerusalem. (See Tiresias.)

Tassels. In the English and French tracing-boards of the First Degree, there are four tassels, one at each angle, which are attached to a cord that surrounds a tracing-board, and which constitutes the true tesselated border. These four cords are described as referring to the four principal points, the guttural, pectoral, manual, and pedal, and through them to the four cardinal virtues, temperance, fortitude, prudence, and justice. (See Tesselated Border.)

Tasting and Smelling. Of the five senses, hearing, seeing, and feeling only are deemed essential to Masons. Tasting and smelling are therefore not referred to in the ritual, except as making up the sacred number five. Preston says: "Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perceive." In Christian iconography, the tau cross, or cross of the Old Testament, is called the anticipatory cross, because it anticipated the four-rayed cross of the passion, and the typical cross because it was its type. It is also called the cross of St. Anthony, because on it that saint is supposed to have suffered martyrdom.

Maurice, in his Indian Antiquities, refers to it the tiwak, or mark worn by the devotees of Brama.

Davies, in his Celtic Researches, says that the "Gallican tau," or the tau of the ancient Gauls, was among the Druids a symbol of their supreme god, or Jupiter.

Among the Egyptians, the tau, with an oval ring or handle, became the ankh anseus, and was used by them as the constant symbol of life. Dr. Clarke says (Travels, v. 311) that the tau cross was a monogram of Thoth, "the symbolical or mystical name of hidden wisdom among the ancient Egyptians."

Dupuy, in his History of the Templars, says that the tau was a Templar emblem. Von Hammer, who lets no opportunity of maligning the Order escape him, addsuce this as a proof of the idolatrous tendencies of the Knights. He explains the tau, which, he says, was inscribed on the forehead of the Baphomet or Templar idol, as a figure of the phallus; whence he comes to the conclusion that the Knights Templar were addicted to the obscene worship of that symbol. It is, however, entirely doubtful, notwithstanding the authority of Dupuy, whether the tau was a symbol of the Templars. But if it was, its origin is rather to be looked for in the supposed Hebrew idea as a symbol of preservation.

It is in this sense, as a symbol of salvation from death and an eternal life, that it has been adopted into the Masonic system, and presents itself, especially under its triple combination, as a badge of Royal Arch Masonry. (See Triple Tau.)
TAU

Tau Cross. A cross of three limbs, so-called because it presents the figure of the Greek letter τ. (See Tau.)

Tchandala. Mentioned in the Institutes of Manu as a class of particulars, or the lowest in society, but are referred to as the inventors of brick for building purposes, as is attested by Vina-Snati and Veda Vyasa. In the course of time they were banished from the towns, the rites of burial, and the use of rice, water, and fire. They finally emigrated, and became the progenitors of great nations.

Team. Royal Arch Masons in America apply this word rather inelegantly to designate the three candidates upon whom the degree is conferred at the same time.

Tears. In the Master's Degree in some of the continental Rites, and in all the high degrees where the legend of the degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black and covered with tears. The figures representing tears are in the form depicted in the annexed cut. The symbolism is borrowed from the science of heraldry, where these figures are called guttes, and are depicted to be "drops of any thing that is by nature liquid or liquefied by art."

The heralds have six of these charges, viz., yellow, or drops of liquid gold; white, or drops of liquid silver; red, or drops of blood; blue, or drops of pitch; and green, or drops of oil. In funeral hatcheries, a black velvet cloth, sprinkled with these "drops of tears," is placed in front of the house of a deceased nobleman and thrown over his bier; but there, as in Masonry, the guttes de larmes, or drops of tears, are not painted blue, but white.

Tebeth. טב. The fourth month of the Hebrew civil year, corresponding to the months December and January, beginning with the new moon of the former.

Temperance. One of the four cardinal virtues, the practice of which is inculcated in the First Degree. The Mason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats, and subject himself, by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his brethren. And lest any brother should forget the danger to which he is exposed in the excess of dissipation, the virtue of temperance is wisely impressed upon his memory, by its reference to one of the most solemn portions of the ceremony of initiation. Some Masons, very properly condemning the vices of intemperance and abstaining its effects, have been unwisely led to confound temperance with total abstinence in a Masonic application, and resolutions have sometimes been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offense. But the laws of Masonry authorize no such regulation. It leaves to every man the indulgence of his own tastes within due limits, and demands not abstinence, but only moderation and temperance, in anything not actually wrong.

Templar. See Knights Templar.

Templari. The Latin title of a Knights Templar. Constantly used in the Middle Ages.

Templar Land. The Order of Knights Templar was dissolved in England, by an act of Parliament, in the seventeenth year of the reign of Edward II., and their possessions transferred to the Order of St. John of Jerusalem, or Knights Hospitallers. Subsequently, in the thirty-second year of the reign of Henry VIII., their possessions were transferred to the Prince of the Blood. The lands possessed by the English Templars was that their lands should be free of tithes; and these privileges still adhere to these lands, so that a farm being what is termed "Templar land," is still exempt from the imposition of tithes, if it is occupied by the owner; an exemption which ceases when the farm is worked under a lease.

Templar Origin of Masonry. The theory that Masonry originated in the Holy Land during the Crusades, and was instituted by the Knights Templar, was first advanced by the Chevalier Ramsay, for the purpose, it is supposed, of giving an aristocratic character to the association. It was subsequently adopted by the College of Clermont, and was accepted by the Baron von Hund as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. Berage in his work entitled Les Plus Secrets Mystères des Hautes Ordres (iii., 194). The Order of Masonry was instituted by Godfrey de Bouillon, in Palestine in 1330, after the defeat of the Christian armies, and was communicated only to a few of the French Masons, sometime afterwards, as a reward for the services which they had rendered to the English and Scottish Knights. From these latter true Masonry is derived. Their Mother Lodge is situated on the mountain of Heredom, where the first Lodge in Europe was held, which still exists in all its splendor.

The Council General is always held there, and it is the seat of the Sovereign Grand Master for the time being. This mountain is situated between the west and the north of Scotland, sixty miles from Edinburgh.

"There are other secrets in Masonry which were never known among the French, and which have no relation to the Apprentice, Fellow Craft, and Master—degrees which were constructed for the general class of Masons. The high degrees, which developed the true design of Masonry and its true secrets, have never been known to them."
"The Saracens having obtained possession of the holy places in Palestine, where all the mysteries of the Order were practised, made use of different signs and words for each degree, so as not only to distinguish themselves from the profane Saracens, but to designate the different degrees. They fixed at the number of seven, in imitation of the seven planets, which the Wise Ancient Philosophers held to be the very basis of Masonry. Under the name of Hiram they gave a false application to the Masters, and developed the true secret of Masonry only to the higher degrees."

Such is the theory of the Templar origin of Freemasonry, which, mythical as it is, and wholly unsupported by the history of Freemasonry, has yet profaned a system founded on the fabrication of high degrees and the invention of continental Rites. Indeed, of all the systems propounded for the eighteenth century, so fertile in the construction of extravagant systems, none has played so important a part as the in the history of Freemasonry. Although the theory is no longer maintained, its effects are everywhere seen and felt.

**Templars of England.** An important change in the organisation of Freemasonry in England and Ireland took place in 1873. By it a union took place of the Grand Conclave of Masonic Knights Templar of England and the Grand Conclave of Knights Templar of Ireland into one body, under the title of the Grand Master General of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta." The following is a summary of the statutes by which the new Order is to be governed, as given by Sir John W. J. B. MacLeod Moore, Grand Prior, in his circular to the Preceptors of Canada:

1. The existing Grand Masters in the Empire are to be termed Great Masters, and the Grand Conclave or Encampments, Great Priors. Members of the Grand Master, as in the early days of the Order, and one Supreme Governing Body, the Convent General.

2. The term Great is adopted instead of Grand, of French and grand in English is not grand in French. Great is the proper translation of 'Magnus' and 'Magnus Supremus.'

3. The Great Prior of each nationality—England, Scotland, and Ireland, with their dependencies—retain their internal government and legislation, and appoint their Provincial Masters, doing nothing inconsistent with the supreme statutes of the Convent General.

4. The title Masonic is not continued; the Order being purely Christian, none but Christians can be admitted; consequently it cannot be considered strictly as a Masonic body: Masonry, while incorporating the highest reverence for the Supreme Being, and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Masonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.

5. The titles Eminent 'Commander' and 'Encampment' have been discontinued, and the original name 'Preceptor' and 'Preceptory' substituted, as also the titles 'Constable' and 'Marshal' for 'First' and 'Second Captains, and developed the true secret of Masonry only to the higher degrees."
of the ancient Military Order of the Temple, some of their number sought refuge and held conclaves in the Masonic Society, being independent small bodies, without any governing head. 'Prior' is the correct and original title for the head of a langue or nationality, and 'Preceptor' for the subordinate bodies. The preceptories were the ancient 'Houses' of the Templar Order; 'Commander' and 'Commanderies' was the title used by the Order of St. John, commonly known as Knights of Malta.

6. The title by which the Order is now known is that of 'The United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta.' The Order of the Temple originally had no connection with that of Malta or Order of St. John; but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with 'The Temple and Hospital of St. John,' when their lands were in common, at the time of the Reformation. But the Order of St. John of Jerusalem, Palestine, Rhodes, and Malta, has no connection with the present Knights of Malta in the Papal States, or of the Protestant branches of the Order, the lineal successors of the ancient Knights of St. John, the sixth or English langue of which is still in existence, and presided over, in London, by his Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a sovereign body, was totally unconnected with Freemasonry.

7. Honorary past rank is abolished, substituting the chivalric dignities of 'Grand Crosses' and 'Commanders,' limited in number, and confined to Preceptors. These honors to be conferred by His Royal Highness the Grand Master, the Fountain of Grace and Dignity; and it is contemplated to create an Order of Merit, to be conferred in like manner, as a reward to Knights who have served the Order.

8. A Preceptor holds a degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Preceptory.

9. The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them.

10. The number of officers entitled to precedence has been reduced to seven; but others may be appointed at discretion, who do not, however, enjoy any precedence.

11. Equeeries, or serving brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel: they are to be addressed as 'Frater,' not Sir Knight. In the early days of the Order, the young Franciscans wore the accolade, and, with the esquires and men-at-arms, wore a dark habit, to distinguish them from the Knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.

12. The apron is altogether discontinued, and a few immaterial alterations in the insignia will be duly regulated and promulgated: they do not, however, affect the present, but only apply to future, members of the Order. The apron was of recent introduction, to accord with Masonic usage: but reflection will at once show that, as an emblem of care and toil, it is entirely inappropriate to a Military Order, whose badge is the sword. A proposition to confine the wearing of the star to the Preceptors was negatived; the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.

13. From the number of instances of persons totally unfit for being admitted into the Order, the qualification of candidates has been increased. A declaration is now required, to be signed by every candidate, that he is of the full age of twenty-one years, and in addition to being a Royal Arch Mason, that he is a Master Mason of two years' standing, professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the statutes and ordinances, present and future, of the Order.

Templars of Scotland. The Statutes of the Grand Priory of the Temple of Scotland prescribe for the Order of Knights Templar in that kingdom an organization very different from that which prevails in other countries. The Religious and Military Order of the Temple in Scotland consists of two classes: 1. Novice and Esquire; 2. Knight Templar. The Knights are again divided into four classes: 1. Knights created by Priorities; 2. Knights elected from the companions on recommendation to the Grand Master and Council, supported by the recommendation of the Priorities to which they belong; 3. Knights Commanders; 4. Knights Grand Crosses, to be nominated by the Grand Master.

The supreme legislative authority of the Order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. The anniversary of the death of James de Molay, March 11th, is selected as the time of this meeting, at which the Grand Officers are elected.

During the intervals of the meetings of the Chapter General, the affairs of the Order, with the exception of altering the Statutes, is entrusted to the Grand Master's Council, which consists of the Grand Officers, the Grand Prior of Foreign Languages, and the Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain so for life, the Grand Master, who is elected triennially, and the Grand Aides-de-Camp, who are appointed by him and removed at
his pleasure, are elected annually. They are as follows:

Grand Master,
Past Grand Masters,
Grand Seeschal,
Preceptor and Grand Prior of Scotland,
Grand Constable and Marshal,
Grand Admiral,
Grand Almoner or Hospitaler,
Grand Chancellor,
Grand Treasurer,
Grand Registrar,
Primate or Grand Prelate,
Grand Provost or Governor-General,
Grand Standard-Bearer or Beaucenifier,
Grand Bearer of the Vexillum Belli,
Grand Chamberlain,
Grand Steward,
Two Grand Aides-de-Camp.

A Grand Priory may be instituted by the Chapter General in any nation, colony, or langue, to be placed under the authority of a Grand Prior, who is elected for life, unless superseded by the Chapter General.

A Priory, which is equivalent to our Commanderies, consists of the following officers:

Prior,
Subprior,
Marshal or Master of Ceremonies,
Hospitaler or Almoner,
Chancellor,
Treasurer,
Secretary,
Chaplain and Instructor,
Beaucenifier, or Bearer of the Beausenant,
Bearer of the red Cross Banner, or Vexillum Belli,
Chamberlain,
Two Aides-de-Camp.

The Chapter General or Grand Priory may unite two or more Priors into a Commandery, to be governed by a Provincial Commander, who is elected by the Chapter General.

The costume of the Knights, with the exception of a few slight variations to designate difference of rank, is the same as the ancient costume.


Temple. The symbolism of Speculative Masonry is so intimately connected with temple building and temple worship, that some notice of these edifices seems necessary. The Hebrews called a temple Beth, which literally signifies a house or dwelling, and finds its root in a word which signifies "to remain or pass the night," or hcal, which means a palace, and comes from an obsolete word signifying "magnificent." So that they seem to have had two ideas in reference to a temple. When they called it Beth Jehovah, or the "house of Jehovah," they referred to the continued presence of God in it; and when they called it hcal Jevohah, or the "palace of Jehovah," they referred to the splendor of the edifice which was selected as his residence. The Hebrew idea was undoubtedly borrowed from the Egyptian, where the same hieroglyphic I signifies both a house and a temple. Thus, from an inscription at Philae, Champollion (Dict. Egyptenues) cites the sentence, "He made his devotions in the house of his mother Isia."

The classical idea was more abstract and philosophical. The Latin word templum comes from a root which signifies "to cut off," thus referring to any space, whether open or occupied by a building. But if was cut off, or separated for a sacred purpose, from the surrounding profane ground. The word properly denoted a sacred enclosure where the omen was observed by the augurs. Hence Varro (De Ling. Lat., vi., 81) defines a temple to be "a place for auguries and auspices." As the same practice of worshipping under the sky in open places prevailed among the northern nations, we might deduce from these facts that the temple of the sky was the Aryan idea, and the temple of the house the Semitic. It is true, that afterward, the augurs having for their own convenience erected a tent within the enclosure where they made their observations, or, literally, their contemplations, this in time gave rise among the Greeks and the Romans to permanent edifices like those of the Egyptians and the Hebrews.

Masonry has derived its temple symbolism, as it has almost all its symbolic ideas, from the Hebrew type, and thus makes the temple the symbol of a Lodge. From the Roman temple worship it has not been neglectful, and has borrowed from it one of the most significant and important words in its vocabulary. The Latin word speculare means to observe, to look around. When the augur, standing within the pacentes of his open temple on the Capitoline hill, watched the flight of birds, that from it he might deduce his auspices of good or bad fortune, he was said, speculare, to speculate. Hence the word came at length to denote, like contemplate from templum, an investigation of sacred things, and thus we got into our technical language the title of "Speculative Masonry," as distinguished by its religious design from Operative or Practical Masonry, which is devoted to more material objects. The Egyptian Temple was the real archetype of the Mosaic tabernacle, as that was of the Temple of Jerusalem. The direction of an Egyptian temple was usually from east to west, the entrance being on the east. It was a quadrangular building, much longer than its width, and was situated in the western part of a sacred enclosure. The approach through this enclosure to the temple proper was frequently by a double row of sphinxes. In front of the temple were a pair of tall obelisks, which will remind the reader of the two pillars at the porch of Solomon's Temple. The temple was divided into a spacious hall, the sanctuary
where the great body of the worships assembled. Beyond it, in the western extremity, was the cell or sanctuary, equivalent to the Jewish Holy of Holies, into which the priests only entered; and in the remotest part, behind a curtain, appeared the image of the god seated on his shrine, or the sacred animal which represented him.

**GRECIAN TEMPLES**, like the Egyptian and the Hebrew, were placed within an enclosure, which was separated from the profane land around it, in early times, by ropes, but afterward by a wall. The temple was usually quadrangular, although some were circular in form. It was divided into two parts, the *metoikos*, porch or vestibule, and the *cella*, or cell. In this latter part the statue of the god was placed, surrounded by a balustrade. In temples connected with the mysteries, the cell was called the *Skeuon* (Lat. *adynem*), and to it only the priests and the initiates had access; and we learn from Pausanias that various stories were related of calamities that befell persons who had unlawfully ventured to cross the threshold. Vitruvius says that the entrance of Greek temples was always toward the east; and the custom of placing the temple not contradicted by the appearance of the temples still partly existing in Attica, Ionia, and Sicily.

**ROMAN TEMPLES**, after they emerged from their primitive simplicity, were constructed upon a design derived from the Greco-Roman. There were the same vestibule and cells, or adyton, borrowed, as with the Greeks, from the holy and the most holy place of the Egyptians. Vitruvius says that the entrance of a Roman temple was, if possible, to the east, so that the worshippers, when they offered prayers or sacrifices, might look toward the east; but this rule was not always observed.

It thus appears, notwithstanding what Montfaucon (Dieu, ii. 1, 2, 4; and the contrast that the Egyptian form of a temple was the type from which other nations borrowed their idea.

This Egyptian form of a temple was borrowed by the Jews, and with some modifications adopted by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in the construction of Masonic Lodges, which are but imitations, in spirit, of the ancient temples. But there has been a transposition of parts, the most holy place, which with the Egyptians and the Jews was in the west, being placed in Lodges in the east.

**TEMPLE, Grand Commander of the**. (Grand Commanders of the Fifty-eighth Degree of the collection of the Metropolitan Chapter of France. It is the name of the Knight Commander of the Temple of the Scottish Rite.

**TEMPLE OF ESSEKIEL.** An ideal temple seen by the prophet Essekiel, in the twenty-fifth year of the captivity, while residing in Babylon. It is supposed by Calmet, that the description given by the prophet was that of the Temple of Solomon, which he must have seen before his destruction. But an examination of its dimensions will show that this could not have been the fact, and that the whole area of Jerusalem would not have been sufficient to contain a building of its magnitude. Yet, as Mr. Ferguson observes (Smith Dict.), its description, notwithstanding its ideal character, is curious, as showing what were the aspirations of the Jews in that direction, and how different they were from those of other nations; and also because it influenced Herod to some extent in his restoration of the temple of Zerubbabel. Between the visionary temple of Essekiel and the symbolic city of the New Jerusalem, as described by the Evangelist, there is a striking resemblance, and hence it finds a place among the symbols in the Apocalyptic degrees. But with Symbolic or with Royal Arch Masonry it has no connection.

**TEMPLE OF HEROD.** This was not the construction of a third temple, but only a restoration and enlargement in the second, which had been built by Zerubbabel. To the Christian Mason it is interesting, even more than that of Solomon, because it was the scene of our Lord's ministrations, and was the temple from which the Knights Templar derived their name. Herod 7 B.C., finished A.D. 4, and destroyed by the Romans in A.D. 70, having subsisted only seventy-seven years.

**TEMPLE OF SOLOMON.** The first Temple of the Jews was called *Mishkel Jehovah* or *Beth Jehovah*, the palace of Jehovah, to indicate its splendour and magnificence, and that it was intended to be the perpetual dwelling-place of the Lord. It was King David who first proposed to substitute for the nomadic tabernacle a permanent place of worship for his people; but although he had made the necessary arrangements, and even collected many of the materials, he was not permitted to commence the undertaking, and the execution of the task was left to his son and successor, Solomon.

Accordingly, that monarch laid the foundations of the edifice in the fourth year of his reign, 1012 B.C., and, with the assistance of his friend and ally, Hiram, King of Tyre, completed it in about seven years and a half, dedicating it to the service of the Most High in 1004 B.C. This was the year of the world 3000, according to the Hebrew chronology; and although there has been much difference among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Masons in their calculations of different epochs.

The Temple stood on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and which was originally the property of Ornan the Jebusite,
who used it as a threshing-floor, and from whose royal legs it was purchased by David for the purpose of erecting an altar on it.

The Temple retained its original splendor for only thirty-three years. In the year of the world 3033, Shishak, King of Egypt, having made war upon Rehoboam, King of Judah, took the Temple and carried away the choicest treasures. From that time to the period of its final destruction, the history of the Temple is but a history of alternate spoliations and repairs, of profanations to idolatry and subsequent restorations to the purity of worship. On the thirteenth year after the conquest of Shishak, Josiah, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3149. In the year 3284, Ahaz, King of Judah, robbed the Temple of his riches, and gave them to Tiglath-Pileser, King of Assyria, who, as a trophy of his victory, carried them away.

The Temple was restored to its former condition in the year 3328. But fifteen years after the conquest of Shishak, Josiah, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3339. In the year 3339, Hezekiah, the son and successor of Ahaz, restored the Temple to its former condition. But fifteen years after the conquest of Shishak, Josiah, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3339. In the year 3339, Hezekiah, the son and successor of Ahaz, restored the Temple to its former condition. But fifteen years after the conquest of Shishak, Josiah, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3339. In the year 3339, Hezekiah, the son and successor of Ahaz, restored the Temple to its former condition.

The Temple itself, which consisted of the porch, the sanctuary, and the Holy of Holies, was a small part of the edifice on Mount Moriah. It was surrounded with spacious courts, and the whole structure occupied at least half a mile in circumference. Upon entering the outer court, you came to the first court, called the court of the Gentiles, because the Gentiles were admitted into it, but were prohibited from passing farther. It was surrounded by a range of porticoes or cloisters, above which were stories of apartments, supported by pillars of white marble.

Passing through the court of the Gentiles, you entered the court of the children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions, one being occupied by the women, and the other by the men. Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the court of the Israelites, and separated from it by a wall one cubit in height, was the court of the priests. In the center of this court was the altar of burnt-offerings, to which the people brought their oblations and sacrifices, but none but the priests were permitted to enter it.

From this court, twelve steps ascended to the Temple, strictly so called, which, as I have already said, was divided into three parts, the porch, the sanctuary, and the Holy of Holies.

The roads of the Temple were twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Beside this gate there were the two pillars Jachin and Boas, which had been constructed by Hiram Abif, the architect whom the King of Tyre had sent to Solomon.

From the porch you entered the sanctuary by a portal, which, instead of folding
doors, was furnished with a magnificent veil of many colors, which mysteriously represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of Holies, the latter being one-half of the body of the Temple. In the sanctuary were placed the various utensils necessary for the daily worship of the Temple, such as the altar of incense, on which incense was daily burnt by the officiating priest; the ten tables on which the offerings were laid previous to the sacrifice.

The Holy of Holies, or innermost chamber, was separated from the sanctuary by doors of olive, richly sculptured and inlaid with gold, and covered with veils of blue, purple, scarlet, and the finest linen. The size of the Holy of Holies was the same as that of the porch, namely, twenty cubits square. It contained the Ark of the covenant, which had been burned into it from the tabernacle, with its overshadowing Cherubim and its mercy-seat. Into the most sacred place, the high priest alone could enter, and that only once a year, on the day of atonement.

The Temple, thus reconstructed, must have been one of the most magnificent structures of the ancient world. For its erection, David had collected more than four thousand millions of dollars, and one hundred and eighty-four thousand six hundred men were employed in the work, during seven years; and after its completion it was dedicated by Solomon with solemn prayer and seven days of feasting; during which a peace-offering of twenty thousand oxen and six times that number of sheep was made, to consummate which the holy fire came down from heaven.

In Masonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with enthusiasm to the theory that Masonry was there first organized: that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the Symbolic degrees were instituted and systems of initiation were invented; and that from that period to the present Masonry has passed down the stream of Time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unmerciful a hand, and as effectual a power, as those with which the Babylonian king demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work. During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in molding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the Symbolism of Freemasonry rests upon or is derived from the "House of the Lord" at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be to destroy the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish king; and every Mason a personation of the Jewish workman.

Thus must it ever be with Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundations of a science of morality.

Temple of Zerubbabel. For the fifty-two years that succeeded the destruction of Jerusalem by Nebuchadnezzar, that city was nothing but the ruins of its ancient Temple. But in the year of the world 3468 and 536 n.c., Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the Temple of the Lord. Forty-two thousand three hundred and sixty of the exiles returned under the guidance of Joshua, the High Priest, Zerubbabel, the Prince or Governor, and Haggai, the Scribe, and one year after they laid the foundations of the second Temple. They were, however, much disturbed in their work by the Samaritans, whose offer to unite with them in the building they had rejected. Artaxerxes, known in profane history as Cambyses, having succeeded Cyrus on the throne of Persia, forbade the Jews to proceed with the work, and the Temple remained in an unfinished state until the death of Artaxerxes and the succession of Darius to the throne. As in early life there had been a great intimacy between this sovereign and Zerubbabel, the latter proceeded to Babylon, and obtained permission from the monarch to resume the labor. Zerubbabel returned to Jerusalem, and notwithstanding some further delays, consequent upon the enmity of the neighboring nations, the second Temple, or, as it may be called by way of distinction from the first, the Temple of Zerubbabel, was completed in the sixth year of the reign of Darius, 515 n.c., and just twenty years after its commencement. It was then dedicated with all the solemnities that accompanied the dedication of the first.

The general plan of this second Temple was similar to that of the first. But it exceeded it in almost every dimension by one-third. The decorations of gold and other ornaments in the first Temple must have far surpassed those bestowed upon the second, for we are told by Josephus (Antiq. xi. 4) that "the Priests and Levites and Elders of families were disconsolate at seeing how much more sumptuous the old Temple was than the one which, on account of their poverty, they had just been able to erect."
The Jews also say that there were five things wanting in the second Temple which had been in the first, namely, the Ark, the Urim and Thummim, the fire from heaven, the Divine presence or cloud of glory, and the spirit of prophecy and power of miracles.

Such are the most important events that relate to the construction of this second Temple. But there is a Masonic legend connected with it which, though it may have no historical foundation, is yet so closely interwoven with the Temples of Masonry, that it is necessary it should be recounted. It was, says the legend, while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering, but there are Masonic traditions (entitled, perhaps, to but little weight) that they were Hananiah, Michael, and Asariah, three holy men, who are better known to general readers by their Chaldean names of Shadrach, Meshach, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of the Royal Arch Degree.

As the symbolism of the first or Solomonic Temple is connected with and refers entirely to the Symbolic degrees, so that of the second, or Temple of Zerubbabel, forms the basis of the Royal Arch and the York and American Rites, and of several high degrees in other Rites.

Temple, Order of the. When the Knights Templar had, on account of their power and wealth, excited the envy and the cupidity of Pope Clement V., and King Philip the Fair, of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience. The melancholy story of the sufferings of the Knights, and of the dissolution of their Order, forms a disgraceful record, with which the history of the fourteenth century begins.

On the 13th of March, in the year 1314, and in the red soil of Paris, James de Molay, the last of a long and illustrious line of Grand Masters of the Order of Knights Templar, testified at the stake his fidelity to his vows; and eleven years of service in the cause of religion were terminated, not by the sword of a Saracen, but by the ignominious sentence of a Catholic pope and a Christian king.

The manufactures of Masonic legends have found in the death of de Molay and the dissolution of the Order of Templars a fertile source from which to draw materials for their fanciful theories and surreptitious documents. Among these legends there was, for instance, one which maintained that during his captivity in the Bastile the Grand Master of the Templars established four Chiefs of the Order in the north, the south, the east, and the west of Europe, whose seats of government were respectively at Stockholm, Naples, Paris, and Edinburgh. Another invention of these Masonic speculators was the forgery of that document so well known as the Charter of Larmenius, of which I shall presently speak in more. But, however, to any consideration of this document, I must advert to the condition of the Templar Order in Portugal, because there is an intimate connection between the society there organised and the Order of the Templars in France, which is more particularly the subject of the present article.

Surprising as it may appear, it is nevertheless true, that the Templars did not receive that check in Portugal to which they were subjected in France, in England, and some other countries of Europe. This was due to the fact that they were there maintained by King Denis in all their rights and privileges; and although compelled, by a bull of Clement V., to change their names to that of the Knights of Christ, they continued to be governed by the same rules and to wear the same costume as their predecessors, excepting the slight addition of placing a white Latin cross in the center of the usual red one of the ancient Order; and in the decree of establishment it was expressly declared that the king, in person, the new Order, intended only to effect a reform in that of the Templars. In 1420, John I., of Portugal, gave the Knights of Christ the control of the possessions of Portugal in the Indies, and succeeding monarchs granted them the proprietorship of all countries which they might discover, reserving, of course, the royal prerogative of sovereignty. In process of time the wealth and the power of the Order became so great, that the kings of Portugal found it expedient to reduce their rights to a considerable extent; but the Order was permitted to continue in existence, the Grand Mastership, however, being for the future vested in the sovereign.

We are now prepared to investigate understandingly the history of the Charter of Larmenius, and of the Order of the Temple at Paris, which was founded on the assumed authenticity of that document. The writings of Thory, of Ragon, and of Clavel, with the passing remarks of a few other Masonic writers, will furnish us with abundant materials for this narrative, interesting to all Freemasons, but more especially so to Masonic Knights Templar.

In the year 1682, and in the reign of Louis XIV., a licentious society was established by several young gentlemen, which took the name of "La Petite Resurrection des Templiers," or "The Little Resurrection of the Templars." The members were concealed upon their shirts a decoration in the form of a cross, on which was embozzed the figure of a man trampling on
a woman, who lay prostrate at his feet. The emblematic significance of this symbol was, it is apparent, as unworthy of the character of man as it was derogatory to the condition and claims of woman; and the king, having been informed of the transaction which took place at the meetings, dissolved the society (which it was said was on the eve of initiating the dauphin); caused its leader, a prince of the blood, to be ignominiously punished, and banished the members from the court; the heaviest penalty of the three days of servile submission to the throne, could be inflicted on a courtier.

In 1705, Philip of Orleans, who was subsequently the regent of France during the minority of Louis XVI., collected together the remains of this society, which still secretly existed, but had changed its object from a licentious to one of a political character. He caused new statutes to be constructed; and an Italian Jesuit, by name Father Bonani, who was a learned antiquary and an excellent designer, fabricated the document now known as the Charter of Larmenius, and thus pretended to attach the new society to the ancient Order of the Templars.

As this charter is not the least interesting of those forged documents with which the history of Freemasonry unfortunately abounds, a full description of it here will not be out of place.

The theory of the Duke of Orleans and his accomplice Bonani was (and the theory is still maintained by Freemasons and the Templars) that when James de Molay was about to suffer at the stake, he sent for Larmenius, and in prison, with the consent and approbation of such of his knights as were present, appointed him his successor, with the right of making a similar appointment before his death. On the demise of de Molay, Larmenius accordingly assumed the office of Grand Master, and ten years after issued this charter, transmitting his authority to Theobald Alexander, by whom it was in like manner transmitted through a long line of Grand Masters, until in 1705 it reached Philip, Duke of Orleans. It will be seen hereafter that the list was subsequently continued to a later period.

The signatures of all these Grand Masters are affixed to the charter, which is beautifully executed on parchment, illuminated in the choicest style of Medieval chirography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thoré in his Acta Latorum (ii., 145), I make the following translation:

"I, Brother John Mark Larmenius, of Jerusalem, by the grace of God and the secret decree of the most venerable and holy martyr, the Grand Master of the Soldiery of the Temple, and of the Order of the Temple, as also of the house of the Order of the Temple, do hereby, by the common counsel of the brethren, being endowed with the Supreme Grand Mastership of the whole Order of the Temple, to every one who shall see these letters decratal thrice greeting:

"Be it known to all, both present and to come, that the failure of my strength, on account of extreme age, my poverty, and the weight of government being well considered, I, the aforesaid humble Master of the Soldiery of the Temple, having received, for the greater glory of God and the protection and safety of the Order, the brethren, and the statutes, to resign the Grand Mastership into stronger hands.

"On which account, God helping, and with the consent of a Supreme Convention of Knights, I have conferred, and by this present decree do confer, for life, the authority and prerogatives of Grand Master of the Order of the Temple upon the Eminent Commander and very dear brother, Francis Thomas Theobald Alexander, with the power, according to time and circumstances, of conferring the Grand Mastership of the Order of the Temple and the supreme authority upon another brother, most eminent for the nobility of his education and countenance and decorum of his manners: which is done for the purpose of maintaining a perpetual succession of Grand Masters, an uninterrupted series of successors, and the integrity of the statutes. Nevertheless, I command that the Grand Mastership shall not be transmitted beyond the limits of a general convention of the fellow-soldiers of the Temple, as often as that Supreme Convention desires to be convened; and, matters being thus conducted, the successor shall be elected at the pleasure of the knights.

"But lest the supreme office should fall into decay, now and for ever let there be four Vicars of the Grand Master, possessing supreme power, eminence, and authority over the whole Order, with the reservation of the rights of the Grand Master; which Vicars of the Grand Masters shall be chosen from among the elders, according to the order of their profession. Which is decreed in accordance with the above-mentioned wish, commended to me and to the brethren by our most venerable and approved Master, the martyr, to whom be honor and glory. Amen.

"Finally, in consequence of a decree of a Supreme Convention of the brethren, and by the supreme authority to me committed, I will, declare, and command that the Scottish Templars, as deserters from the Order, are to be accursed, and that they and the brethren of St. John of Jerusalem, (upon whom may God have mercy,) as spoilers of the domains of our soldiery, are now and hereafter to be considered as beyond the pale of the Temple. I have therefore established signs unknown to our false brethren, and not to be known by them, to be orally communicated to our fellow-soldiers, and in which way I have already been pleased to communicate them in the Supreme Convention. But these signs are only to be made known after due profession and knightly consecration, according to the statutes, rites, and usages of the fellow-soldiery of the Temple, transmitted by me to the above-named Eminent Commander as they were delivered into.
my hands by the venerable and most holy martyrs, our Grand Master, to whom be honor and glory. Let it be done as I have said. So mote it be. Amen.

The Hon. John Larmenius, have done this on the thirteenth day of February, 1324.

"I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324." 

And then follow the acceptances and signatures of twenty-two succeeding Grand Masters—the last, Bernard Raymond Fabré, under the date of 1804.*

The society, thus organized by the Duke of Orleans in 1705, under this Charter, which purported to contain the signatures and proper list of eighteen Grand Masters in regular succession, commencing with Larmenius and ending with himself, attempted to obtain a recognition by the Order of Christ, which we have already seen was established in Portugal as the legitimate successor of the old Templars, and of which King John V. was at that time the Grand Master. For this purpose the Duke of Orleans ordered two of his members to proceed to Lisbon, and there to open negotiations with the Order of Christ. The king caused inquiries to be made of Don Luis de Cunha, his ambassador at Paris, upon whose report he gave orders for the arrest of the two French Templars. One of them escaped to Gibraltar; but the other, less fortunate, after an imprisonment of two years, was banished to Angola, in Africa, where he died.

The society, however, continued secretly to exist for many years in France, and is supposed by some to have been the same which, in 1765, was known by the name of the Société d’Alpois, a title which might be translated into English as the "Society of the Sirloin,"—a name much more appropriate to a club of "bon vivants" than to an association of knights. The members of this society were dispersed at the time of the French Revolution, the Duke of Cassis Brissac, who was massacred at Versailles in 1792, being its Grand Master at the period of its dispersion. Thory says that the members of this association claimed to be the successors of the Templars, and to be in possession of their charters.

A certain Bro. Ledru, one of the sons of the learned Nicholas Philip Ledru, was the physician of Cassis Brissac. On the death of that nobleman and the sale of his property, Ledru purchased a piece of furniture, probably an escritoire, in which was concealed the celebrated Charter of Larmenius, the manuscript statutes of 1705, and the journal of proceed-

*After having disappeared for many years, the original of this Charter was rediscovered and purchased by Bro. F. J. W. Crowe, of Chelsea, England, who thought it too important and valuable to remain in private hands, and it is now in the possession of the Great Prior of England. A transcript of the document, differing slightly from that given above, has been published by Bro. Crowe in Ars Quatuor Coronatorum, vol. 24. (St. L. III.)

ings of the Order of the Temple. Clavel says that about the year 1804, Ledru showed these articles to two of his friends—de Saintot and Fabré Palaprat; the latter of whom had formerly been an ecclesiastic. They proposed to constitute Ledru the Grand Master, but he refused the offer, and nominated Claudius Matheus Radix de Chevillon for the office, who would accept it only under the title of Vice-r; and he is inscribed as such on the list attached to the Charter of Larmenius, his name immediately following that of Cassis Brissac, who is recorded as the last Grand Master.

These four restorers of the Order were of opinion that it would be most expedient to place it under the patronage of some distinguished personage; and while making the effort to carry this design into execution, Chevillon excusing himself from further official labor on account of his advanced age, proposed that Fabré Palaprat should be elected Grand Master, but for one year only, and with the understanding that he would resign the dignity as soon as some noble person would be found who would be willing to accept it. But Fabré, having once been invested with the Grand Mastership, ever afterward refused to surrender the dignity.

Among the persons who were soon after admitted into the Order were Decourchel, a notary's clerk; Leblond, an official of the imperial library; and Arnal, an ironmonger, all of whom were entrusted with the secret of the fraud, and at once engaged in the construction of what have since designated the "Relics of the Order." Of these relics, which are preserved in the treasury of the Order of the Temple at Paris, an inventory was made on the 18th day of May, 1810, being, it is probable, soon after their construction. Mr. Burne found a certain believer in the legitimacy of the Parisian Order and in the authenticity of its archives, has given in his Sketch of the History of the Knights Templars (App., p. xii.) a copy of this inventory in the original French. Thory gives it also in his Acta Latomorum (ii, 143). A literal synopsis of it may not be uninteresting. The relics consist of twelve pieces—"a round dozen"—and are as follows:

1. The Charter of Larmenius, already described. But to the eighteen signatures of Grand Masters in this Charter, which was in 1705 in possession of Philip, Duke of Orleans, are added six more, carrying the succession on from the last-named to Fabré Palaprat, who attests as Grand Master in 1804.

2. A volume of twenty-seven paper sheets, in folio, bound in crimson velvet, satin, and gold, containing the statutes of the Order in manuscript, and signed "Philip."

3. A small copper reliquary, in the shape of a Gothic church, containing four fragments of burnt bones, wrapped in a piece
of linen. These are said to have been taken from the funeral pile of the martyred Templars.
4. A sword, said to be one which belonged to James de Molay.
5. A helmet, supposed to have been that of Guy, Dauphin of Auvergne.
6. An old gilt spur.
7. A bronze patina, in the interior of which is engraved an extended hand, having the ring and little fingers bent in upon the palm, which is the form of the episcopal benediction in the Roman Church.
8. A pax in gilt bronze, containing a representation of St. John, under a Gothic arch. The pax is a small plate of gold, silver, or other rich material, carried round by the priest to communicate the "kiss of peace."
9. Three Gothic seals.
10. A tall ivory cross and three mitres, richly ornamented.
11. The beauserant, in white linen, with the cross of the Order.
12. The war standard in white linen, with four red lions.
Of these "relics," Clavel, who, as being on the spot, may be supposed to know something of the truth, tells us that the copper reliquary, the sword, the ivory cross, and the three mitres were bought by Leblond from a old jeweler in the market of St. Jean, and from a maker of church vestments in the suburbs of Paris, while the helmet was taken by Arnal from one of the government armories.

Francisco Alvaro da Sylva Freyre de Porto, a knight of the Order of Christ, and a secret agent of John VI., King of Portugal, was admitted into the Order in 1805, and continued a member until 1815. He was one of the few, Clavel says, whom Fabré and the other founders admitted into their full confidence, and in 1812 he held the office of Grand Master's Secretary. Fabré having signified to him his desire to be recognised as the successor of James de Molay by the Grand Master of the Order of Christ, Da Sylva sent a copy of the Charter of Lermens to John VI., who was then in Brasil; but the request for recognition was refused.
The Order of the Temple, which had thus been ingeniously organized by Fabré Palaprat and his colleagues, began now to assume high prerogatives as the only representative of Ancient Templarism. The Grand Master was distinguished by the sounding titles of "Most Eminent Highness, Very Great, Powerful, and Excellent Prince, and Most Serene Lord." The whole world was divided into different jurisdictions, under the names of provinces, bailiwicks, priories, and commanderies, all of which were distributed among the members; and proofs of nobility were demanded of all candidates; but if they were not able to give these proofs, they were furnished by the Grand Master with the necessary patents.
The ceremonies of initiation were divided into three houses, again subdivided into eight degrees, and were as follows:

I. HOUSE OF INITIATION.
1. Initiate. This is the Entered Apprentice's Degree of Freemasonry.
2. Initiate of the Interior. This is the Fellow-Craft.
3. Adept. This is the Master Mason.
4. Adept of the East. The Elu of Fifteen of the Scottish Rite.

II. HOUSE OF POSTULANCE.
6. Postulant of the Order. The Rose Croix Degree.

III. COUNCIL.
8. Knight, or Leviathan of the Interior Guard. The Philosophical Kadosh.

At first the members of the Order professed the Roman Catholic religion, and hence, on various occasions, Protestants and Jews were denied admission. But about the year 1814, the Grand Master having obtained possession of a manuscript copy of a spurious Gospel of St. John, which is supposed to have been forged in the fifteenth century, and which contradicted in many particulars the canonical Gospel, he caused it to be adopted as the doctrine of the Order; and thus, as Clavel says, at once transformed an Order which had always been perfectly orthodox into a schismatic sect. Out of this spurious Gospel and an introduction and commentary called the "Levithikon," said to have been written by Nicephorus, a Greek monk of Athens, Fabré and his colleagues composed a liturgy, and established a religious sect to which they gave the name of "Johannism."
The consequence of this change of religious views was a schism in the Order. The orthodox party, however, appears to have been the stronger; and after the others had for a short time exhibited themselves as sei-dicari priests in a Johannite church which they erected, and in which they publicly chanted the liturgy which they had composed, the church and the liturgy were given up, and they retired once more into the secrecy of the Order.

Such is the brief history of the rise and progress of the celebrated Order of the Temple, which still exists at Paris, with, however, a much abridged exercise, if not with less assumption of prerogative. It still claims to be the only true depository of the powers and privileges of the ancient Order of Knights Templar, denouncing all other Templars as spurious, and its Grand Master proclaims himself the legal successor of James de Molay; with how much truth the narrative already given will enable every reader to decide.
The question of the legality of the "Order of the Temple," as the only true body of Knights Templar in modern days, is to be
settled only after three other points have been determined: First, was the Charter of Lerninœus, which was bought for the first time to light in 1705 by the Duke of Orleans, an authentic or a forged document? Next, even if authentic, was the story that Lerninœus was invested with the Grand Mastership and the power of transmission by de Molay a fact or a fable? And, lastly, was the power exercised by Ledru, in reorganizing the Order in 1804, assumed by himself or actually derived from Casse Brisee, the previous Grand Master? There are many other questions of subordinate but necessary importance to be examined and settled before we can consent to give the Order of the Temple the high and, as regards Templarism, the exclusive position that it claims.

Temple, Second. The Temple built by Zerbabbel is so called. See Temple of Zerbabbel.

Temple, Sovereign Commander of. See Sovereign Commander of the Temple.

Temple, Sovereign of the Sovereign Grand Commander of the. See Sovereign Grand Commander of the Temple. (Souverain des Chefs Commandeur du Temple.) A degree in the collection of Lemanceau and Le Page. It is said to be a part of the Order of Christ or Portuguese Templarism.

Temple, Spiritual. See Spiritual Temple.

Temple, Symbolism of the. Of all the objects which Masons, and by far the most significant, is the Temple of Jerusalem. The spiritualizing of the Temple is the first, the most prominent, and the most pervading of all Masonry. It is that which most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged.

Temple worship is in itself an ancient type of the religious sentiment in its progress toward spiritual elevation. As soon as a nation emerged out of Fetishism, or the worship of visible objects, which is the most degraded form of idolatry, its people began to establish a priesthood, and to erect temples. The Goths, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual, and in the objects of their polytheistic worship, were all in the possession of priests and of temples. The Jews, complying with this law of religious nature, first constructed their tabernacle, or portable temple, and then, when time and opportunity permitted, transferred their monothestic worship to that more permanent edifice which towered in all its magnificence above the pinnacle of Mount Moriah. The temple of the Mohammedan and the church or chapel of the Christian is but an embodiment of the same idea of temple worship in a simpler form.

The adaptation, therefore, of the Temple of Jerusalem to a science of symbolism, would be an easy task to the mind of those Jews and Tyrians who were engaged in its construction. Doubtless, at its original conception, the idea of this temple symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no trite or Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism.

The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material temple. They have the doctrine of the great Apostle of the Gentiles, who has said, 'Know ye are the temple of God, and that the spirit of God dwelleth in you.' The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of the great object of Masonry is the search after truth, they are directed to build up this temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling-place for JHWH. Masonism is the search after Divine truth.

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glorified on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise King of Israel, the spot from whose altar arose the burnt-offerings to a living God, and now polluted by some recreant monarch of Judah to the service of Baal; until at length it received the Divine punishment through the mighty King of Babylon, and, having been despoiled of all its treasures, was burnt to the ground, so that nothing was left of all its splendor but a smoldering heap of ashes.

Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the restless power of fire has passed, it becomes a fit symbol of human life occupied in the search after Divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

Such is the symbolism of the first Temple, that of Solomon, as familiar to the class of Master Masons. But there is a second and higher class of the Masons, the Masons of the Royal Arch, by whom this temple symbolism is still further developed.

This second class, leaving their early symbolism and looking beyond this Temple of Solomon, find in Scriptural history another Temple, which, years after the destruction of the first one, was erected upon its ruins; and they have selected the second Temple, the Temple of Zerbabbel, as their prominent
symbol. And as the first class of Masons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, built upon the foundations of the first, a symbol of life eternal, where the lost truth shall be found, where new income shall arise from a new altar, and whose perpetuity their great Master had promised when, in the very spirit of symbolism, he exclaimed, "Destroy this temple, and in three days I will raise it up."

And so to these two classes or Orders of Masons the symbolism of the Temple presents itself in a connected and continuous form. To the Master Mason the Temple of Solomon is the symbol of this life; to the Royal Arch Mason, the Temple of Zerubbabel is the symbol of the future life. To the former, his Temple is the symbol of the search for truth; to the latter, his is the symbol of the discovery of truth; and thus the circle is completed and the system made perfect.

**Temple Workmen at the Temple.**

**Templier.** The title of a Knights Templar in French. The expression "Cheva"Templier" is scarcely ever used by French writers.

**Templum Hierosolymae.** Latin for the Temple of Jerusalem. It is supposed by some to be a phrase concealed under the monogram of the Triple Tau, which see.

Ten. Ten is esteemed as a sacred number in Masonry. But by the Pythagoreans it was honored as a symbol of the perfection and consummation of all things. It was constituted of the monad and dyad, the entire and partial, the triad or their result, and the quaternion or first square, and hence they referred it to their sacred tetractys. They said that ten contained all the relations of numbers and harmony. (See Tetractys.)

**Teseuma.**_Jusuing, as do the Rabbis, the expression, "In the beginning God created the heaven and the earth," as one, we find nine other expressions in the first chapter of Genesis in which "God said"; thus making ten expressions by which the world was created. There were ten generations from Adam to Noah, to show that God was long-suffering before he deluged the earth. For a similar reason, says the Talmud, there were ten generations from Noah to Abraham, until the latter "took the reward of them all," Abraham was proved with ten trials. Ten miracles were wrought for the children of Israel in Egypt, and ten at the Red Sea. Ten plagues afflicted the Egyptians in Egypt, and ten at the Red Sea. And ten plagues were wrought in the Holy Temple. (See Ten.)

**Tengu.** A significant word in the high degrees of the Scottish Rite. The original old French rituals explain it, and say that it and the two other words that accompany it and form one of the ordinary "particular sentences which have reference to the Sacred treasure" of Masonry.

**Tennessee.** Until the end of the year 1813, the State of Tennessee constituted a part of the Masonic jurisdiction of North Carolina, and the Lodge warrants issuing from the Grand Lodge of "North Carolina and Tennessee," with the exception of one Lodge in Davidson County, which derived its Charter from the Grand Lodge of Kentucky. In December, 1811, a convention was held at Knoxville when an address was directed to the Grand Lodge of North Carolina, soliciting its assent to the severance of the Masonic jurisdiction and the establishment of an independent Grand Lodge. In October, 1813, this consent was granted, and a convention of the Lodges was ordered by the Grand Master to assemble at Knoxville on December 27, 1813, that the Grand Lodge of Tennessee might be legally constituted. Delegates from eight Lodges accordingly assembled on that day at Knoxville, and a convention was duly organised. A deed of relinquishment from the Grand Lodge of North Carolina was read. By this instrument the Grand Lodge of North Carolina relinquished all authority and jurisdiction over the several Lodges in the State of Tennessee, and assented to the erection of an independent Grand Lodge. A Constitution was accordingly adopted and the Grand Lodge of Tennessee organised, Thomas Clifton being elected Grand Master.

The first Royal and Select Masons of Tennessee were instituted by the General Grand Chapter, and the Grand Chapter of Tennessee was organised in 1826.

The Grand Council of Royal and Select Masters was established October 13, 1847.

The Grand Commandery of Tennessee was organised October 12, 1859.

There are in the State a few bodies of the Ancient and Accepted Scottish Rite, which derive their Charters from the Supreme Council for the Southern Jurisdiction of the United States.

**Tensho-Dai-Shin.** A deity held in adoration by the Japanese; the sodicarial sun, with its twelve constellations, as the representative of the god and his twelve apostles. This omniscient being, like the sodicarial light, of triangular form, seen only in the evening after twilights and in the morning before dawn, whose nature is unknown, is possessed of ineffable attributes, inexpressible and unutterable, with a supreme power to overcome eruptions of nature and the elements. Like unto Masonry, there are four periods of festival, to wit, in the third, fifth, seventh, and ninth of the third, fifth, seventh, and ninth months. The initiates are called Jammaboes, and wear aurora-colored robes, like unto the light of the dawn of day.

**Tent.** The tent, which constitutes a part of the paraphernalia or furniture of a Commandery of Knights Templar, is not only intended for a practical use, but also has a symbolic meaning. The Order of the Templars was instituted for the protection of pilgrims who were visiting the sepulcher of their Lord. The Hospitallers might remain
in the city and fulfil their vows by attendance
on the sick, but the Templar must away to
the plains, the hills, and the desert, there, in
his lonely tent, to watch the wilf Saracen, and
to await the toilsome pilgrim, to whom he
might offer the crust of bread and the draft
of water, and instruct him in his way, and
warn him of danger, and give him words of
good cheer. Often in the early history of the
Order, before luxury and wealth and vice had
impaired its purity, must these meetings of
the toilsome pilgrim, on his way to the holy
shrine, with the valiant Knight who stood by
his tent door on the roadside, have occurred.
And it is just such events as these that are
commended in the tent scenes of the
Templar ritual.

Tenure of Office. All offices in the bodies
of the York and American Rites are held by
annual election or appointment. But the
holder of an office of a higher grade be
ome fundus officii by the election of his successor; he
retains the office until that successor has
been installed. This is technically called
“holding over.” It is not election only,
but election and installation that give pos-
session of an office in Masonry. The new
Master, having been elected, should, after
the election and installation of the other
officers of the Lodge, refuse to be installed,
the old Master would “hold over,” or re-
tain the office until the next annual election.
The oath of office of every officer is that he
will perform the duties of the office for twelve
months, and until his successor shall have been
installed. In France, in the last century,
Warrants of Constitution were granted to
certain Masters who held the office for life,
and were thence called “Masters inamov-
ibles,” or immovable Masters. They con-
sidered the Lodges committed to their care
as their personal property, and governed
them despots, according to their own
conscience. But in a few Masters had become so unpopular,
that the Grand Lodge removed them, and made the tenure
of office the same as it was in England.

In the Ancient and Accepted Scottish Rite
the officers of a Supreme Council hold their
offices under the Constitutions of 1783, for
life. In the subordinate bodies of the Rite,
the elections are held annually or triennially.
This is also the rule in the Supreme Council
of the Northern Jurisdiction, which has aban-
doned the law of perpetual tenure. The
Supreme Council elects its members independ-
ently of the Consistory and is thereby self-
perpetuating.

Terecy, One of the nine Elus recorded
in the high degrees as having been sent out
by Solomon to make the search which is re-
tained in the Master’s legend. The name
was invented, with some allusion, not now
explicit, to the political incidents of Stuart
Masons. The name is probably an anagram
or corruption of some friend of the house of
Stuart. (See Three.)

Terminus. The god of landmarks, whose
worship was introduced among the Romans
by Numa. The god was represented by a
cubical stone. Of all the gods, Terminus was
the only one who, when the new Capitol was
building, refused to remove his altar. Hence
Ovid (Fasti, ii. 673) addressed him thus:

“O Terminus, no inconstancy was permitted
thee; in whatever situation thou hast been
placed, there abide, and do not yield one jot
to any neighbour asking thee.” The Masons
pay the same reverence to their landmarks
that the Romans did to their god Terminus.

Ternary Allusions. Some of the well-
considered and beautiful thoughts of Rev.
George Oliver on Ternary Allusions as appli-
cable to the construction of the Temple services
of Solomon are the three principal religious
festivals—the Feast of Passover, of Pentecost,
and of Tabernacles. The Camp was three-
fold. The Tabernacle, with its precincts, was
called “The Camp of the Divine Majesty”; the
next, “The Camp of Levites or little host
of the Lord”; and the largest, “The Camp of
Israel, or the great host.” The tribes were
marshalled in subdivisions of three, each
being designated by a banner containing one
of the cherubic forms of the Deity. The
Temple, in like manner, had three divisions
and three symbolical references—historical,
mystical, and moral. The golden candlestick
had twice three branches, each containing
three bowls, knobs, and flowers. In the
Sanctuary of the Most High, the three candlesticks
were deposited in the Ark of the Covenant—
the tables of the law, the rod of Aaron, and
the pot of manna. There were three orders
of priests and Levites, and the High Priest
was distinguished by a triple crown.

Three allusions may be observed through
the whole of Jewish history. Thus, Elijah
raised the widow’s son by stretching him-
self upon the child three times. Samaria
sustained a class of Masonry which had
become so unpopular, that the Grand Lodge removed them, and made the tenure
of office the same as it was in England.

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offices under the Constitutions of 1783, for
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explicit, to the political incidents of Stuart
Masons. The name is probably an anagram
or corruption of some friend of the house of
Stuart. (See Three.)

TERRASSON, the Abbé Jean. The Abbé
Terrasson was born at Lyons, in France, in
1670. He was educated by the congregation
of the Oratory, of which his brother André
was a priest, but eventually abandoned it,
which gave so much offense to his father,
that he left him by his will with a scanty
moderate income. The Abbé obtained a
chair in the Academy of Sciences in 1707,
and a professorship in the Royal College in 1724, which position he occupied until his death in 1750. He was the author of a Critical Dissertation on the Iliad of Homer, a translation of Diódorus Siculus, and several other classical and philosophical works. But the work most intimately connected to the Masonic scholar is his Sēthos, histoire ou vie tirée des monuments anciens de l'Egypte ancienne, published at Paris in 1731. This work excited on its appearance so much attention in the literary world, that it was translated into the German and English languages under the respective titles of: 1. Abris der wahre n Helden-Tugend, oder Lebensgeschichte des Sēthos; translated by Chr. G. W. Wendt, Hamburg, 1732. 2. Geschichte des Königs Sēthos; translated by Matth. Claudius, Breisach, 1777; and 3. The Life of Sēthos, taken from private Memoirs of the ancient Egyptians; translated from a Greek MS. into French, and now done into English, by M. Ledgard, London, 1735.

In this romance he has given an account of the initiation of his hero, Sēthos, an Egyptian prince, into the Egyptian mysteries. We must not, however, be led into the error, into which Kloes says that the Masonic Fraternity fall on its first appearance, that the account is a well-posed, historical narrative. Much as we know of the Egyptian mysteries, compared with our knowledge of the Grecian or the Asiatic, we have no sufficient documents from which to make an account of the various detail which the Abbé Terrasson has constructed. It is like Ramas's Travels of Cyrus, to which it has been compared—a romance rather than a history; but it still contains so many scintillations of truth, so much of the substantial facts and the ornaments of fiction, that it cannot but prove instructive as well as amusing. We have in it the outlines of an initiation into the Egyptian mysteries such as the learned Abbé could derive from the documents and monuments to which he was able to apply with many lacunae which he has filled up from his own inventive and poetic genius.

**Terrible Brother.** French, Frère terrible. An officer in the French Rite, who in an initiation conducts the candidate, and in this respect performs the duty of a Senior Deacon in the York Rite.

**Territorial Jurisdiction.** It has now become the settled principle of, at least, American Masonic law, that Masonic and political jurisdiction should be coterminous, that is, that the boundaries which circumscribe the territorial jurisdiction of a Grand Lodge should be the same as those which define the political limits of the State in which it exists. And so it follows that if a State should change its political boundaries, all the Masonic boundaries of the Grand Lodge should change with it. Thus, if a State should diminish its extent by the cession of any part of its territory to an adjoining State, the Lodges situated within the said territory would pass over to the jurisdiction of the Grand Lodge of the State to which that territory had been ceded.

**Tesselated.** From the Latin *tessella*, a little square stone. Checkered, formed in little squares of mosaic work. Applied to Masonry to the Mosaic pavement of the Temple, and to the border which surrounds the tracing-board, probably incorrectly in the latter instance. (See Tesselated Border.)

**Tesselated Border.** Browne says in his *Master Key*, which is supposed to present the general form of the Prestonian lectures, that the ornaments of a Lodge are the Mosaic Pavement, the Blazing Star, and the Tesselated Border; and he defines the Tesselated Border to be "the skirt-work round the Lodge." Webb, in his lectures, teaches that the ornaments of a Lodge are the Mosaic pavement, the indented tessel, and the blasing star; and he defines the indented tessel to be that "beautifully tesselated border or skirting which surrounded the ground-floor of King Solomon's Temple." The French call it *la bourse dentelle*, which is literally the indented tessel; and they describe it as a cord forming true-lovers' knots, which surrounds the tracing-board. The Germans call it "die Schnur von starken Fäden," or the cord of strong threads, and define it as a border surrounding the tracing-board of an Entered Apprentice, consisting of a cord tied in lovers' knots, with two tassels attached to the ends.

The idea prevalent in America, and derived from a misprint and mistranslation in the *Monitor of Masons*, that the tesselated border was a decorated part of the Mosaic pavement, and made like it of little square stones, does not seem to be supported by these definitions. They all indicate that the tesselated border was a cord. The interpretation of its symbolic meaning still further sustains this idea. Browne says it alludes to that kind care of Providence which so cheerfully surrounds and keeps us within its protection whilst we justly and uprightly govern our lives and actions by the four cardinal virtues in divinity, namely, temperance, fortitude, prudence, and justice." This last allusion is to the four tassels attached to the cord. (See Tassel.)

Webb says that it is "symbolic of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence."

The French ritual says that it is intended "to teach the Mason that the society of which he constitutes a part surrounds the earth, and that distance, so far from relaxing the bonds which unite the members to each other, ought to draw them closer."

Lenné says that it symbolizes the fraternal bond by which all the brethren are united. But Gädick is more precise. He defines it as "the universal bond by which every Mason ought to be united to his brethren," and he says that "it should consist of sixty threads or yarns, because, according to the
ancient statutes, no Lodge was allowed to have above sixty members."

Oliver (London, 1, 174) says "the Tracing-Board is surrounded by an indented or tessellated border . . . at the four angles appear as many tassels." But in the old English tracing-boards the two lower tassels are often omitted. They are, however, generally found in the French. Lenning, speaking, I suppose, for the German, assigns to them but two. Four tassels are, however, necessary to complete the symbolism, which is said to be that of the four cardinal virtues. The tessellated, more properly, therefore, the tessellated border consists of a cord intertwined with knots, each end of which is appended a tassel. It surrounds the border of the tracing-board, and appears at the top in the following form:

![Diagram]

There is, however, in these old tracing-boards another border, which surrounds the entire picture with lines, as in the following figure:

![Diagram]

This indented border, which was made to represent a cord of black and white threads, was, I think, in time mistaken for tassels, or little stones; an error probably originating in confounding it with the tessellated pavement, which was another one of the ornaments of the Lodge.

We find that we have for this symbol five different names: in English, the indented tassel, the indented tassel, the indented tassel, the tessellated border, and the tessellated border; in French, the houpe dentelée, to indented tassel, and sometimes, according to Oliver, to indented tassel; then to tessellated border, and, finally, to tessellated border, the name which it now bears.

The form and the meaning of the symbol are now apparent. The tessellated border, as it is called, is a cord, decorated with tassels, which surrounds the tracing-board of an Entered Apprentice, the said tracing-board being a representation of the Lodge, and it symbolizes the bond of love—the mystic tie—which binds the Craft wherever dispersed into one band of brotherhood.

Tessel, Indented. See Tessellated Border.

Tessera Hospitals. Latin. Literally, "the token of the guest," or "the hospitable die." It was a custom among the ancients, that when two persons formed a bond of friendship, they took a small piece of bone, ivory, stone, or even wood, which they divided into two parts, each one inscribing his name upon his half. Then they made an exchange of the pieces, each promising to retain the part entrusted to him as a perpetual token of the covenant into which they had entered, of which its production at any future time would be a proof and a reminder. (See the subject more fully treated in the article Mark.)

Testimony. In Masonic trials the testimony of witnesses is taken in two ways—that of profanes by affidavit, and that of Masons on their Masonic obligation.

Tests. Test questions, to which the conventional answers would prove the Masonic character of the man interrogated, were in very common use in the last century in England. They were not, it is true, enjoined by authority, but were conventionally used to such an extent that every Mason was supposed to be at once prepared to answer. Such tests are now obsolete; but not very long ago such "catch questions" as "Where does the
Tests

Master hang his hat?” and a few others, equally trivial, were in use.

Oliver gives (Golden Remains, iv., 14) the following as the tests in use in the early part of the last century. They were introduced by Desaguilers and Anderson at the revival in 1717. Some of them, however, were of a higher character, being taken from the catechism or lecture in use as a part of the instructions of the Entered Apprentice.

What is the place of the Senior Entered Apprentice?

What are the fixed lights?

How ought the Master to be served?

What is the punishment of a coward?

What is the bome box?

How is it said to be opened only with ivory keys?

By what is the key suspended?

What is the clothing of a Mason?

What is the brand?

How high was the door of the middle chamber?

What does this stone smell of?

The name of an Entered Apprentice?

The name of a Fellow-Craft?

The name of a Master Mason?

In the year 1730, Martin Clare having, by order of the Grand Lodge, modeled the lectures, he abolished the old tests and introduced the following new ones:

Whence came you?

Where have you been?

What recommendation do you bring?

Do you know the secrets of Masonry?

Where do you keep them?

Have you the key?

Where is it deposited?

What were you made a Mason, what did you consider most desirable?

What is the name of your Lodge?

Where is it situated?

What is its foundation?

How did you enter the Temple of Solomon?

How many windows did you see there?

What is the duty of the youngest apprentice?

Have you ever worked as a Mason?

What did you work with?

Salute me as a Mason.

Ten years afterward Clare’s tests were superseded by a new series of “examination questions,” which were promulgated by Dr. Manningham, and very generally adopted. They are as follows:

Where were you made a Mason?

What did you learn there?

How do you hope to be rewarded?

What access have you to that Grand Lodge?

How many steps?

What are their names?

How many qualifications are required in a Mason?

What is the standard of a Mason’s faith?

What is the standard of his actions?

Can you name the peculiar characteristics of a Mason’s Lodge?

What is the interior composed of?

Why are we termed brethren?

By what badge is a Mason distinguished?

To what do the reports refer?

How many principal points are there in Masonry?

To what do they refer?

Their names?

The allusion?

Thomas Dunckerley subsequently made a new arrangement of the lectures, and with them the tests. For the eighteen which composed the series of Manningham, he invented ten, but which were more significant and important in their bearing.

They were as follows:

How ought a Mason to be clothed?

When were you born?

Where were you born?

How were you born?

Did you endure the brand with fortitude and patience?

The situation of the Lodge?

What is its name?

With what have you worked as a Mason?

Explain the spring of Cæsia.

How old are you?

Preston subsequently, as his first contribution to Masonic literature, presented the following system of tests, which were at a later period adopted:

Whither are you bound?

Are you a Mason?

Do you know that?

How will you prove it to me?

Where were you made a Mason?

When were you made a Mason?

By whom were you made a Mason?

From whence come you?

What recommendation do you bring?

Any other recommendation?

Where are the secrets of Masonry kept?

To whom do you deliver them?

How do you deliver them?

In what manner do you serve your Master?

What is your name?

What is the name of your son?

If a Brother were lost, where should you hope to find him?

How should you expect him to be clothed?

How blows a Mason’s wind?

Why does it thus blow?

What time is it?

These Prestonian tests continued in use until the close of the last century, and Dr. Oliver says that at his initiation, in 1801, he was fully instructed in them.

Tests of this kind appear to have existed at an early period. The “examination of a Steinmetz,” given by Findel in his History of Freemasonry, presents all the characteristics of the English “tests.”

The French Masons have one, “Comment êtes vous entré dans le Temple de Salomon?” and in America, besides the one already mentioned, there are a few others which are sometimes used, but without legal authority. A review of these
tests will lead to the conclusion adopted by Oliver, that "they are doubtless of great utility, but in their selection a pure and discriminating taste has not always been used."

**The Test Word.** In the year 1829, during the anti-Masonic excitement in America, the Grand Lodge of New York proposed, as a safeguard against "the introduction of impostors among the workmen," a test word to be used in all examinations in addition to the legitimate tests. But as this was deemed an innovation on the landmarks, and as it was impossible that it could ever become universal, the Grand Lodges of the United States very properly rejected it, and it was never used.

**Tetractys.** The Greek word τετρακτυς signifies, literally, the number four, and is therefore synonymous with the quaternion; but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows.

This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters (for tetraκτυς, in Greek, means four), and was undoubtedly learned by the priests of Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the active principle or creator, the two points of the passive principle or matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences, which may be said to complete and perfect that world.

This arrangement of the ten points in a triangular form was called the tetraκτυς or number four, because each of the sides of the triangle consisted of four points, and the whole number of ten was made up by the summation of the first four figures, 1 + 2 + 3 + 4 = 10.

Hierocles says, in his **Commentaries on the Golden Verses** (v., p. 47): "But how comes God to be the Tetractys? This thou mayest learn in the sacred book ascribed to Pythagoras, in which God is celebrated as the number of numbers. For if all things exist by His eternal decrees, it is evident that in each species of things the number depends on the cause that produces them. . . . Now the power of ten is four; for before we come to a complete and perfect decade, we discover all the virtue and perfection of the ten in the four. Thus, in assembling all numbers from one to four inclusively, the whole composition makes ten," etc.

And Dacier, in his Notes on these Commentaries and on this particular passage, remarks that "Pythagoras, having learned in Egypt the name of the true God, the mysterious and ineffable name Jehovah, and finding that in the original tongue it was composed of four letters, translated it into his own language by the word tetractys, and gave the true explanation of it, saying that it properly signified the source of nature that perpetually rolls along."

So much did the disciples of Pythagoras venerate the tetractys, that it is said that they took their most solemn oaths, especially that of initiation, upon it. The exact words of the oath are given in the **Golden Verses**, and are referred to by Jamblicius in his *Life of Pythagoras*:

Μη μή τίνι ευθανάστην τριάδον
Παρά δεκα τέσσαρα, ἀλλ' ἐξ ὀκτὼν.

i.e.,

"I swear by him who has transmitted into our soul the sacred tetractys. The source of nature, whose course is eternal."

Jamblicius gives a different phraseology of the oath, but with substantially the same meaning. In the symbols of Masonry, we will find the sacred delta bearing the nearest analogy to the tetractys of the Pythagoreans.

The outline of these points form, it will be perceived, a triangle; and if we draw short lines from point to point, we will have within this great triangle nine smaller ones. Dr. Hemming, in his revision of the English lectures, adopted in 1813, thus explains this symbol:

"The great triangle is generally denominated Pythagorean, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is composed of ten points, so arranged as to form one great equilateral triangle, and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing unity, is called a monad, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all combinations of form and number are respectively generated. The next two points are denominated a duad, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is bounded by two extreme points. The three following points are called the triad, representing the number three, and may be considered as having an indissoluble relation to all superficies, which consist of length and breadth, when contemplated as abstracted from thickness."

Dr. Hemming does not appear to have improved on the Pythagorean symbolisation.
TETRADITES

Believers in the occult powers of the numeral four, and in a Godhead of four persons in lieu of three. In this connection, the following figure is worthy of examination, it being a star of five points enclosing the three letters of the Ineffable Name, but forming the Tetragrammaton, the Sanam Hamphonoth. This figure has been claimed to represent the Godhead.

Tetragrammaton. In Greek, it signifies a word of four letters. It is the title given by the Talmudists to the name of God Jehovah, which in the original Hebrew consists of four letters, יְהוָה. (See Jehovah.)

Teutonic Knights. The origin of this Order was a humble but a pious one. During the Crusades, a wealthy gentleman of Germany, who resided at Jerusalem, commiserating the condition of his countrymen who came there as pilgrims, made his house their receptacle, and afterward built a hospital, to which, by the permission of the Patriarch of Jerusalem, he added an oratory dedicated to the Virgin Mary. Other Germans coming from Lubeck and Bremen contributed to the extension of this charity, and erected at Acre, during the third Crusade, a sumptuous hospital, and assumed the title of Teutonic Knights, or Brethren of the Hospital of our Lady of the Germans of Jerusalem. They elected Henry Waispott their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitals, with an additional one that none but Germans should be admitted into the Order. Their dress consisted of a white mantle, with a black cross embroidered in gold. Clark says (Hist. of Knighthood, ii, 60) that the original badge, which was assigned to them by the Emperor Henry VI., was a black cross on a red pot; and that form of cross has ever since been known as a Teutonic Cross. John, King of Jerusalem, added the cross double potent gold, that is, a cross potent of gold on the black cross. The Emperor Frederick II. gave them the black double-headed eagle, to be borne in an escutcheon in the center of the cross; and St. Louis, of France, added to it, as an augmentation, a blue chief swathed with fleur-de-lis.

During the siege of Acre they did good service to the Christian cause; but on the fall of that city, the main body returned to Europe with Frederick II. For many years they were engaged in crusades against the pagan inhabitants of Prussia and Poland. Ashmole says that in 1340 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contests with the kings of Poland on account of their invasion of their territory. They were communicated by Pope John XXII., but relying on their great strength, and the repudiation of their province, they bid defiance to ecclesiastical censures, and the contest ended in their receiving Prussia proper as a brief of the kings of Poland.

In 1511, Albert, Margrave of Brandenburg, was elected their Grand Master. In 1528 he abandoned the vows of his Order, became a Protestant, and exchanged his title of Grand Master for that of Duke of Eastern Prussia; and thus the dominion of the Knights was brought to an end, and the foundation laid of the future kingdom of Prussia.

The Order, however, still continued its existence, the seat of the Grand Master being at Mergentheim, in Swabia. By the peace of Friesburg, in 1805, the Emperor Francis II. revoked the privileges of the Order, and the foundation laid of the future kingdom of Prussia.

Attempts have been made to incorporate the Teutonic Knights into Masonry, and their cross has been adopted in some of the high degrees. But we fail to find in history the slightest traces of any actual connection between the two Orders.

TEXAS.

Freemasonry was introduced in Texas by the formation of a Lodge at Brazoria, which met for the first time, December 27, 1835. The Dispensation for this Lodge was granted by J. H. Holland, Grand Master of Louisiana, and in his honor the Lodge was called Holland Lodge, No. 38. It continued to meet until February, 1836, when the war with Mexico put an end to its labors for the time. In October, 1837, it was reopened at Houston, a Charter having in the interval been issued for it by the Grand Lodge of Louisiana. In the meantime two other Lodges had been chartered by the Grand Lodge of Louisiana. Milam, No. 40, at Nacogdoches, and McFarlane, No. 41, at San Augustine. Delegates from these Lodges met at Houston, December 20, 1837, and organized the Grand Lodge of the Republic of Texas, Anson Jones being elected Grand Master.

The Introduction of Royal Arch Masonry into Texas was accompanied with some difficulties. In 1838, the General Grand Chapter of the United States granted a
Charter for a Chapter at San Felipe de Austin. The members, finding it impracticable to meet at that place, assumed the responsibility of opening it at Galveston, which was done June 2, 1840. This irregular act of delegation, however, was not recognized by the General Grand Chapter. Subsequently this body united with two illegal Chapters in the Republic to form a Grand Chapter. This body was declared illegal by the General Grand Chapter, and Masonic instructions were prohibited. The Chapter at Galveston submitted to the decree, and the so-called Grand Chapter of Texas was dissolved. Charters were then granted by the General Grand Chapter to seven other Chapters, and in 1850 the Grand Chapter of Texas was duly established.*

The Grand Commandery of Texas was organized January 19, 1855.

T··G··A··O··T··U··: The initials of The Great Architect of the Universe. Often used in this abbreviated form by Masonic writers.

Thammuz. Spelled also Tammus. A deity worshiped by the apostate Jews in the time of Ezekiel, and supposed by most commentators to be identical with the Syrian god Adonis. (See Adonis, Antichrist.)

Thanks. It is a usage of French Masonry, and in the high degrees of some other Rites, for the candidate, after his initiation and the address of the orator to him, to return thanks to the Lodge for the honor that has been conferred upon him as a voluntary and not an obligatory duty, and is not practised in the Lodges of the York and American Rites.

Thelium. Theological writers have defined theism as being the belief in the existence of a Deity who, having created the world, directs its government by the constant exercise of his beneficent power, in contradistinction to atheism, which denies the existence of any such creative and superintending being. In this sense, theism is the fundamental religion of Masonry, on which is superimposed the additional and peculiar tenets of each of its disciples.

Theosophic Philosophy of Freemasonry. This is a term invented by Dr. Oliver to indicate that view of Freemasonry which intimately connects its symbols with the teachings of pure religion, and traces them to the primeval revelations of God to man, so that the philosophy of Masonry shall develop the continual government of the Divine Being. Hence he says: "It is the Theosophic Philosophy of Freemasonry that commands our unqualified esteem, and seals in our heart that love for the Institution which will produce an active religious faith and practice, and lead in the end to "a building not made with hands, eternal in the heavens." He has developed this system in one of his works entitled The Theosophic Philosophy of Freemasonry, in which he endeavors to demonstrate "The Spurious, Operative, and Spurious Branches. In this work he enters with great minuteness into an examination of the speculative character of the Institution and of its operative division, which he contends had been practised as an exclusively scientific pursuit from the earliest times in every country in the world. Many of the legendary speculations advanced in this work will be rejected at this day as unsound and untenable, but his views of the true philosophy of Freemasonry are worthy of profound study.

Theological Virtues. Under the name of the Cardinal Virtues, because all the other virtues hinged upon them, the ancient Pagans gave the most prominent place in their system of ethics to Temperance, Prudence, Fortitude, and Justice. But the three virtues taken in the theology of St. Paul, Faith, Hope, and Charity, as such were unknown to them. To these, as taking a higher place and being more intimately connected with the relations of man to God, Christian writers have given the name of the Theological Virtues. They have been admitted into the system of Masonry, and are symbolised in the Theological ladder of Jacob.

Theopaschites. Followers of Peter the Fuller, who flourished in the fifth century, and believed in the crucifixion of all three of the Godhead.

Theorieus. The second grade of the "First Order" of the Society of Rosicrucians. (See Rosicrucianism.)

Theorica. The Twelfth Degree of the German Rose Croix.

Theosophists. There were many theosophists—enthusiasts whom Vaughan calls "noble specimens of the mystic"—but those with whom the history of Masonry has most to do were the mystical religious thinkers of the last century, who supposed that they were possessed of a knowledge of the Divinity and his works by supernatural inspiration, or who regarded the foundation of their mystical tenets as resting on a sort of Divine intuition. Such were Swedenborg, who, if not himself a Masonic reformer, has supplied the materials of many degrees; the Moravian brethren, the object of whose association is said to have been originally the propagation of the Gospel under the Masonic veil; St. Martin, the founder of the Philalethes; Perrett, to whom we owe the Order of Illuminati at Avignon; and Chastanier, who was the inventor of the Rite of Illuminated Theosophists. The object proposed in all these theosophic degrees was the regeneration of man, and his reintegration into the primitive innocence from which he had fallen by original sin. Theosophic Masonry was, in fact, nothing else than an application of the speculative ideas of Jacob Böhme, of Swedenborg,
and other mystical philosophers of the same class. Vaughan, in his *Hours with the Mystics* (ii. 46), thus describes the earlier theosophists of the fourteenth century: "They believed devoutly in the genuineness of the Kabbala. They were persuaded that, beneath the faceless words of this oral tradition had perpetuated its life unaltered from the days of Moses downward—even as Jewish fable taught them that the cedars alone, of all trees, had continued to spread the strength of their invulnerable arms below the waters of the deluge. They rejoiced in the hidden lore of that book as in a treasure rich with the germs of all philosophy. They maintained that from its marvelous leaves man might learn the angelic heraldry of the skies, the mysteries of the Divine nature, the means of converse with the potencies of heaven."

Add to this an equal reverence for the unfathomable mysteries contained in the prophecies of Daniel and the vision of the Evangelist, with a proneness to give to everything Divine a symbolical interpretation, and you have the true character of those later theosophists who labored to invent their particular systems of Masonry. For more of this subject, see the article on *Saint Martin*.

Nothing now remains of theosophic Masonry except what has been traced, through the influence of Zinnendorf in the Swedish system, and what we find in the Apocalyptic degrees of the Scottish Rite. The systems of Swedenborg, Pernety, Paschalis, St. Martin, and Constantine have all become obsolete.

Therapeutick. An esoteric sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits. They resided near Alexandria, in Egypt, and bore a striking resemblance to the sects of the Essenes and those of the Essenes. They were more or less influenced by the mystical school of Alexandria, and, while they borrowed much from the Kabbala, partook also in their speculations of Pythagorean and Orphic ideas. Their system pervades some of the high degrees of Masonry. The best account of them is given by Philo Judaeus.

Theremur. The 613 precepts into which the Jews divided the Mosiacal law. Thus the Hebrew letters בַּרְנָה numerically express 613. (See description of Talmud.)

Thesery. From the Greek Θέσος, God, and ἐργον, work. The ancients thus called the whole art of magic, because they believed its operations to be the result of an intercourse with the gods. But the moderns have appropriated it to that practice of magic which operates by celestial means as opposed to natural magic, which is effected by a knowledge of the occult powers of nature, and necromancy or magic effected by the aid of evil spirits. Attempts have been made by some of the high degrees of Masonry and other bodies of that high magic, as it is also called, to an interpretation of Masonic symbolism. The most notorious and the most prolific writer on this subject is Louis Alphonse Constance, who, under the name of Eliphas Levy, has given to the world numerous works on the dogmas and ritual, the history and the interpretation, of this theurgic Masonry.

Third Degree. See *Master Mason*.

Thirteen-the. A Persian society claiming to exercise an occult influence during the First Empire. A society of growing proportions in the United States, intended to confound and uproot superstition, with an indirect reference to Arthur's Round Table and the Judas of infamy.

Thirty-Second Degree. See *Sublime Prince of the Royal Secret*.

Thirty-Six. In the Pythagorean doctrine of numbers, 36 symbolized the male and female powers of nature united, because it is composed of the sum of the four odd numbers, 1 + 3 + 5 + 7 = 16, added to the sum of the four even numbers, 2 + 4 + 6 + 8 = 20, for 16 + 20 = 36. It has, however, no place among the sacred numbers of Masonry.


Thoth. Θθ, strength. An expression known to the Brethren of the Scottish Rite in the Twelfth Degree.

Thomists. An ancient Christian church in Malabar, said to have been founded by St. Thomas.

Thow or Thorw, contracted from Thonar, and sometimes known as Donar. This deity presided over the mischievous spirits in the elements, and was the son of Odin and Freyja. These three were known in mythology as the triune deity—the Father, Son, and Spirit. Thor's great weapon of destruction or force was the Miolner, the hammer or mallet, which had the marvelous property of invariably returning to its owner after having been launched upon its mission, and having performed its work of destruction.

Thory, Claude Antoinel. A distinguished French Masonic writer, who was born at Paris, May 26, 1759. He was by profession an advocate, and held the official position of Registrar of the Criminal Court of the Chatelet, and afterward of first adjunct of the Mayor of Paris. He was a member of several learned societies, and a naturalist of considerable reputation. He devoted his attention more particularly to botany, and published several valuable works on the genus Rose, and also one on strawberries, which was published after his death.

Thory took an important part, both as an actor and a writer, in the Masonic history of France. He was a member of the Lodge "Saint Alexandre d'Essos," and of the "Contrat Social," out of whose incorporation into one proceeded the Mother Lodge of the Philosophic Scottish Rite, of which Thory may be justly called the founder. He was at its constitution, made the presiding officer, and afterward its Grand Master, and keeper of its archives. In this last capacity, he made a collection of rare and valuable manuscripts, books, medals, seals, jewels, bronze...
figures, and other objects connected with Freemasonry. Under his administration, the library and museum of the Mother Lodge became perhaps the most valuable collection of the kind in France or in any other country. After the Mother Lodge had ceased its labors in 1826, this collection passed by a previous stipulation into the possession of the Lodge of Mont Thabor, which was the oldest of the Rite.

Thory, while making collections for the Lodge, had amassed for himself a fund of the most valuable materials toward the history of Freemasonry, which he used with great effect in his subsequent publications. In 1813 he published the Annales Originaux Magici Gallicorum Orientis, ou Histoire de la Fondation du Grand Orient de France, in 1 vol., 8vo; and in 1816 his Acta Latomorum, ou Chronologie del Histoire de la Franche-Maçonnerie, française et étrangère, in 2 vols. 8vo.

The value of these works, especially of the latter, if not as well digested histories, certainly as important contributions to Masonic history, cannot be denied. Yet they have been variously appreciated by his contemporaries. Rebold (Hist. des 3 O. L., p. 530) says of the Annales, that it is one of the best historical productions that French Masonic literature possesses; while Besuchet (Précis Historique, ii. 275) charges that he has attempted to discharge the functions of a second, without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the evanescent rivalry of parties. He died in October, 1827.

Thory de Sailerie. Founder in 1767, at Warsaw, of the Academy of Ancients, which see.

Thread of Life. In the earliest lectures of the last century, we find this Catechism:

"Q. Have you the key of the Lodge?"
"A. Yes, I have."
"Q. What is its virtue?"
"A. To open and shut, and shut and open.

"Q. Where do you keep it?"
"A. In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept."
"Q. Have you the chain to the key?"
"A. Yes, I have."
"Q. How long is it?"
"A. As long as from my tongue to my heart."

In a later lecture, this key is said to "hang by a tow line nine inches or a span." And later still, in the old Prestonian lecture, it is said to hang by "the thread of life, in the passage of entrance, nine inches or a span long, the supposed distance between guttural and pectoral." All of which is intended simply to symbolize the close connection which in every Mason should exist between his tongue and his heart, so that the one may utter nothing that the other does not truly dictate.

Three. Everywhere among the ancients the number three was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristotle says, it contains within itself a beginning, a middle, and an end. The Pythagoreans called it perfect harmony.

So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked; the scepter of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three faces; the moon three faces; Liber; and the moon three also, Diana, Luna, and Hecate. In all incantations, three was a favorite number, for, as Virgil says, "numero Deus imparti gaudet," God delights in an odd number. A triple cord was used, each cord of three different colors, red, white, and blue, and a small image of the subject of the charm was carried thrice around the altar, as we see in Virgil's eighth eclogue (l. 73):

"Terna tibi haec primnum, triplici diversa colores, Licia circumdata, torques haec altares circum Effigiam duco."

i. e.,

"First I surround thee with these three pieces of list, and I carry thy image thrice round the altar."

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three. In the Rites of Mithras, the Empyrean was said to be supported by three intelligences, Ormund, Mithra, and Mithras. In the Rites of Hindustan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have three principal officers and three grades of initiation.

In Freemasonry, the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that tres faciunt collegium, or it requires three to make a college, they have established the rule that not less than three
shall congregate to form a Lodge. Then in all the Rites, whatever may be the number of superimposed grades, there lie at the base the three Symbolic degrees. There are in all the degrees three principal officers, three supporting officers, and three lesser lights, three movable and three immovable jewels, three principal tenets, three working-tools of a Fellow-Craft, three principal orders of architecture, three chief human senses, and three powers of the mind. In fact, everywhere in the system the number three is presented as a prominent symbol.

So much is this the case, that all the other mystical numbers depend upon it, for each is a multiple of three, its square or its cube, or derived from it. Thus, 9, 27, 81, are formed by the multiplication of three, as $3 \times 3 = 9$, and $3 \times 3 \times 3 = 27$, and $3^3 \times 3 = 81$.

But in nothing is the Masonic signification of the ternary made more interesting than in its connection with the sacred delta, the mark first used by the Grand Orient of France in a ritual issued, August 12, 1744, in which we read "G.: O.: de France."

The abbreviation is now constantly used in French documents, and, although not accepted by the English Masons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

**Three Sacred Utensils.** These were the vessels of the Tabernacle to which the Rev. Joseph Barclay, LL.D., makes the following quotation: "Rabbi José, son of Rabbi Judah, said, a fiery salt is set on the table, and a fiery candlestand descended from heaven. And Moses saw them, and made according to their similitude." and thus comments: "They also think that the Ark of the Covenant is concealed in a chamber under the Temple Enclosure, and that all and all the holy vessels will be found at the coming of the Messiah."

The Apocrypha, however, informs us that Jeremiah laid the Tabernacle, and the Ark, and the Altar of Incense in a chamber where Moses climbed up and saw the heritage of God. And the place shall be unknown until the time that God gather his people again together, and receive them into Mercy."

(2 Macc. ii. 4–7.) The sacred vessels, which were taken to Rome after the destruction of Jerusalem in A.D. 70, and are now seen sculptured on the Arch of Titus, were carried off to Africa by the Vandals under Genserici. Belisarius took them to Constantinople in A.D. 520. They were afterward sent back to Jerusalem, and system of the order, and are supposed to have been carried to Persia, when Chosroes plundered the Holy City, in June, 614.

**Three Senses.** Of the five human senses, the three which are the most important in Masonic symbolism are Seeing, Hearing, and Feeling, because of their respective reference to certain modes of recognition, and because, by their use, Masons are enabled to practise that universal language the possession of which is the boast of the Order.

**Three Steps.** See Steps on the Master's Carpet.

**Threshing-Floor.** Among the Hebrews, circular spots of hard ground were used, as now, for the purpose of threshing corn. After they were properly prepared for the purpose, they became permanent, and some of these, the property of Ornan the Jebusite, was on Mount Moriah. It was purchased by David, for a place of sacrifice, for six hundred shekels of gold, and on it the Temple was afterward built. Hence it is sometimes used as a symbol for the Temple of
Solomon or for a Master's Lodge. Thus it is said in the ritual that the Mason comes "from the lofty tower of Babel, where language was confounded and Masonry hopeless, and the Master is directing "to the threshing-floor of Ornan the Jebusite, where language was restored and Masonry found." This interpretation of this rather abstract symbolic expression is that on his initiation the Master comes out of the profane world, where there is ignorance and darkness and confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshing-floor, there is knowledge and light and order.

Throne. The seat occupied by the Grand Master in the Grand Lodge of England is called the throne, in allusion, probably, to the throne of Solomon. In American Grand Lodges it is styled the Oriental Chair of Solomon, a title which is also given to the seat of the Master of a subordinate Lodge. In a cathedral occupied by a bishop is called a throne; and in the Middle Ages, according to Du Cange, the same title was not only applied to the seats of bishops, but often also to those of abbots, or even priests who were in possession of titles or churches.

Thugs. A Hindu association that offered human sacrifices to their divinity Kali.

Thummim. See Urim and Thummim.

Thurible. From Turis, frankincense; Ivo, a sacrifice. A metallic censer for burning incense. It is of various forms, but generally in that of an ornamental cup suspended by chains, and held by the Thurifer, who keeps the incense burning and diffuses the perfume.

Thurifer. The bearer of the thurible, or censer, prepared with frankincense, and used by the Roman Church at Mass and in ceremonies; also in the Philosophic Degrees of Masonry.

Thursday. The fifth day of the week. So called from its being originally consecrated to Thor, the god of thunder, answering to the Jove of the Romans.

Tie. The first clause in the covenant of Masonry which refers to the preservation of the secrets is technically called the tie. It is substantially the same in the covenant of each degree, from the lowest to the highest.

Tie, Mystic. See Mystic Tie.

Tilere, De la. He was the first translator of Anderson's Constitutions into French, the manuscript of which he says that he prepared during his residence in London. He afterwards published it at Frankfort, in 1743, with the title of Histoire, obligations et statuts de la très venerable confréreigneté des Frères-Maçons, tirés de leurs archives et conformes aux traditions les plus anciennes, etc. His work contains a translation into French of the Old Charges—the General Regulations—and manner of constituting a new Lodge, as given by Anderson in 1723. De la Tieze is said to have been, while in London, an intimate friend of Anderson, the first edition of whose Cours de Masonrie he copied his manuscript in 1725. But he improved on Anderson's work by dividing the history in epochs. This course Anderson pursued in his second edition; which circumstance has led Schneider, in the Nouveaux Journaux sur l'Antiquité, to suppose that, in writing that second edition, Anderson was aided by the previous labors of De la Tieze, of whose work he was most probably in possession.

Tile. A Lodge is said to be tiled when the necessary precautions have been taken to prevent the approach of unauthorized persons; and it is said to be the first duty of every Mason to see that this is done before the Lodge is opened. The word to is sometimes used in the same sense as to examine, as when it is said that a visitor has been tiled, that is, has been examined. But the expression is not in general use, and does not seem to be a correct employment of the term.

Tiler. An officer of a Symbolic Lodge, whose duty is to guard the door of the Lodge, and to permit no one to pass in who is not duly qualified, and who has not the permission of the Master.

A necessary qualification of a Tiler is, therefore, that he should be a Master Mason. Although the Lodge may be occupied by a member of another Degree, the Tiler must be a Master Mason.

Thurible. From Turis, frankincense; Ivo, a sacrifice. A metallic censer for burning incense. It is of various forms, but generally in that of an ornamental cup suspended by chains, and held by the Thurifer, who keeps the incense burning and diffuses the perfume.

Thurifer. The bearer of the thurible, or censer, prepared with frankincense, and used by the Roman Church at Mass and in ceremonies; also in the Philosophic Degrees of Masonry.

Thursday. The fifth day of the week. So called from its being originally consecrated to Thor, the god of thunder, answering to the Jove of the Romans.

Tie. The first clause in the covenant of Masonry which refers to the preservation of the secrets is technically called the tie. It is substantially the same in the covenant of each degree, from the lowest to the highest.

Tie, Mystic. See Mystic Tie.

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TIMBRE

The French Masons so call a stamp, consisting of the initials or monogram of the Lodge, which is impressed in black or red ink upon every official document emanating from the Lodge. When such a document is also sealed, it is said to be “timbre et sceau,” i.e., stamped and sealed. The timbre, which differs from the seal, is not used in English or American Lodges.

Time. The image of Time, under the constitutional fit of a winged old man with the customary scythe and hour-glass, has been adopted as one of the modern symbols in the Third Degree. He is represented as attempting to disentangle the ringlets of a weeping virgin who stands before him. This, which is apparently a never-ending task, but one which Time undertakes to perform, is intended to teach the Mason that time, patience and perseverance will enable him to accomplish the great object of a Mason’s labor, and at last to obtain that beauty which is the symbol of Divine Truth. Time, therefore, is in this connection the symbol of well-directed perseverance in the performance of duty.

Time and Circumstances. The answer to the question in the ritual of initiation, “Has he made suitable proficiency?” is sometimes made, “Such as time and circumstances would permit.” This is an error, and may be a mischievous one, as leading to a careless preparation of the candidate for qualification to membership is, “He has.” (See Advancement, Hurried.)

Tireshatha. The title given to the Persian governors of Judea. It was borne by Zerubbabel and Nehemiah. It is supposed to be derived from the Persian torch, austere or severe, and is therefore, says Gesenius, equivalent to “Your Severity.” It is in the modern ritual of the Supreme Council for the Southern Jurisdiction of the United States the title of the presiding officer of a Council of Princes of Jerusalem. It is also the title of the presiding officer of the Royal Order of Heredom of Kilwinning.

Tirii. [547.] The first month of the Hebrew civil year, and corresponding to the months of September and October, beginning with the new moon of the former.

Titan of the Caucasus. The Fifty-third Degree of the Memphis Rite.

Titles. The titles conferred in the rituals of Masonry upon various officers are often apparently grandiloquent, and have given occasion to some, who have not understood their true meaning, to call them absurd and bombastic. On this subject Bro. Albert Pike has, in the following remarks, given a proper significance to Masonic titles:

Some of these titles we retain; but they have been supposed, merely consistent with the spirit of equality, which is the foundation and peremptory law of its being, of all Masonry. The Knight, with us, is he who devotes his hand, his heart, his brain to the service of Masonry, and professes himself the sworn soldier of truth; the Prince is he who aims to be chief [Principe], first, leader among his equals, in virtue and good deeds; the Sovereign is he who, one of an Order whose members are all sovereigns, is supreme only because the law and Constitutions are so which he administers, and over which he, like any other brother, is governed. The titles Puissant, Potent, Wise, and Venerable indicate that power of virtue, intelligence, and wisdom which those ought to strive to attain who are placed in high offices by the suffrages of their brethren; and all our other titles and designations have an esoteric meaning consistent with modesty and equality, and which those who receive them should fully understand.”

Titles of Grand Lodges. The title of the Grand Lodge of England is “The United Grand Lodge of Ancient Free and Accepted Masons.” That of Ireland, “The Grand Masonic Lodge.” Of Scotland, “The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of Scotland.” Of France is “The Grand Orient.” The same title is taken by the Grand Lodges or Supreme Masonic authorities of Portugal, Belgium, Italy, Spain, and Greece, and also by the Grand Lodges of all the South American States. Of the German Grand Lodges, the only three that have distinctive titles are “The Grand National Mother Lodge of the Three Globes,” “The Grand National Lodge of Germany,” and “The Grand Lodge Royal of Friendship.” In Sweden, they are simply called “Grand Lodges.” In the English possessions of North America they are also called “Grand Lodges.” In the United States the title of the Grand Lodge of Maine, of Massachusetts, of Rhode Island, of Alabama, of Illinois, of Iowa, of Wisconsin, of Minnesota, and of Oregon, is the “Most Worshipful Grand Lodge of Ancient Free and Accepted Masons” of New Hampshire, of Vermont, of New York, of New Jersey, of Pennsylvania, of Arkansas, and of Indiana, it is “The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons”; of Maryland, of the District of Columbia, of Florida, of Michigan, of Missouri, and of California, is “Grand Lodge of Free and Accepted Masons”; of South Carolina is “Most Worshipful Grand Lodge of Ancient Freemasons”; of all other States the title is simply the “Grand Lodge.”

Tito. A significant word in the high degrees. The Scottish Rite rituals give the name of Titus, Prince Herodim, to him who they say was the first who was appointed by Solomon a Provost and Judge. This person appears to be altogether mythical; the word is not found in the Hebrew language, nor has any meaning been given to it. He is represented as having been favorite of the King of Israel. He is said to have presided over the Lodge of Intendants of the Building, and to have been one of the twelve illustrious knights who were set over the twelve tribes, that of Naphthali being placed under his care.
TOASTS

The whole of this legend is, of course, connected with the symbolic significance of those degrees.

Toasts. Anderson says (Constitutions, 1738, p. 110) that in 1719 Dr. Desaguliers, having been installed Grand Master, "forthwith revived the old, regular, and peculiar toasts or healths of the Freemasons." If Anderson's statement could be implicitly trusted as historical facts, we should have to concur that a system of regulated toasts prevailed in the Lodges before the revival. The custom of drinking healths at banquets is a very old one, and can be traced to the days of the ancient Greeks and Romans. From them it was handed down to the moderns, and especially in England we find the "wassail" of the Saxons, a term used in drinking and equivalent to the modern phrase, "Your health." Steele, in the Tatler, intimates that the word toast began to be applied to the drinking of healths in the early part of the eighteenth century. And although his account of the origin of the word has been contested, it is very evident that the drinking of toasts was a universal custom in the clubs and festive associations which were common in London about the time of the revival of Masonry. It is therefore to be presumed that the Masonic Lodges did not escape the influences of the convivial spirit of that age, and drinking in the Lodge room during the hours of refreshment was a usual custom, but, as Oliver observes, all excess was avoided, and the convivialities of Masonry were regulated by the Old Charges, which directed the brethren to enjoy themselves with decent mirth, not forcing any brother to eat or drink beyond his inclination, nor humouring him in going home when he pleased. The drinking was conducted by rule, the Master giving the toast, but first inquiring of the Senior Warden, "Are you charged in the West, Brother Senior?" and of the Junior Warden, "Are you charged in the South, Brother Junior?" to which appropriate replies being made, the toast was drunk with honors peculiar to the Institution. In an old Masonic song, the following stanzas occurs:

"Are you charged in the West? are you charged in the South?"

"The Worshipful Master cries.
'We are charged in the West, we are charged in the South,
Each Warden prompt replies."

One of the catechetical works of the last century thus describes the drinking customs of the Masons of that period: "The table being plentifully supplied with wine and punch, every man has a glass set before him, and fills it with what he chooses. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public health is given, the Master fills first, and desires the brethren to charge their glasses; and when this is supposed to be done, the Senior says, Brethren, are you all charged?" The Senior and Junior Wardens answer, We are all charged in the South and West. Then they all stand up, and, observing the Master's motions, (like the soldier his right-hand man,) drink their glasses off." Another work of the same period says that the first toast given was "the King and the Craft." But a still older work gives what it calls "A Free Mason's Health" in the following words: "Here's a health to our society and to every faithful brother that keeps his oaths of secrecy. As we are sworn to love each other, the world no Order knows like this our noble and ancient Fraternity. Let them wonder at the Mystery. Here, Brother, I drink to thee."

In the time the toasts improved in their style, and were deemed of so much importance that lists of them, for the benefit of those who were deficient in inventive genius, were published in all the pocketbooks, calendars, and song books of the Order. Thus a large collection is to be found in the Masonic Miscellany of Stephen Jones. A few of them will show their technical character: "To the secret and silent," "To the memory of the distinguished Three," "To all that live within compass and square," "To the memory of the Tyrian artist," "To him that first the work began," etc. But there were also toasts which, besides these voluntary ones, were always given at the refreshments of the brethren. Thus, when the reigning sovereign happened to be a member of the Fraternity, the first toast given was always "The King and the Craft."

In the French Lodges the drinking of toasts was, with the word itself, borrowed from England. It was, however, subjected to strict rules, from which there could be no departure. Seven toasts were called "santes d'obligation," because drinking them was made obligatory, and could not be omitted at the Lodge banquet. They were as follows: 1. The health of the Sovereign and his family; 2. That of the Grand Master and the chief officers of the Lodge; 3. That of the Master of the Lodge; 4. That of the Wardens; 5. That of the other officers; 6. That of the visitors; 7. That of all Masons wheresoever spread over the two hemispheres. In 1872, the Grand Orient, after long discussions, reduced the number of santes d'obligation from seven to four, and changed their character. They are now: 1. To the Grand Orient of France, the Lodges of its correspondence, and foreign Grand Orient; 2. To the Master of the Lodge; 3. To the Wardens, the officers, affiliated Lodges, and visiting brethren; 4. To all Masons existing on each hemisphere.

The systematised method of drinking toasts, which once prevailed in the Lodges of the English-speaking countries, has been, to a great extent, adopted by the Grand Lodge, and all the toasts still remain, which, although not absolutely obligatory, are still never omitted. Thus no Masonic Lodge would neglect at its banquet to offer, as its first toast, a sentiment expressive of respect for the Grand Lodge.

The Masons, as Oliver was a great admirer of the custom of drinking Masonic toasts, and
panegyrizes it in his Book of the Lodge (p. 147). He says that at the time of refreshment in a Masonic Lodge "the mode appeared to have more seat than in a private company; the toast thrilled more vividly upon the recollection; and the small modicum of punch with which it was honored retained a higher flavor than the more potent if produced at a private board." And he adds, as a specimen, the following "characteristic toast," which he says was always received with a "profound expression of pleasure."

"To him that all things understood,
To him that found the stone and wood,
To him that hapless lost his blood,
In doing of his duty.
To that blest age and that blest morn
Whereon those three great men were born,
Our noble science to adorn
With Wisdom, Strength, and Beauty."

It is not surprising that he should afterward pathetically deplore the discontinuance of the custom.

Token. The word token is derived from the Anglo-Saxon teocan, which means a sign, possession, type, or condition, that which points out something; and this is traced to tecon, to teach, show, or instruct, because by a token we show or instruct others as to what we are. Bailey, whose Dictionary was published soon after the revival, defines it as "a sign or mark;" but it is singular that the word is not found in either of the dictionaries of Phillips or Blount, which were the most popular glossaries in the beginning of the last century. The word was, however, well known to the Fraternity, and was in use at the time of the revival with precisely the same meaning that is now given to it as a mode of recognition.

The Hebrew word **תֹּלֶן** (toleyn), is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. Thus God says to Noah, of the rainbow, "it shall be for a token of a covenant between me and the earth;" and to Abraham he says of circumcision, "it shall be a token of the covenant between me and you." In Masonry, the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the Fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by the candidate, between him and the Order into which he was then initiated.

Neither the French nor the German Masons have a word precisely equivalent to token. Krause translates it by *merkmal*, a sign or representation, but which has no technical Masonic significance. The French have only *attouchement*, which means the act of touching; and the Germans, *grif*, which is the same as the English *grip*. In the technical use of the word *token*, the English-speaking Masons have an advantage not possessed by those of any other country.

**Tolerance Lodge.** When the initiation of Jews was forbidden in the Prussian Lodges, two brethren of Berlin, Von Hirschfeld and Catter, induced by a spirit of toleration, organized a Lodge in Berlin for the express purpose of initiating Jews, to which they gave the appropriate name of Tolerance Lodge. This Lodge was not recognized by the Masonic authorities.

**Toleration.** The grand characteristic of Masonry is its toleration in religion and politics. In respect to the latter, its toleration has no limit. The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former, it requires only that, in the use of the Old Charges, Masons shall be of "that religion in which all men agree, leaving their particular opinions to themselves." (Constitutions, 1723, p. 50.) The same Old Charges say, "No private piques or quarrels must be brought within the door of the Lodge, for less any quarrel about religion, or national or state policy, we being only, as Masons, of the Catholic religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conducted to peace of the Lodge, nor ever will." (Ibid., p. 54.)

**Tomb of Adoniram.** Margoliouth, in his History of the Jews, tells the legend that at Saguntum, in Spain, a sepulcher was found four hundred years ago, with the following Hebrew inscription: "The servant of Adoniram, the servant of King Solomon, who came to collect the tribute, and died on the day." Margoliouth, who believes the mythical story, says that the Jesuit Villepandus, being desirous of ascertaining if the statements concerning the tomb were true, directed the Jesuit students who resided at Murviedro, a small village erected upon the ruins of Saguntum, to make diligent search for the tomb and inscription. After a thorough investigation, the Jesuit students were shown a stone on which appeared a Hebrew inscription, much defaced and nearly obliterated, which the natives stated was "the stone of Solomon's collector." Still unsatisfied, they made further search, and discovered a manuscript written in antique Spanish, and carefully preserved in the citadel, in which the following entry was made: "At Saguntum, in the citadel, in the year of our Lord 1480, a little more or less, was discovered a sepulcher of surprising antiquity. It contained an embalmed corpse, not of the usual stature, but taller than is common. It had and still retains on the front two lines in the Hebrew language and characters, the sense of which is: 'The sepulchre of Adoniram, the servant of King Solomon, who came hither to collect tribute.'"

The story has far more the appearance of a Talmudic or a Rosicrucian legend than that of an historical narrative.

**Tomb of Hiram Abiff.** All that is said of it in Masonry is more properly referred to in the article on the Monument in the Third Degree. (See Monument.)

**Tomb of Hiram of Tyre.** Five miles to the east of the city of Tyre is an ancient monu-
TONGUE

TORGAU

ment, called by the natives Kabir Hairan, or the tomb of Hiram. The tradition that the King of Tyre was there interred rests only on the authority of the natives. It bears about it a probability that marks it as of extreme antiquity, and, as Thompson says (The Land and The Book, p. 196), there is nothing in the monument itself inconsistent with the idea that it marks the final resting-place of that friend of Solomon. He thus describes it:

"It is the tomb of two tiers of great stones, each three feet thick, thirteen feet long, and eight feet eight inches broad. Above this is one huge stone, a little more than fifteen feet long, ten broad, and three feet four inches thick. Over this is another, twelve feet three inches long, eight broad, and five high. The top stone is a little smaller every way, and only five feet thick. The entire height is twenty-one feet. There is nothing like it in this country, and it may well have stood, as it now does, ever since the days of Solomon. These large broken sarcophagi scattered around it are assigned by tradition to Hiram's mother, wife, and family."

Dr. Morris, who visited the spot in 1869, gives a different admeasurement, which is probably more correct than that of Thompson. According to him, the first tier is 14 ft. long, 8 ft. 8 in. broad, 4 ft. thick. Second tier, 14 ft. long, 8 ft. 8 in. broad, 2 ft. 10 in. thick. Third tier, 15 ft. 1 in. long, 9 ft. 11 in. broad, 2 ft. 11 in. thick. Fourth tier, 12 ft. 11 in. long, 7 ft. 5 in. broad, 3 ft. 6 in. thick. He makes the height of the whole 19 ft. 8 in.

Travelers have been disposed to give more credit to the tradition which makes this monument the tomb of the King of Tyre than to most of the other legends which refer to ancient sepulchers in the Holy Land.

TONGUE. In the early rituals of the last century, the tongue is called the key to the secrets of a Mason, and one of the toasts that was given in the Lodge was in these words: "To that excellent key of a Mason's tongue, which ought always to speak as well in the absence of a brother as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is silence."

Tongue of Good Report. Being "under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the earliest rituals of the last century.

TOPAS. In Hebrew, תופס, pittah. It was the second stone in the first row of the high priests' breastplate, and was referred to in Sim- con. The ancient tophas, says King (Antique Gems, p. 58), was the present chrysolite, which was furnished from an island in the Red Sea. It is of a bright greenish yellow, and the softest of all precious stones.

Topas. Pillars, also signifying towers and tumuli. This is a corruption of the Sanskrit word Stoops, meaning mounds, heaps, mounds. The Topas of the Karli temple, a Buddhist shrine, which may be seen up the Western Ghats from Bombay, which is the Indian head-dress and Maya's holy sign, and after which the Roman Church adopts one of Mary's favorite head-dresses. It is the "crown of Venus Urania."

These pillars are prominent features of Buddhist sacred buildings, and when composed of a single stone are called a Lat. They are frequently ornamented with honeysuckles. The oldest monument hitherto discovered in India is a group of these monoliths set up by Asoka in the middle of the third century B.C. They were all alike in form, inscribed with four short edicts containing the creed and principal doctrines of Buddhism. These pillars stood originally in front of some sacred buildings which have perished; they are polished, 45 feet each in height, and surrounded by lions. The Thuparamaya Temple in Ceylon, has 184 handsome monoliths, 26 feet in height, round the center holy mound.

Torch-Bearer. The fifteenth officer in the High Council of the Society of Rosicrucians, also known as an officer in the Adept Order of the Holy Sepulcher. One who bears a torch.

Torches. The ancients made use of torches both at marriages and funerals. They were also employed in the ceremonies of the Eleusinian mysteries. They have been introduced into the high degrees, especially on the Continent, principally as marks of honor in the reception of distinguished visitors, on which occasions they are technically called "stars." De Cange mentions their use during the Middle Ages on funereal occasions.

TORGAU, Constitutions of. Torgau is a fortified town on the Elbe, in the Prussian Province of Saxony. It was there that Luther and his friends wrote the Book of Torgau, which was the foundation of the subsequent Augsburg Confession, and it was there that the
Lutherans concluded a league with the Elector Frederick the Wise. The Stone-Masons, whose seat was there in the fifteenth century, had, with the other Masons of Saxony, accepted the Constitution of the Order of Free-Masonry, and was for many years Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York. In 1818 he published a small work, of two hundred and eighty-three pages, entitled A System of Speculative Masonry. This work is of course tinged with all the legendary ideas of the origin of the Institution which prevailed at that period, and would not now be accepted as authoritative; but it contains, outside of its historical errors, many valuable and suggestive thoughts. Bro. Town was highly respected for his many virtues, the consistency of his life, and his unwearied devotion to the Masonic Order. He died at Greensville, Indiana, February 24, 1864, at the ripe age of eighty-nine years.

**Tracing-Board.** The same as a Floor-Cloth, which see.

**Trad-Gilds.** See Gilds.

**Tradition.** There are two kinds of traditions in Masonry: First, those which detail events, either historically, authentic in part, or in whole, or consisting altogether of arbitrary fiction, and intended simply to convey an allegorical or symbolic meaning; and secondly, of traditions which refer to customs and usages of the Fraternity, especially in matters of ritual observance.

The first class has already been discussed in this work in the article on Legend, to which the reader is referred. The second class is now to be considered.

The traditions which control and direct the usages of the Fraternity constitute its unwritten law, and are almost wholly applicable to its ritual, although they are sometimes of use in the interpretation of doubtful points in its written law. Between the written and the unwritten law, the latter is always paramount. This is evident from the definition of a tradition as it is given by the monk Vincent of Lerins: "Quod semper, quod ubique, quod ab omnibus traditum est"; i.e., tradition is that which has been handed down at all times, and in all places, and by all persons. The law which thus has antiquity, universality, and common consent for its support, must override
TRAMPING.

TRAVELING.

all subsequent laws which are modern, local, and have only partial agreement.

It is then important that those traditions of Masonry which prescribe its ritual observances and other landmarks could be thoroughly understood, because it is only by attention to them that uniformity in the esoteric instruction and work of the Order can be preserved.

Cicero has wisely said that a well-constituted commonwealth must be governed not by the written law, but also by the unwritten law or tradition and usage; and this is especially the case, because the written law, however perspicuous it may be, can be diverted into various senses, unless the republic is maintained and preserved by its usages and traditions, which, although mute and as it were dead, yet speak with a living voice, and give the true interpretation of that which is written.

This axiom is not less true in Masonry than it is in a commonwealth. No matter what changes may be called in its institutions and regulations of to-day and its recent customs, there is no danger of losing the identity of its modern order and spirit while its traditions are recognized and maintained.

The sheds and lodges of the Order are open to members of the Order, who, using their privileges for interested purposes, traveling from city to city and from Lodge to Lodge, when they may seek relief by tales of fictitious distress, have been called "tramping Masons." The true and loyal Masons, however, when traveling for any purpose, and not for the purpose of par noon, should be driven from the door of every Lodge or the house of every Mason where he seeks to intrude his imposture.

Transfer of Warrant. The English Constitutions (Rule 221) enact that "No warrant can be transferred under any circumstances."

Similarly, the Scottish Constitutions (Rule 148) says "A Charter cannot be transferred under any circumstances."

Transient Brethren. Masons who do not reside in a particular place, but only temporarily visit it, are called "transient brethren." They are, if worthy, to be cordially welcomed, but are never to be admitted into a Lodge until, after the proper precautions, they have been proved to be "true and trusty." This usage of hospitality has the authority of all the Old Constitutions, which are careful to inculcate it. Thus the Landowne MS. charges "that every Mason receive or cherish Strange Fellows when they come over the country, and sett them on works if they will work, as the manner is, (that is to say) if the Mason have any moulde stone in his place, on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge."

Although Speculative Masons no longer visit Lodges for the sake of work or wages, the usages of our Operative predecessors have been spiritualised in our symbolic system. Hence visitors are often invited to take a part in the labors of the Lodge, and receive their portion of the light and truth which constitute the symbolic pay of a Speculative Mason.

Transition Period. Findel calls that period in the history of Masonry, when it was gradually changing its character from that of an Operative to that of a Speculative society, "the Transition Period." It began in 1600, and terminated by the establishment of the Grand Lodge of England in London, after which, says Findel (Hist. English translation, p. 131), "modern Freemasonry was now to be taught as a spiritualizing art, and the Fraternity of Operative Masons was exalted to a Brotherhood of symbolic builders, who, in the place of visible, perishable temples, are engaged in the erection of that one, invisible, eternal temple of the heart and mind."

Transmission, Charter of. A deed said to have been granted by James de Molay, just before his death, to Mark Larmenius, by which he transmitted to him and to his successors the office of Grand Master of the Templars. It is the foundation-deed of the Order of the Temple. After having disappeared for many years, it was rediscovered and purchased by F. W. Crookes of Chester, England, who thought it too important and valuable to remain in private hands, and it is now in the possession of the Great Priory of England. It is written in a Latin cipher and bears the seal of the papal legate. The outward appearance of the document is of great antiquity, but it lacks internal evidence of authenticity. It is, therefore, by most authorities, considered a forgery. (See Temple, Order of the.)

Trappists, Jesuits and Religious. An order founded by that devotee of secret organisations, Count La Ferche, in 1140.

Travel. In the symbolic language of Masonry, a Mason always travels from west to east in search of light—he travels from the lofty tower of Babel, whose language was confounded by God and Masonry lost, to the threshold of Ornan the Jebusite, where language was restored and Masonry found. The Master Mason also travels into foreign countries in search of wese. All this is pure symbolism, unintelligible to any other sense. For its interpretation, see Foreign Country and Thrashing-Floor.

Traveling Masons. There is no portion of the history of the Order so interesting to the Masonic scholar as that which is embraced by the Middle Ages of Christendom, beginning with about the tenth century, when the whole of civilized Europe was permeated by those associations of workmen, who passed from country to country and from city to city under the name of "Traveling Masons," for the purpose of erecting religious edifices. There is not a country of Europe which does not at this day contain honorable evidences of the skill and industry of our Masonic ancestors. I therefore propose, in the present article, to give a brief sketch of the origin, the progress, and the character of these traveling architects.

Mr. George Godwin, in a lecture published in the Builder (vol. ix., p. 463), says: "There are few points in the Middle Ages more pleasing to look back upon than the existence of the associated Masons; they are the bright spot.
in the general darkness of that period, the patch of verdure when all around is barren."

Clavell, in his *Histoire Pittoresque de la Franco-Maconnerie*, has traced the organisation of these associations to the "collegia" and guilds of artists, which were instituted at Rome, by Numa, in the year B.C. 714, and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned. They continued to exist as well-established and impregnable throughout all the succeeding years of the kingdom, the republic, and the empire. (See Roman Colleges of Artificers.)

These "sodalitates," or fraternities, began, upon the invasion of two barbarians, to decline in numbers, in respectability, and in power. But on the conversion of the whole empire, they, or others of a similar character, began again to flourish. The priests of the Christian church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century, they were established as a free guild or corporation in Lombardy. For when, after the decline and fall of the empire, the city of Rome was abandoned by its sovereign for other secondary cities of Italy, such as Milan and Ravenna, and new courts and new capitals were formed, the kingdom of Lombardy sprang into existence as the great center of all energy in trade and industry, and of refinement in art and literature. Como was a free city, and many architects worked during the invasions of the Vandals and Goths. It was in Lombardy, as a consequence of the great center of life from Rome, and the development not only of commercial business, but of all sorts of trades and handicrafts, that the corporations known as guilds were first organised.

Among the arts practised by the Lombards, that of building held a preeminent rank. And Muratori tells us that the inhabitants of Como, a principal city of Lombardy, Italy, had become so superior as masters, that the appellation of Magistri Comacini, or Masters, from Como, had become generic to all of the profession.

Mr. Hope, in his *Historical Essay on Architecture*, has treated this subject almost exclusively. He says:

"We cannot then wonder that, at a period when artificers and artists of every class, from those of the most mechanical, to those of the most intellectual nature, formed themselves into exclusive corporations, architects—whose art may be said to offer the most exact medium between those of the most urgent necessity, and those of mere ornament, or, indeed, in its wide span to embrace both—should, above all others, have associated themselves into similar bodies, which, to conform to the general style of such corporations, assumed that of Free and Accepted Masons, and was composed of those members who, after a regular passage through the different fixed stages of apprenticeship, were received as masters, and entitled to exercise the profession on their own account."

"In an age, however, in which lay individuals, from the lowest subject to the sovereign himself, seldom built except for mere shelter and safety—seldom sought, nay, rather avoided, in their dwellings an elegance which might lessen their security; in which even the community collectively, in its public and general capacity, divided into component parts less numerous and less varied, required not those numerous public edifices which we possess either for business or pleasure; thus, when neither domestic nor civic architecture of any sort demanded great ability or afforded great employment, churches and monasteries were the only buildings required to combine extent and elegance, and sacred architecture alone could furnish an extensive field for the exercise of great skill, Lombardy itself, opulent and thriving as it was, compared to other countries, soon became nearly saturated with the requisite edifices, and unable to give these companies of Free and Accepted Masons a longer continuance of which it custom, or to render the further maintenance of their exclusive privileges of great benefit to them at home. But if, to the south of the Alps, an earlier civilisation had at last caused the number of architects to exceed that of new buildings wanted, it fared otherwise on the margin of Europe, where a gradually spreading Christianity began on every side to produce a want of sacred edifices, of churches and monasteries, to design which architects existed not on the spot.

"Those Italian corporations of builders, therefore, whose services ceased to be necessary in the countries where they had arisen, now began to look abroad towards those northern climes for that employment which they no longer found at home: and a certain number united and formed themselves into a single greater association, or fraternity, which proposed to seek for occupation beyond its native land; and in any ruder foreign region, however remote, where new religious edifices and skilful artists to erect them, were wanted to offer their services, and bend their steps to undertake the work."

From Lombardy they passed beyond the Alpes into all the countries where Christianity, but recently established, required the erection of churches. A monopoly was granted to them for the erection of all religious edifices; they were declared independent of the sovereigns in whose dominions they might be temporarily residing, and subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation; and no Mason, not belonging to their association, was permitted to compete with or oppose them in the pursuit of employment.

After filling the Continent with cathedrals, parochial churches, and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they traveled to
Scotland, and there have rendered their existence ever memorable by establishing, in the parish of Kilwinning, where they were erecting an abbey, the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

Mr. Hope accounts for the introduction of non-working or unprofessional members into these associations by a theory which is consistent with the history of Scotland. He says:

"Often obliged, from regions the most distant, singly to seek the common place of rendezvous and departure of the troop, or singly to follow its earlier detachments to places of employment equally distant; and thus, at an era when travellers met on the road every obstruction, and no convenience, when no inns existed at which to purchase hospitality, but lords dwelt everywhere, who only prohibited their tenants from waylaying the traveller because they considered this as a killing game, one of their own exclusive privileges; the members of these communities contrived to render their journeys more easy and safe, by engaging with each other, and perhaps even, in many places, with individuals not directly participating in their profession, in contracts of mutual assistance, hospitality and good services, most valuable to men so circumstanced. They endeavored to compensate for the perils which attended their expeditions, by institutions for their needy or disabled brothers; but lest these, by this exclusive privilege, become the object of envy and cantact, they supplied whatever could facilitate such distant journeys and labors as they contemplated, the members of these corporations were ready to obey any summons with the utmost alacrity, and they soon received the encroachment of many persons of all ranks in the Church of Rome, which diffused itself all over Europe in the shape of missionaries, to instruct nations, and to establish their allegiance to the Pope, took care not only to make them feel the want of churches and monasteries, but likewise to learn the manners on which the want might be supplied

Indeed, they themselves generally undertook the supply; and it may be asserted, that a new apostle of the Gospel no sooner arrived in the remotest corner of Europe, either to convert the inhabitants to Christianity, or to introduce among them a new religious order, than speedily followed a tribe of itinerant Freemasons to back him, and to provide the inhabitants with the necessary places of worship or reception.

Thus ushered in, by their interior arrangements assured of assistance and of safety on the road, and, by the bulls of the Pope and the support of his ministers abroad, of every species of immunity and preference at the place of their destination, bodies of Freemasons dispersed themselves in every direction, every day began to advance further, and to proceed from country to country, to the utmost verge of the faithful, in order to answer the increasing demand for them, or to seek more distant custom."

The government of these fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts or, as they were termed, lodges, in the vicinity, in which they resided for the sake of economy and convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a warden, who paid them wages, and took care that there should be no needless waste of materials and no needless loss of implements. Over the whole, a surveyor or master, called in their old documents "magister," presided, and directed the general labor.

The Abbé Granddidier, in a letter at the end of the Marquis Luchet's Essai sur les Illuminés, has quoted from the ancient register of the Masons at Strasbourg the regulations of the association which built the splendid cathedral of that city. Its great rarity renders it difficult to obtain a sight of the original work, but the historian of Clavel supplies the most prominent details of what Granddidier has preserved. The cathedral of Strasbourg was commenced in the year 1277, under the direction of Erwin of Steinbach. The Masons who, under his directions, were engaged in the construction of our English Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a "hutte," a German word denoting our English term lodge. They employed the implements of masonry as emblems, and bore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting, as has always been the custom of many eminent persons, and especially ecclesiastics, who were not Operative Masons, but who gave to them their patronage and protection.

The fraternity of Strasbourg became celebrated throughout Germany, their superiority was acknowledged by the kindred associations, and they in time received the appellation of the "haupt hutte," or Grand Lodge, and exercised supremacy over the hutten of Swabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several lodges assembled at Ratibon in 1459, and on the 25th of April contracted an act of union, declaring the chief of the Strasbourg Cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany. This act of union was definitely adopted and promulgated at a meeting held soon afterward at Strasbourg.

Similar institutions existed in France and in Switzerland, for wherever Christianity had penetrated, there the lodges were to be built, and the Traveling Freemasons hastened to undertake the labor.
They entered England and Scotland at an early period. Whatever may be thought of the authenticity of the York and Kilwinning legends, there is ample evidence of the existence of organized associations, guilds, or corporations of Operatives. The first mention of them is at an epoch not long after their departure from Lombardy. From that period, the fraternity, with various intermissions, continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances, became their patrons, and their labors were superintended by powerful noblemen and eminent prelates, who, for this purpose, were admitted as members of the fraternity. Many of the old Charges for the better government of their Lodges have been preserved, and are still to be found in our Books of Constitutions, every line of which indicates that they were originally drawn up for associations strictly and exclusively operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were strictly ecclesiastical in their constitution. The Pope, the supreme pontiff of the Church, was their patron and protector. They were supported and encouraged by bishops and abbots, and hence their chief employment appears to have been in the construction of religious edifices.

They were originally all operatives. But the necessity of employing men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive, and whose cultivated taste might adorn, the plans which they, if their practical skill were to carry into effect. Hence the germ of that Speculative Masonry which, once dividing the character of the fraternity with the Operative, now completely occupies it, to the entire exclusion of the latter.

But lastly, from the circumstance of their union and concert arose a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact that their construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of the same association. The remarks of Mr. Hope on this subject are well worthy of perusal. "The architects of all the sacred edifices of the Latin church, wherever such arose—north, south, east, or west—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most onerous and most important works. And rendered every minute improvement the property of the whole body and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."

In conclusion, we may remark, that the world is indebted to this association for the introduction of the Gothic, on which it has lately been denominated, the pointed style of architecture. This style—so different from the Greek and Roman orders, whose pointed arches and minute tracerie distinguish the solemn temples of the olden time, and whose ruins arrest the attention and aim the admiration of the spectator—has been universally acknowledged to be the invention of the Traveling Freemasons of the Middle Ages.

And it is to this association of Operative artists that, by gradual changes into a speculative system, we are to trace the Freemasons of the present day.

**Traveling Warrants.** Warrants under which military Lodges are organized, and so called because the Lodges which act under them are permitted to travel from place to place with the regiments to which they are attached. (See Military Lodges.)

**Travensel, Louis.** A zealous and devoted French Mason of much ability, who wrote several Masonic works, which were published under the assumed name of Leonard Gaharn. The most valuable of his productions is one entitled *Catechisme des Freres-Macons, precede d'un Abrégé de l'Histoire d'Adramet, etc.*, published at Paris in 1743.

**Treasure, Incomparable.** This was a phrase of mystical import with the alchemists and Hermetic philosophers. Permetty (*Dictionnaire Mytho-Hermétique*) thus defines it: "The incomparable treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmities, to enjoy them." The "powder of projection" was the instrument by which they expected to attain to the full perfection of their work. What was this incomparable treasure was the great secret of the Hermetic philosophers. They concealed the true object of their art under a symbolic language. "Believeth thou, O fool," says Arcturus, one of them, "that we plainly teach this secret of secrets, taking our words according to their literal signification?" But we do know that it was not, as the world supposed, the
transmutation of metals, or the discovery of an elixir of life, but the acquisition of Divine truth.

Many of the high degrees which were fabricated in the last century were founded on the Hermetic philosophy: and they, too, borrowed from it the idea of an incomparable treasure. Thus in the ultimate degree of the Council of Emperors of the East and West, which degree became afterward the Sublime Prince of the Royal Secret of the Scottish Rite, we find this very expression: "Let us now offer to the invincible Xerxes our sacred incomparable treasure, and we shall succeed victoriously." And out of the initial letters of the words of this sentence in the original French they fabricated the three most important words of the degree.

This "incomparable treasure" is to the Masons precisely what it was to the Hermetic philosophers—Divine Truth. "As for the Treasure," says one of these books (the Lumen de Luxe, translated by Hitchcock), "it is not yet discovered, but it is very near."

**Treasurer.** An officer, found in all Masonic bodies, whose duty it is to take charge of the funds and pay them out under proper regulations. He is simply the banker of the Lodge or Chapter, and has nothing to do with the collection of money, which should be made by the Secretary. He is an elective officer. The Treasurer's jewel is a key, as a symbol that he controls the chest of the Lodge. His position is the right of the right of the Worshipful Master, in front.

**Treasurer, Grand.** See Grand Treasurer.

**Treasurer, Hermetic.** (Trésorier hermétique.) A degree in the manuscript collection of Puevrot. This collection contains eight other degrees with a similar title, namely: Illustrious Treasurer, Treasurer of Paracelsus, Treasurer of Solomon, Treasurer of the Masonic Mysteries, Treasurer of the Number 7, Sublime Treasurer, Depositor of the Key of the Grand Work, and, lastly, one with the grandiloquent title of Grand and Sublime Treasurer, or Depositor of the Great Solomon, Faithful Guardian of Jehovah.

**Tredec.** The king highest in rank in the Scandinavian mysteries.

**Tree Alphabet.** There are alphabets used among the Persians and Arabs at the present day as secret ciphers, which it can scarcely be doubted were original, and ages ago adopted and recognized as the ordinary business mode of communication among men. Among these the Tree Alphabet is the most common. The Philosopher Dioscorides wrote several works on the subject of trees and herbs, and made prominent the secret characters of this alphabet, which became known by his name, and was adopted and used by others.

The characters are distinguishable by the number of branches on either side of the tree; thus, the TH is recognizable from the SH, notwithstanding each has three limbs on the left hand of the stem or trunk, by the one having six and the other seven branches on the right-hand side.

**Tree Worship.** As an example, here are nine of the mystic characters and their relative values:

![Tree Alphabet Characters](image)

The characters in the lower line given above are the relative value, and known as the Alphabet of Hermes or Mercury.

**Tree Worship.** The important position which this peculiar faith occupied among the peoples in the earliest ages of the world is apt to be overlooked in the multitude of succeeding beliefs, to which it gave many of its forms and ceremonies, and with which it became materially blended. In fact, Tree and Serpent Worship were combined almost at their inception. So prominent a position does Tree-Worship take in the opinion of Fra Paquino, in his absorbing work on Tree and Serpent Worship, that he designates the Tree as the first of Faiths; and adds that "long before the Theban gods existed, Tree and Serpent Faiths flourished. The Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Sycamore was holy to Netpe, and the Persia to Athis, whilst the Tamarisk played an important part in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abram seemed to consider that he could not worship his Jove till he had planted his grove and digged a well (Gen. xxxi. 33). His Oak or 'Terebinth,' or turpentine tree, on the plains of Mamre, was commonly worshiped till the fourth century a. c., and it is revered by Jews to the present hour." And again: "That long ere Buddha or his saints were represented by images and adored, long ere the caves and temples of that faith had sanctuaries for holy relics, the first actual symbol-worship he can trace is that of the Bo tree, which he describes as upon a bas-relief in a cave called the Jyotis Gopa (Kalak, Bengal), prov-
TREE-WORSHIP

The use of the Palm as a tree in the service of worship is a common practice in many cultures. It is often associated with ancient symbols and has been used in various religious contexts. The palm tree, often referred to as the 'Tree of Life,' holds significant meanings in many traditions.

The Palm, as a tree, yields more to man than any other class of trees. Nineveh shows the Palm surrounded by winged deities holding the pign-corn—symbol of life, which there takes the place of the Crux Ansata. The Phoenix resting on the Palm signifies "Resurrection to eternal life." The four evangelists are depicted in "an evangelium," in the library of the British Museum, as all looking up to the Palm-tree. Christ, or a similar ideal, erected a cross-bar, and placed an Alpha and an Omega on it.

At Najran, in Yemen, Arabia, Sir William Ouseley describes the most perfect tree-worship as still existing close to the city. The tree is the Palm or Sacred date. The Palm has always borne a most important part in all the faiths of the world down to the present day. The Jews gave the Palm a distinguished place in architecture. The tree and its lotus top, says Kitto, took the place of the Egyptian column on Solomon's famous phalli, the Jachin and Boaz.

The two trees in Genesis were those of Life and Knowledge, and were probably drawn from the Egyptian and Zoroastrian stories. But no further reference is taken in the Bible of the "Tree of Knowledge" after Genesis, but to that of Life, or the "Tree which gives Life," as in the Apocalypse 117. This is also the Eastern name and significance of the Lingam or Pillar; and when covered with carved inscriptions, the Toth or Pillar in Egypt became known as the "Tree of Knowledge."

TRESTLE-BOARD. The trestle-board is defined to be the board upon which the Master inscribes the designs by which the Craft are to be directed in their labors. The French and German Masons have conformed the trestle-board with the tracing-board; and Dr. Oliver (Landnr., 1, 132) has not avoided the error. The two things are entirely different. The trestle is a framework for a table—in Scotch, trest; the trestle-board is the board placed for convenience of drawing on that frame. It contains nothing but a few diagrams, usually geometrical figures. The tracing-board is a picture formerly drawn on the floor of the Lodge, whence it was called a floor-cloth or carpet. It contains a delineation of the symbols of the degree to which it belongs. The trestle-board is to be found only in the Entered Apprentice's Degree. There is a tracing-board in every degree, from the first to the highest. And, lastly, the trestle-board is a symbol; the tracing-board is a piece of furniture or picture containing the representation of many symbols.

It is probable that the trestle-board, from
TRESTLE-BOARD

its necessary use in Operative Masonry, was one of the earliest symbols introduced into the Speculative system. It is not, however, mentioned in the Grand Mystery, published in 1724. But Prichard, who wrote only six years afterward, describes it, under the corrupted name of trestle-board, as one of the immovable jewels of an Apprentice's Lodge. Browne, in 1820, following Preston, fell into the error of calling it a tracing-board, and gives from the Prestonian lecture what he terms "a beautiful degree of comparison," in which the Bible is compared to a tracing-board. But the Bible is not a collection of symbols, which a tracing-board is, but a trestle-board that contains the plan for the construction of a spiritual temple. Webb, however, when he arranged his system of lectures, took the proper view, and restored the word, trestle-board.

Notwithstanding these changes in the name, trestle-board, trchsel-board, tracing-board, and trestle-board again, the definition has continued from the earliest part of the Masonic system to the present day. It has always been enumerated among the jewels of the Lodge, although the English system says that it is immovable and the American movable; and it has always been defined as "a board for the master workman to draw his designs upon."

In Operative Masonry, the trestle-board is of vast importance. It was on such an implement that the genius of the ancient masters worked out those problems of architecture that have enthralled the world with their beauty and their growth. Often have those old builders pondered by the midnight lamp upon their trestle-board, working out its designs with consummate taste and knowledge—here springing an arch, and turning an angle there, until the embryo edifice stood forth in all the wisdom, strength, and beauty of the Master's art.

What, then, is its true symbolism in Speculative Masonry?

To construct his earthly temple, the Operative Mason followed the architectural designs laid down on the trestle-board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

In the Masonic ritual, the Speculative Mason is reminded that, as the Operative artist erects his temporal building in accordance with the model and designs laid down on the trestle-board of the master workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Great Architect of the Universe in those great books of nature and revelation which constitute the spiritual trestle-board of every Freemason.

The trestle-board is then the symbol of the natural and moral law. Like every other symbol of the Order, it is universal and tolerant in its application; and while, as Christian Masons, we cling with unfaltering integrity to the explanation which makes the Scriptures of both dispensations our trestle-board, we permit our Jewish and Mohammedan brethren to content themselves with the books of the Old Testament or Koran. Masonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of its Creator. But so rigidly exacting is it that the symbol shall be preserved and, in some rational way, interpreted, that it necessarily excludes the atheist from its communion, because, believing in no Supreme Being—no Divine Architect—he must necessarily be without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction.

Triad. In all the ancient mythologies there were triads, which consisted of a mysterious union of three deities. Each triad was generally explained as consisting of a creator, a preserver, and a destroyer. The principal heathen triads were as follows: the Egyptian, Osiris, Isis, and Horus; the Orphic, Phanes, Uranus, and Kronos; the Zoroastrian, Ormuzd, Mithras, and Hormaz; the Indian, Brahma, Vishnu, and Siva; the Celtic, Azaroth, Azzokcora, and Azkorosco; the Phoenician, Azazibor, Milch, and Cresmen; the Tyrian, Belus, Venus, and Thamus; the Grecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Iacchus, Persephone, and Demeter; the Platonic, Tagathan, Nous, and Psyche; the Celtic, Hu, Ceridwen, and Creirwy; the Teutonic, Fenris, Midgarth, and Hela; the Gothic, Woden, Friga, and Thor; and the Scandinavians, Odin, Vile, and Ve. Even the Mexicans had their triads, which were Tlixiputilal, Kalco, and Tescalipoca.

This system of triads has, indeed, been so predominant in all the old religions, as to be invested with a mystical idea; and hence it has become the type in Masonry of the triad of three governing officers, who are to be found in almost every degree. The Master and the two Wardens in the Lodge give rise to the Priest, the King, and the Scribe in the Royal Arch; to the Commander, the Generalissimo, and the Captain-General in Templarism; and in most of the high degrees to a triad who preside under various names.
TRIAD

We must, perhaps, look for the origin of the triads in mythology, as we certainly must in Masonry, to the three positions and functions of the sun. The rising sun or creator of light, the morning sun its preserver, and the setting sun its destroyer.

Triad Society of China. The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatsoever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Deputy Provincial Grand Master of British Masonry in China made a statement to this effect in 1855, in Notes and Queries. (1st ser., vol. xii., p. 233.)

Trials, Masonic. As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, especially, no rule should ever be had to legal technicalities, whose use in ordinary courts appears simply to be to afford a means of escape for the guilty.

Masonic trials are, therefore, to be conducted in the written and a kind of method, that will preserve at once the rights of the Order and of the accused, and which will enable the Lodge to obtain a thorough knowledge of all the facts in the case. The rules to be observed in conducting such trials are, in the first place, that the accused must be present and that the trial shall be held in a Lodge on the Third Degree; and at the time of such decision, both the accused and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

4. The Lodge must be opened in the highest degree to which the accused is attainted, and the examinations of all witnesses must take place in the presence of both the accused and the accused, if they desire it. It is competent for the accused to employ counsel for the better protection of his interests, provided such counsel is a Master Mason. But if the counsel be a member of the Lodge, he forfeits, by his professional advocacy of the accused, the right to vote at the final decision of the question.

5. The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a Lodge opened on the Third Degree, and at the time of such decision, both the accused and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

6. It is a general and an excellent rule, that no visitors shall be permitted to be present during a trial.

7. The testimony of Master Masons is usually taken on their honor alone. That of others should be by affidavit, or in such other manner as both the accused and accused may agree upon.

8. The testimony of profane, or of those who are of a lower degree than the accused, is to be taken by a committee and reported to the Lodge, or, if convenient, by the whole Lodge, when closed and sitting as a committee. But both the accused and the accused have a right to be present on such occasions.

9. When the trial is concluded, the accused and the accused must retire, and the Master will then put the question as to the nature of the circumstances will permit.

10. The verdict is guilty, the Master must then put the question as to the nature
and extent of the punishment to be inflicted, beginning with expulsion and proceeding, if necessary, to indefinite suspension and public and private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The vote on the nature of the punishment should be unanimous, or, rather, according to Masonic usage, by a show of hands.

Trials in a Grand Lodge are to be conducted on the same general principles; but here, in consequence of the largeness of the body, and the inconvenience which would result from holding the examinations in open Lodge, and in the presence of all the members, it is more usual to appoint a committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. And the forms of trial in such committees must conform, in all respects, to the general usage already detailed.

**Triangle**. There is no symbol more important in its signification, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the triangle was made to represent the Tetragrammaton, or sacred name of God.

The equilateral triangle, says Bro. D. W. Nash (Freem. Mag., iv., 294), "viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the creator and container of all things, as one and indivisible, manifesting himself in an infinity of forms and attributes in this visible universe."

Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important Masonic implement, which in their system of hieroglyphics has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral.

The equilateral triangle is to be found scattered throughout the Masonic system. It forms in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the ineffable degrees the sacred delta, everywhere presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry, it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arranged in a triangular form, the three lesser lights have the same situation, and the square and compass form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of Masonic symbolism.

The **right-angled triangle** is another form of this figure which is deserving of attention. Among the Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the product of the male and female principle.

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This symbol was received by Pythagoras from the Egyptians during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the Third Degree of Masonry, and will be there recognized as the forty-seventh problem of Euclid.

**Triangle and Square**. As the Delta was the initial letter of Deity with the ancients, so its synonym is among modern nations. It is a type of the Eternal, the All-Powerful, the Self-Existant.

The material world is typified by the "square" as passive matter, in opposition to force symbolized by the triangle.

The Square is also an emblem of humanity, as the Delta or Triangle typifies Deity.

The Delta, Triangle, and Compasses are essentially the same. The raising one point, and then another, signifies that the Divine or higher portion of our nature should increase in power, and control.
the baser tendencies. This is the real, the practical "journey toward the East."

The interlacing triangles or deltas symbolize the union of the two principles or forces, the active and passive, male and female, pervading the universe. (1.)

The two triangles, one white and the other black, interlacing, typify the mingling of the two apparent powers in nature, darkness and light, error and truth, ignorance and wisdom, evil and good, throughout human life. (2.)

The triangle and square together form the pyramid (3), as seen in the Entered Apprentice's apron. In this combination the pyramid is the metaphor for unity of matter and force, as well as the oneness of man and God. The numbers 3, 5, 7, 9, have their places in the parts and points of the square and triangle when in pyramidal form, and imply Perfection. (See Pointed Cubical Stone.)

Triangle, Double. See Seal of Solomon and Shield of David.

Triangle of Pythagoras. See Pentalpha.

Triangle, Radiated. A triangle placed within and surrounded by a circle of rays. This circle is called, in Christian art, "a glory." When this glory is distinct from the triangle, and surrounds it in the form of a circle, it is then an emblem of God's eternal glory. This is the usual form in religious uses. But when, as is most usual in the Masonic symbol, the rays emanate from the center of the triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their sun-god and their Sabian worship.

But the true Masonic idea of this glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as a sea of glory, and from Him as a common center emanates to the universe of His creation.

Triangle, Triple. The pentalpha, or triangle of Pythagoras, is usually called also the triple triangle, because three triangles are formed by the intersection of its sides. But there is another variety of the triple triangle which is more properly entitled to the appellation, and which is made in the annexed form.

It will be familiar to the Knights Templar as the form of the jewel worn by the Prelate of his Order. Like every modification of the triangle, it is a symbol of the Deity; but as the degree of Knights Templar appertains exclusively to Christian Masonry, the triple triangle there alludes to the mystery of the Trinity. In the Scottish Rite Degree of Knight of the East the symbol is also said to refer to the triple essence of Deity; but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of 3, the most sacred number in Freemasonry. In the Twentieth Degree of the Ancient and Accepted Scottish Rite, or that of "Grand Master of all Symbolic Lodges," it is said that the number 81 refers to the triple covenant of God, symbolized by a triple triangle said to have been seen by Solomon when he consecrated the Temple. Indeed, throughout the ineffable and the philosophic degrees, the allusions to the triple triangle are much more frequent than they are in Ancient Craft Masonry.

The Indian trimoutri, or triple triangle of the Hindus, is of a different form, consisting of three concentric triangles. In the center is the sacred triternal name, AUM. The interior triangle symbolizes Brahma, Vishnu, and Siva; the middle one, Creation-
Preservation and Destruction; and the elements, Earth, Water, and Air.

**Tribe of Judah, Lion of the.** The connection of Solomon, as the chief of the tribe of Judah, with the lion, which was the achievement of the tribe, has caused this expression to be referred, in the Third Degree, to Him who brought life and immortality to light. The old Christian interpretation of the Masonic symbols here prevails; and in Ancient Craft Masonry all allusions to the lion, as the Lion's paw, the lion’s scalp, etc., refer to the doctrine of the resurrection taught by Him who is known as "the lion of the tribe of Judah." The expression is borrowed from the Apocalypse (v. 5): “Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loosen the seven seals thereof.” The lion was also a Medieval symbol of the resurrection, the ideal being founded on a legend. The poets of that age were fond of referring to this legendary symbol in connection with the Eschatological idea of the "tribe of Judah." Thus Adam de St. Victor, in his poem *De Resurrectione Domini*, says:

> "Sic de Juda Leo fortis, Fractis portis direm mortis
> Die surgit tertia, Rufante voce Patria."

1st.

Thus the strong lion of Judah,
The gates of cruel death being broken,
Arose on the third day
At the loud-sounding voice of the Father.

The lion was the symbol of strength and sovereignty, in the human-headed figures of the Nimrod gateway, and in other Babylonian remains. In Egypt, it was worshiped at the city of Leontopolis as typical of the Prince of Darkness. From such a Tribunal arose the legend that the Egyptians ornamented their temples with gaping lions’ mouths, because the Nile began to rise when the sun was in the constellation Leo. Among the Talmudists there was a tradition of the lion, which has been introduced into the higher degrees of Masonry.

But in the symbolism of Ancient Craft Masonry, where the lion is introduced, as in the Third Degree, in connection with the "lion of the tribe of Judah," he becomes simply a symbol of the resurrection; thus restoring the symbolism of the Medieval ages, which was founded on a legend that the lion’s whelp was born dead, and only brought to life by the roaring of its sire. Philip de Thaun, in his *De Bebe*, written in the twelfth century, gives the legend, which has thus been translated by Mr. Wright from the original old Norman French:

> "Know that the lioness, if she bring forth a dead cub, she holds her cub and the lion arrives; he needs no time; till it revives on the third day. . . . Know that the lioness signifies St. Mary, and the lion Christ, who gave himself to death for the people; three days he lay in the earth to gain once more the dominion over souls. By the cry of the lion they understand the power of God, by which Christ was restored to life and robbed hell."

The phrase, "lion of the tribe of Judah," therefore, when used in the Masonic ritual, referred in its original interpretation to Christ, Him who "brought life and immortality to light."

**Tribes of Israel.** All the twelve tribes of Israel were engaged in the construction of the first Temple. But long before its destruction, ten of them revolted, and for forty years wandered in the wilderness. Only two tribes, Judah and Benjamin, remained as the Hebrew nation of Israel; while the remaining two, the tribes of Judah and Benjamin, retained possession of the Temple and of Jerusalem under the name of the kingdom of Judah. To these two tribes alone, after the return from the captivity and the exorcism of the Second Temple, was entrusted the building of the Second Temple. Hence in the high degrees, which, of course, are connected for the most part with the Temple of Zerubbabel, or with events that occurred subsequent to the construction of that of Solomon, the tribes of Judah and Benjamin only are referred to. But in the primary degrees, which are based on the first Temple, the Masonic references always are to the twelve tribes. Hence in the old lectures the twelve original points are explained by a reference to the twelve tribes. (See *Twelve Original Points of Masonry*.)

**Tribunal.** The modern statutes of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States direct trials for all the offenses, committed by any brethren of the Rite above the Eighteenth Degree, to be held in a court called a Tribunal of the Thirty-first Degree, to be composed of not less nor more than nine members. An appeal is made from such a Tribunal to Inquisitors to the Grand Consistory of the Supreme Council.

**Tribunal, Supreme.** 1. The Seventy-first Degree of the Rite of Mirraim. 2. The meeting of Inquisitors Inspectors of the Thirty-first Degree of the Ancient and Accepted Scottish Rite according to the modern ritual of the Mother Council.

**Trifels.** The name of the ruined castle, four miles from Madeburg, on a mountain slope, where Sir Richard Cœur de Lion was a prisoner for more than a year, by decree of the Emperor Henry VI., and until his liberation by the faithful Blondel. Naught remains but thirty feet of the tower and some fragments of wall. It is recorded that there may be seen engraved deep in the window-stone of the tower this mark: the passion cross standing upon the square with an apex upward, and having upon it an inverted TAU of proportionate size at an inclination of about forty-nine degrees.

**Triumphal Arch.** The sacred name of God among the Hindus is so called because it consists of the three letters, A U M. (See *Aum*)
TRILITHON

TRILITHON. Three stones, two of which are placed parallel on their ends, and crossed by the third at the top.

TRIPLE

TRIPLE. Three stones, two of which are placed parallel on their ends, and crossed by the third at the top.

THE TRILITHON AT ST. MICHAEL’S MOUNT, LAND’S END.

TRINIDAD. Masonry was introduced into the island of Trinidad by the establishment of a Lodge called “Les Frères Unis,” under a Charter from the Grand Lodge of Pennsylvania, in 1797. A Charter had been granted the year before by the Grand Orient of France, but never acted on, in consequence of the suspension of that body by the French Revolution. In 1804, the Grand Lodge of Pennsylvania, in its caputlative capacity, granted a Charter for a Royal Arch Chapter, which continued to meet until 1813, when it obtained a new Warrant of Constitution from the Supreme Chapter of Scotland. In 1814, Templar Masonry was established by a Deuchar Warrant from the Grand Conclave of Scotland. In 1819, a Council of Royal and Select Masters was established. Trinidad has at present a Provincial Grand Lodge under the Grand Lodge of Scotland, and there are also three Lodges under the Grand Lodge of England.

TRINITARIANS, ORDEO A. An androgynous order founded in 1198, in the time of Innocent III., for the purpose of ransoming Christians from the Moors.

TRINITY, RELIGIOUS FRATERNITY OF THE HOLY. Instituted at Rome by St. Philip Neri in 1548.

TRINOSOPHS. The Lodge of the Trinosophs was instituted at Paris by the celebrated Ragon, October 15, 1816, and installed by the Grand Orient, January 11, 1817. The word Trinosophs is derived from the Greek, and signifies students of three sciences, in allusion to the three primitive degrees, which were the especial object of study by the members; although they adopted both the French and Scottish Rites, to whose high degree, of course they gave their own philosophical interpretation. It was before this Lodge that Ragon delivered his Interpretative and Philosopbical Course of Initiations. The Lodge was composed of some of the most learned Masons of France, and played an important part in Masonic Literature. No Lodge in France has obtained so much celebrity as did the Trinosophs. It was connected with a Chapter and Council in which the high degrees were conferred, but the Lodge confined itself to the three symbolic degrees, which it sought to preserve in the utmost purity.

TRIPITAKA. Tri, three, and Pitaka, basket. The canonical book of the Buddhists, written two hundred years after the third Ecumenical Council, or about 60 B. C. The former Asiatic Indra doctrines having become intolerable, Sakya, a reformer in religion, rejected the god Brahma, and the holy books of the Veda, the sacrifices and other rites, and said: “My law is grace for all.” These sacred writings of the Hindus were called the Three Baskets: the basket of Laws, the basket of Discipline, and the basket of Doctrines. The first basket is called “Dharma,” and relates to the law for man; the second, “Vinaya,” and relates to the discipline of the priests; and the third, “Abhidharma,” and pertains to the gods. It is estimated that 350,000,000 people believe in these writings as sacred and canonical.

TRIPLE ALLIANCE. An expression in the high degees, which having been translated from the French rituals, should have more properly been the triple covenant. It is represented by the triple triangle, and refers to the covenant of God with his people, that of King Solomon with Hiram of Tyre, and that which binds the fraternity of Masons.

TRIPLE Tau. The tau cross, or cross of St. Anthony, is a cross in the form of a Greek T. The triple tau is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter T resting on the traverse bar of an H. This emblem, placed in the center of a triangle and circle—both emblems of the Deity—constitutes the jewel of the Royal Arch as practised in England, where it is so highly esteemed as to be called the “emblem of all emblems,” and “the grand emblem of Royal Arch Masonry.” It was adopted in the same form as the Royal Arch badge, by the General Grand Chapter of the United States in 1859; although it had previously been very generally recognized by American Masons. It is also found in the caputlative Masonry of Scotland. (See Royal Arch Badge.)

The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T. H. T. representing Jehovah and T., or the cross, the Son. A writer in Moore’s Magazine ingeniously supposes it to be a representation of three T squares, and that it alludes to the three jewels of the three ancient Grand Masters.
It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter shin, $\Sigma$, which was one of the Jewish abbreviations of the sacred name. Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the author of eternal life. The English Royal Arch lectures say that "by its intersection it forms a given number of angles that may be taken in five several combinations; and, reduced, their amount in right angles will be found equal to the five Patriarchic bodies which represent the four elements and the sphere of the Universe." Amid so many speculations, I need not hesitate to offer one of my own. The Prophet Ezekiel speaks of the tau or tau cross as the mark distinguishing those who were to be saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favorable distinction; and with this allusion we may, therefore, suppose the triple tau to be used in the Royal Arch Degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery.

**Trivium.** See Quadrivium.

**Trowel.** An implement of Operative Masons which has been adopted by Speculative Masons as the peculiar working-tool of the Master's Degree. By this implement, and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, whereasover dispersed over the globe, into one companionship of Brotherly Love.

This implement is considered the appropriate working-tool of a Master Mason, because, in Operative Masonry, while the Apprentice is engaged in preparing the rude materials, which require only the gage and gavel to give them their proper shape, the Fellow-Craft places them in their proper position by means of the plumb, level, and square; but the Master Mason alone, having examined their correctness and proved them true and trusty, secures them permanently in their place by spreading, with the trowel, the cement that irrevocably binds them together.

The trowel has also been adopted as the jewel of the Select Master. But its uses in this degree are not symbolical. They are simply connected with the historical legend of the degree.

**Trowel and Sword.** When Nehemiah received from Artaxerxes Longimanus the appointment of Governor of Judea, and was permitted to rebuild the walls of Jerusalem, and to reside in his own fortified condition, he met with great opposition from the Persian satraps, who were envious of his favor with the king, and from the heathen inhabitants of Samaria, who were unwilling to see the city again assume its pristine importance. The latter took to injure him with Artaxerxes by false reports of his seditious designs to restore the independent kingdom of Judea. The latter sought to obstruct the workmen of Nehemiah in the labors, and openly attacked them. Nehemiah took the most active measures to refute the insidious accusations of the first, and to repel the open violence of the latter. Josephus says (Antiq., B. XI., ch. vi., § 8) that he gave orders that the masons should issue their ranks, and have their armor on while they were building; and accordingly, the mason had his sword on as well as he that brought the materials for building.

Zerubbabel had met with similar opposition from the Samaritans while resuming the Temple; and although the events connected with Nehemiah's restoration of the walls occurred long after the completion of the second Temple, yet the Masons have in the high degrees referred them to the time of Zerubbabel. Hence in the Fifteenth Degree of the Scottish Rite, or the Knight of the East, which refers to the building of the Temple of Zerubbabel, we find this combination of the trowel and the sword adopted as a symbol. The old ritual of that degree speaks of the Zerubbabel, "ordered that all the workmen should be armed with the trowel and sword in their hands, so that while they work therein they might be enabled to defend themselves with the other, and ever repulse the envy if they should dare to present themselves."

In reference to this idea, but not without chronological accuracy, the trowel and sword have been placed crossing as symbols on the tracing-board of the English Royal Arch.

Oliver correctly interprets the symbol of the trowel and sword as signifying that, "next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."

**Trowel, Society of the.** Vasari, in his Lives of the Painters and Sculptors (Life of G. F. Rustici), says that about the year 1512 there was established at Florence an association which counted among its members some of the most distinguished and learned inhabitants of the city. It was the "Societa della Cucicrs," or the Society of the Trowel. Vasari adds that its symbols were the trowel, the hammer, the square, and the level, and had for its patron St. Andrew, which makes Reghellini think, rather illogically, that it had some relation to the Scottish Rite. Lenox, too, says that this city to its former College of Freemasonry in Florence. It is to be regretted that such misstatements of Masonic history should be encouraged by...
writers of learning and distinction. The
persuasiveness of the account of the formation of
this society, as given by Vassari, shows that
it had not the slightest connection with
Freemasonry. It was simply a festive asso-
ciation, or dinner-club of Florentine artists;
and it derived its title from the accidental
circumstance that certain painters and
sculptors, dining together in a garden, found
not far from their table a mass of mortar,
in which a trowel was sticking. Some rough
jokes passed thereupon, in the casting of
the mortar on each other, and the calling
for the trowel to scrape it off. Whereupon
they resolved to form an association to
dine together annually, and, in memorial
of the ludicrous event that had led to their
establishment, they called themselves the
Society of the Trowel.

True Light. Si lux at lux fuit. The
translation from the Hebrew Bible of this
passage, so often quoted in Masonry, is:
‘And the Lord said, ‘Let there be light,’
and it was light.’ And the Lord took care
of the light, that it was useful; and He
divided the light from the darkness.

True Masons. See Academy of True
Masons.

Truro Cathedral. A Protestant edifice
erected at a seaport of Cornwall, England,
standing at the junction of two rivers, the
Aver and the Fowey, said to have been
laid by the cornerstone of the cathedral
with great pageantry, pomp, and
ceremony. This was the first time a Grand
Master of Masons in England was known
to lay the cornerstone of an ecclesiastical
structure; this was, also, the first occasion
on which the then Grand Master had performed
such a service, in Masonic clothing,
surrounded with his staff and officers, in rich
robes, and in the costume of Masonry.

Trust in God. Every candidate on his
initiation is required to declare that his
trust is in God. And so he denies the
existence of a Supreme Being is debarred
the privilege of initiation, for atheism is
a disqualification for Masonry. This pious
principle has distinguished the Fraternity
from the earliest period; and it is a happy
coincidence, that the company of Operative
Freemasons instituted in 1477 should have
adopted, as their motto, the truly Masonic
sentiment, ‘The Lord is all our Trust.’

Truth. The real object of Freemasonry,
in a philosophical and religious sense, is the
search for truth. This truth is, therefore,
symbolised by the Worn. From the first
entrance of the Apprentice into the Lodge,
his reception of the highest degree,
this search is continued. It is not always
found and a substitute must sometimes be
provided. Yet whatever be the labors he
can perform, whatever the ceremonies
through which he may pass, whatever the
symbols, whatever the reward he may obtain,
the true end of all is the attainment of truth.

This idea of truth is not the same as that
expressed in the lecture of the First Degree,
where Brotherly Love, Relief, and Truth
are there said to be the ‘three great tenets
of a Mason's profession.’ In that connec-
tion, truth, which is called a ‘divine attribute,
the foundation of every virtue,’ is synony-
mous with sincerity, honesty of expression,
and plain dealing. The higher idea of truth
which pervades the whole Masonic system,
and which is symbolized by the Worn, is
that which is properly expressed to a knowl-
dge of God.

There was an Egyptian goddess named
Thm, or Thm; Thm, intrepidity, Justice
and Truth. This one of the three
great Masonic principles is represented
among the Egyptians by an ostrich feather; and
the judicial officer was also thus repre-
sented, ‘because that bird, unlike others,
has all its feathers equal.’ Horapollo.
The Hebrew word יָרָן, yar’n, signifies an ostrich, as
also a council; and the word יָראן, yarah, is
interpreted, poetically, an ostrich, and also a
song of joy, or of praise; hence, the happy
souls thus ornamented, under the inspec-
tion of the lords of the heart’s joy, gathered
fruits from celestial
trees.’ In the judg-
ment in Amenti, the
soul advances toward
the goddess Truth
who wears on her head
the ostrich feather. In
the scale, Amous and
Horus weigh the actions
of the deceased. On one side is the ostrich
feather, and on the other the vase containing
the heart. Should the weight of the heart be
greater than the feather, the soul is entitled
to be received into the celestial courts.
The forty-two judges, with heads ornamented
with ostrich feathers, sit aloft and pronounce
judgment. (See Book of the Dead.)

Tryonists. Those Pythagoreans who
abstained from animal food.

Tsephtel, קַסִ'י. Mirans Deus, the angel
governing the Moon, in accordance with the
Kabbalistical system.

Tschoudy, Louis Theodore. Michaud
spells the name Tschudi, but Lenning, Thorv,
Ragon, Oliver, and all other Masonic writers,
give the name as Tschoudy, which form,
therefore, I adopt as the most usual, if not
the most correct, spelling.

The Baron de Tschoudy was born at
Metz, in 1720. He was descended from a
family originally of the Swiss canton of
Glarus, but which had been established in
France since the commencement of the six-
teenth century. He was a counselor of
State and member of the Parliament of
Metz; but the most important events of his
life are those which connect him with the
Masonic institution, of which he was a
zealous and learned investigator. He was
one of the most active members of the school
of Ramsay, and adopted his theory of the
Templar origin of Masonry. Having ob-
tained permission from the king to travel, he went to Italy, in 1762, under the assumed name of the Chevalier de Lussey. There he excited the anger of the papal court by the publication of his book, *L'Etoile Flamboyante*, a book entitled *Breviary at the Pope, ou les France-Maçons Vengés*; i.e., "A New Year's Gift for the Pope, or the Free Masons Avenged." This was a caustic commentary on the bull of Benedict XIV. recompensing the Freemasons. It was followed, in the same year, by another work entitled *Le Vatican Vengé*; i.e., "The Vatican Avenged," an ironical apology, intended as a sequel to the former book. These two works subjected him to such persecution by the Church that he was soon compelled to seek safety in flight.

He next repaired to Russia, where his means of living became so much impaired that, Michaud says, he was compelled to enter the company of comedians of the Empress Elizabeth. From this condition he was relieved by Count Ivan Schouvalon, who made him his private secretary. He was also appointed the secretary of the Academy of Moscow, and governor of the pages at the court. But this advancement of his fortunes was arrested by the fact of his being a Frenchman, created for him many enemies, and he was compelled at length to leave Russia and return to France. There, however, the persecutions of his enemies pursued him, and on his arrival at Paris he was in the act of publishing a work on the history of his mother with the Empress Elizabeth and with the Grand Duke Peter was successful, and he was speedily restored to liberty. He then retired to Mantes, and for the rest of his life devoted himself to the task of Masonic reform and the fabrication of new systems.

In 1762, the Council of Knights of the East was established at Paris. Ragon says (*Orthod. Maçon.,* p. 137) that "its ritual was corrected at the Baron de Tschouidy, the author of the *Blazing Star.*" But this is an error. Tschouidy was then at Mantes, and his work and system of the *Blazing Star* did not appear until four years afterward. It is at a later date that Tschouidy became connected with the Council.

In 1768 he published, in connection with Bardon-Duhamel, his most important work, entitled *L'Etoile Flamboyante, ou la Société des France-Maçons considérée sous tous les Aspects;* i.e., "The Blazing Star, or the Society of Freemasons considered under Every Point of View."

In the same year he repaired to Paris, with the declared object of extending his Masonic system. He then attached himself to the Council of Knights of the East, which, under the guidance of the tailor Pitret, had ascended from the Council of Emperors of the East and West. Tschouidy availed himself of the ignorance and of the boldness of Pitret to put his plan of reform into execution by the creation of new degrees.

In Tschouidy's system, however, as developed in the *L'Etoile Flamboyante*, he does not show himself to be the advocate of the high degrees, which, he says, are "an occasion of expense to their dupes, and an anathema in the highest degree to those who make a profitable traffic of their pretended instructions." He recognizes the three Symbolic degrees because their gradations are necessary in the Lodge, which he viewed as a school, and to these he adds a superior class, which may be called the architects, or by any other name, provided we attach to it the proper meaning. All the high degrees he calls "Masonic revenges," excepting two, which he regards as containing the secret, the object, and the essence of Masonry, namely, the Scottish Knight of St. Andrew and the Knight of Palestine. The former of these degrees was composed by Tschouidy, and its ritual, which he bequeathed, with other manuscripts, to the Council of Knights of the East and West, was published in 1780, under the title of *Boccaiss de Saint Andre, contenant le développement total de l'art royal de la Franche-Maçonnerie*. Subsequently, on the organisation of the Ancient and Accepted Scottish Rite, he was adopted as the Twenty-ninth of its series, and is considered as one of the most important and philosophical of the Scottish system. Its fabrication is, indeed, an evidence of the intellectual genius of its inventor.

Ragon, in his *Orthod. Maçonique*, attributes to Tschouidy the fabrication of the Rite of Adonhiramite Masonry, and the authorship of the *Recueil Précieux*, which contains the description of the Rite. But the first edition of the *Recueil*, with the acknowledged authorship of Guilielmus de St. Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschouidy had gone to his eternal rest.

Tschouidy's name was honored in French literature, and several romances are attributed to him, the only one of which now known, entitled *Théâtre Philosophes*, does not add to his reputation.

Chemin Despontes (Encyc. Maçons, i, 143) says: "The Baron Tschouidy, whose birth gave him a distinguished rank in society, left behind him the reputation of an excellent man, equally remarkable for his social virtues, his genius, and his military talents." Such appears to have been the general opinion of those who were his contemporaries or his immediate successors. He died at Paris, May 28, 1789.

Tsetaku. קְשָׁקָה, Justice. The first step of the mystical ladder, known to the Kadoach, Thirtieth Degree of A. A. Scottish Rite.

Tsedomi. קְסָמִי. A Seeker or Inquirer. A name used in the Twenty-second Degree of the A. A. Scottish Rite.

Tsoïm. קְסִים. A term used infrequently to designate visitors.

Tuapholl. A term used by the Druids to designate an unhallowed circumambulation
around the sacred cairn, or altar; the movement being against the sun, that is, from west to east by the north, the cairn being on the left hand of the circumambulator.

**Tubal Cain.** Of Tubal Cain, the sacred writings, as well as the Masonic legends, give us but general information. All that we hear of him in the Book of Genesis is that he was the son of Lamech and Zillah; and was "an instructor of every artificer in brass and iron." The Hebrew original does not justify the common version, for תַּעֲבֵר, lēsah, does not mean "an instructor," but "a sharpener" — one who sharpens or sharpens instruments. Hence Dr. Raphall translates the passage as one "who sharpened various tools in copper and iron." The authorised version has, however, almost indelibly impressed the character of Tubal Cain as the father of artificers; and it is in this sense that he has been introduced from a very early period into the legendary history of Masonry.

The first Masonic reference to Tubal Cain is found in the "Legend of the Craft," where he is called "the father of all Smiths." I write this part of the legend from the Doctored MS. simply because of its more modern orthography; but the story is substantially the same in all the old manuscript Constitutions. In that Manuscript we find the following account of Tubal Cain and Sancenatho. It is contained in the following words:

"Before Noah's flood there was a man called Lamech, as it is written in the Bible, in the fourth chapter of Genesis; and this Lamech had two wives, the one named Ada and the other named Zilla; by his first wife, Ada, he got five sons, Tubal Cain, and the other Jabal: and by the other wife he got a son and a daughter. And these four children founded the beginning of all the sciences in the world. The elder son, Jabal, founded the science of geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Tubal Cain founded the science of music and songs of the tongue, the harp and organ. And the third brother, Tubal Cain, founded the science of metal-working, of gold, silver, copper, iron, and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, wherefore they wrote the sciences that they had found, on two pillars that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire; and the other was steeped in water."

Similar to this is an old Rabbinical tradition, which ascertains that Tubal Cain was the inventor of writing as well as of music, having heard Adam say that the universe would be twice destroyed, once by fire and once by water, inquired which catastrophe would first occur? but Adam refused to inform him; he then, however, inscribed the system of music which he had invented upon two pillars of stone and brick. A more modern Masonic tradition ascribes the construction of these pillars to Enoch.

To this account of Tubal Cain must be added the additional particulars, recorded by Josephus, that he exceeded all men in strength, and was renowned for his warlike achievements.

The only other account of the proto-metalurgist that we meet with in any ancient author is that which is contained in the celebrated fragment of Sancenatho, who refers to him under the name of Chrysor, which is evidently, as Bochart affirms, a corruption of the Hebrew חֵרֶשׁ or, a worker in fire, that is, a smith. He was the son of a Phoenician author, who is supposed to have flourished before the Trojan war, probably, as Sir William Drummond suggests, about the time when Gideon was Judge of Israel, and who collected the different accounts and traditions of the origin of the world which were extant at the period in which he lived. A fragment only of this work has preserved, which, translated into Greek by Philo Bybius, was inserted by Eusebius in his Preparatio Evangelica, and has thus been handed down to the present day. This fragment of the history of Sancenatho, which refers to Tubal Cain, is contained in the following words:

"A long time after the generation of Hypsaranicos, the inventors of hunting and fishing, Agreus and Aliveus, were born: after whom the people were called hunters and fishers, and from whom sprang two brothers, who discovered iron, and the manner of working it. One of these two, called Chrysor, was skilled in eloquence, and composed verses and prophecies. He wrote poetry, and invented fishing-hooks, bait with fish, cordage and rafts, and was the first of all mankind who had navigated. He was therefore worshiped as a god after his death, and was called Diamichitos. It is said that these brothers were the first who contrived partition walls of brick."

Hephaisitos, it will be observed, is the Greek of the god who was called by the Romans Vulcan. Hence the remark of Sancenatho, and the apparent similarity of names as well as occupations, have led some writers of the last, and even of the present, century to derive Vulcan from Tubal Cain by a process not very devious and therefore familiar to etymologists. By the omission in Tubal Cain of the initial T, which is the Phoenician article, and its valueless vowel, we get Balcon, which, by the interchangeable nature of B and V, is easily transformed to Vulcan.

"That Tubal Cain," says Bishop Stillingsfleet (Orig. Soc., p. 282), "gave first occasion to the name and worship of Vulcan, hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned to be an instructor of every artificer in brass and iron, and as near relation as Apollo had to Vulcan. Tubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo."
Vossius, in his treatise De Idolatria (lib. i., cap. 36), makes this derivation of Vulcan from Tubal Cain. But Bryant, in his Analysis of Ancient Mythology (vol. i., p. 139), denies the etymology and says that such an association is illegitimate. It is Babylonian, Tubal Cain was equivalent to Orus or Osiris, symbols of the sun. He traces the name to the words Baal Cahan, Holy Bel, or sacred Lord. Bryant's etymology may be adopted, however, without any interference with the identity of Tubal Cain. He who discovered the uses of fire, may well, in the communications of idolatry, have typified the solar orb, the source of all heat. It might seem that Tubal is an attribute compounded of the definite particle T and the word Baal, signifying Lord. Tubal Cain would then signify 'the Lord Cain.' Again, du or du, in Arabic, signifies Lord; and we trace the same significance of this affix, in its various interchangeable forms of Du, Pu, and Di, in Semitic words: 'But the question of the identical origin of Tubal Cain and Vulcan has at length been settled by the researches of comparative philologists. Tubal Cain is Semitic in origin, and Vulcan is Aryan. The latter may be traced to the Sanskrit utka, a firebrand, from which we get also the Latin fulgur and fulmen, names of the lightning.

From the mention made of Tubal Cain in the "Legend of the Craft," the word was long ago adopted as significant in the primary degrees, and various attempts have been made to prescribe its use. Hutchinson, in an article in his Spirit of Masonry, devoted to the consideration of the Third Degree, has the following reference to the word (p. 182):

'The Mason advancing to this state of Masonry, pronounces his own sentence, as confession of the imperfection of the second stage of his profession, and as probationary of the exalted degree to which he aspires, in this Greek dialect, TubalSayan, Strip my sepulchre; I make my grave in the pollutions of the earth; I am under the shadow of death.' This dialect has vulgarly corrupted among us, and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and meaningless in itself.

But however ingenious this interpretation of Hutchinson may be, it is generally admitted that it is incorrect.

The modern English Masons, and through them the French, have derived Tubal Cain from the Hebrew tebel, earth, and konah, to acquire possession, and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning worldly possessions.

In the Freemasons' Quarterly Lectures, now the authorized English system, we find the answer to the question, "What does Tubal Cain denote?" is "Worldly possessions." And De launay, in his Thesaurus (p. 17), denies the reference to the proto-smith, and says: "If we reflect on the meaning of the two Hebrew words, we will easily recognize in their connection the secret wish of the hierophant, of the Templar, of the Freemason, and of every mystical sect, to govern the world in accordance with its own principles and its own laws." It is from this idea, I think, that the true meaning of the words will authorise no such interpretation. The fact is, that even if Tubal Cain were derived from tebel and konah, the precise rules of Hebrew construction would forbid affixing to their union any such meaning as "worldly possessions." Such an interpretation of it in the French and English systems is, therefore, a very forced and inaccurate one.

The use of Tubal Cain as a significant word in the Masonic ritual is derived from the "Legend of the Craft," by which the name was made familiar to the Operative and then to the Speculative Masons; and it refers not symbolically, but historically to his Scriptural and traditional reputation as an artisan. If he symbolized anything, it would be labor; and a Mason's labor is to acquire truth, and not worldly possessions. The English and French interpretation has fortunately never been introduced into this country.

Tub Baalum Anul Aseb. Heb. בּּאֵל יַעֲשָׂ בּּוּ. It is just also the Latin fulgur and fulmen, names of the lightning.

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name is given as 'Ye Commoners and Peers'; but Leveridge composed another tune to these words.

"In The Musical Mason, or Freemasons' Pocket Companion, being a collection of songs used in all Lodges, to which are added the 'Masonic' Muttmam and Code' (5vo, 1794), this is entitled 'The Entered Apprentice's Song.'"

"Many stanzas have been added from time to time, and others have been altered."

**Turban.** The usual head-dress worn in Eastern nations, consisting of a quilted cap, without rim, and a sauc or scarf of cotton or linen wound about the cap. In Royal Arch Chapters, the turban, of a purple color, constitutes the head-dress of the Scribe, because that officer represents the Jewish prophet, Haggai.

**Turcopole.** The third dignity in the Order of Knights Hospitallers of St. John, or Knights of Malta. It took its name from the Turcopole, a sort of light horse mentioned in the history of the Christian wars in Palestine. The office of Turcopole was held by the Conventional Bailiff, or head of the language of England. He had the command of the cavalry of the Order.

**Turkey.** A writer in the Freemasons' Quarterly Review (1844, p. 21) says that there was a vision of meeting—in Constantinople, to which some Turks were initiated, but that the government prohibited the future meetings. This must have been an irregular Lodge, for organised Masonry was not introduced into Turkey until 1838, when the first Lodge was constituted by the Grand Lodge of England. They were, however, soon discontinued, in consequence of the opposition of the Mohammedan hierarchy. A more tolerant spirit, however, now exists, and there is a Lodge (No. 497) at Constantinople under the jurisdiction of the Grand Lodge of England. There are also four Lodges at Constantinople, under the Grand Orient of France; four at Smyrna and one at Constantinople, under the Grand Orient of Italy; and one at Constantinople (No. 1049) under the Grand Lodge of Scotland. There are also two Royal Arch Chapters—s at Smyrna and Constantinople, chartered by the Supreme Chapter of Scotland. There are also two Rose Croix Chapters—one, from the Supreme Council of England, in Constantinople; and the other, from the Grand Orient of Italy, in Smyrna. In these Lodges many native Mohammedans have been initiated. The Turks, however, have always had secret societies of their own, which has led some writers to think that Freemasonry existed long before the date of its actual introduction. Thus, the Bektaschi form a secret society in Turkey, numbering many thousands of Musulmans in its ranks, and none but a true Mussulman can be admitted to the brotherhood. It is a religious Order, and was founded in the year 1238 by the Hadji Bektasch, a famous dervish, from whom it derives its name. The Bektaschi have certain signs and passwords by which they are enabled to recognize their brethren," and by which they are protected from vagabond impostors. A writer in Notes and Queries says, in allusion to this society, that "One day, during the summer of 1855, an English merchant captain, while walking through the streets of a Turkish city, Constantinople, encountered a Turk, who made use of various signs of Freemasonry, some of which, the captain being a Mason, he understood and others he did not." It is, however, probable in this instance, considering the date, that the Turk was really a Mason, and possessed some higher degrees, which had not been attained by the English captain. There is also another equally celebrated Order in Turkey, the Melewi, who have also secret modes of recognition.

**Turquetil.** Oliver says (Londn., ii, 521) that the first stone in the third row of the high priest's breastplate "was a figure, hyacinth, or turquoise." The stone was a figure; but Oliver is incorrect in supposing that it is a synonym of either a hyacinth or a turquoise, which are stones of a very different nature.

**Tuscan Order.** The simplest of the five orders of architecture, as its columns are never fluted, and it does not allow the introduction of any kind of ornamentation, which some Turks were initiated, but that the government prohibited the future meetings. This must have been an irregular Lodge, for organised Masonry was not introduced into Turkey until 1838, when the first Lodge was constituted by the Grand Lodge of England. They were, however, soon discontinued, in consequence of the opposition of the Mohammedan hierarchy. A more tolerant spirit, however, now exists, and there is a Lodge (No. 497) at Constantinople under the jurisdiction of the Grand Lodge of England. There are also four Lodges at Constantinople, under the Grand Orient of France; four at Smyrna and one at Constantinople, under the Grand Orient of Italy; and one at Constantinople (No. 1049) under the Grand Lodge of Scotland. There are also two Royal Arch Chapters—s at Smyrna and Constantinople, chartered by the Supreme Chapter of Scotland. There are also two Rose Croix Chapters—one, from the Supreme Council of England, in Constantinople; and the other, from the Grand Orient of Italy, in Smyrna. In these Lodges many native Mohammedans have been initiated. The Turks, however, have always had secret societies of their own, which has led some writers to think that Freemasonry existed long before the date of its actual introduction. Thus, the Bektaschi form a secret society in Turkey, numbering many thousands of Musulmans in its ranks, and none but a true Mussulman can be admitted to the brotherhood. It is a religious Order, and was founded in the year 1238 by the Hadji Bektasch, a famous dervish, from whom it derives its name. The Bektaschi have certain signs and passwords by which they are enabled to recognize their brethren," and by which they are protected from vagabond impostors. A writer in Notes and Queries says, in allusion to this society, that "One day, during the summer of 1855, an English merchant captain, while walking through the streets of a Turkish city, Constantinople, encountered a Turk, who made use of various signs of Freemasonry, some of which, the captain being a Mason, he understood and others he did not." It is, however, probable in this instance, considering the date, that the Turk was really a Mason, and possessed some higher degrees, which had not been attained by the English captain. There is also another equally celebrated Order in Turkey, the Melewi, who have also secret modes of recognition.

**Twelve.** Twelve being composed of the mystical numbers 7 + 5 or of 3 × 4, the triad multiplied by the tetrad, is a number of considerable value in ancient systems. Thus there were twelve signs of the zodiac, twelve months in the year, twelve tribes of Israel, twelve stones in the pectoral, and twelve oxen supporting the molten sea in the Temple. There were twelve apostles in the new law, and the New Jerusalem has twelve gates, twelve foundations, is twelve thousand furlongs square, and the number of the sealed is twelve times twelve thousand. Even the Pagans respected this number, for there were in their mythology twelve superior and twelve inferior gods.

**Twelve Illustrious Knights.** The Eleventh Degree of the Ancient and Accepted Scottish Rite; more correctly Sublime Knight Elected, which see.

**Twelve-Lettered Name.** The Jews had among their Divine names, besides the Tetragrammaton, a two-lettered name, which was Yud, a twelve-lettered and a forty-two-lettered name. None of these, however, were so sacred and unitary, that the Tetragrammaton. Maimonides says of the twelve-lettered name, that it was formerly used instead of Adonai, as being more emphatic, in place of the Tetragrammaton, whenever they came..."
to that sacred name in reading. It was not, however, like the Tetragrammaton, communicated only to their disciples, but was imparted to any that desired its knowledge. But after the death of Simeon the Just, the Tetragrammaton was sealed at the twelve lettered name was substituted in blessing the people; and then it became a secret name, and was communicated only to the most pious of the priests. What was the twelve-lettered name is uncertain, though all agree that it was not a name, but a sentence composed of twelve letters. Rabbi Bechai says it was formed by a triple combination and permutation of the four letters of the Tetragrammaton; and there are other explanations equally unsatisfactory.

There was also a forty-two-lettered name, composed, says Bechai, of the first forty-two letters of the Book of Genesis. Another and a better explanation has been propounded by Fracé, that it is formed out of the names of the ten Sephiroth with the three, or and, amount exactly to forty-two letters. There was another name of seventy-two letters, which is still more inexplicable. Of all these names, Maimonides (More Nov., I. 111.) says that, as they could not possibly constitute one word, they must have been composed of several words, and he adds:

"There is no doubt that these words conveyed certain ideas, which were designed to bring man nearer to the true conception of the Divine essence, through the process were all accidental proper names, they indicate one single object; and to make the object more intelligible, several words are employed, as many words are sometimes used to express one single thing. This must be well understood, that they taught the ideas indicated by these names, and not the simple pronunciation of the meaningless letters." Twelve Original Points of Masonry. The old English lectures, which were abrogated by the United Grand Lodge of England in 1813, when it adopted the system of Hemming, contained the following passage: "There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one."

Hence, it will be seen that our ancient Brethren deemed these "Twelve Original Points of Masonry," as they were called, of the highest importance to the ceremony of initiation, and they consequently took much pains, and exercised much ingenuity, in giving them a symbolical explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the English ritual, and were never introduced into this country, where the "Four Perfect Points" constitute an inadequate substitute, there can be no impropriety in presenting a brief explanation of them, for which I shall be indebted to the industry of Oliver, who has treated of them at great length in the eleventh lecture of his Historical Landmarks.

The ceremony of initiation, when these points constituted a portion of the ritual, was divided into twelve parts, in allusion to the twelve tribes of Israel, to each of which one of the points was referred, in the following manner:

1. The opening of the Lodge was symbolized by the tribe of Reuben, because Reuben was the oldest of his father Jacob, who called him "the beginning of his strength." He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The preparation of the candidate was symbolized by the tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites; and that part of the ceremony which relates to offensive weapons, was used as a token of our abhorrence for the cruelty exercised on that occasion.

3. The report of the Junior Deacon referred to the tribe of Levi, because, in the slaughter of the Shechemites, Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking the happy people while unprepared for defense.

4. The entrance of the candidate into the Lodge was symbolized by the tribe of Judah, because they were the first to cross the Jordan and enter the promised land, coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.

5. The prayer was symbolized by the tribe of Zebulun, because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.

6. The circumambulation referred to the tribe of Issachar, because, as a thrifty and industrious tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. Advancing to the altar was symbolized by the tribe of Dan, to teach us, by contrast, that we should advance to truth and holiness as rapidly as that tribe advanced to idolatry, among whom the golden serpent was first set up to receive adoration.

8. The obligation referred to the tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that tribe.

9. The entrusting of the candidate with the mysteries was symbolized by the tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge, as Asher was said to be the inheritor of fatness and royal dainties.

10. The investiture of the lambkin, by
which the candidate is declared free, referred to the tribe of Naphtali, which was invested by Moses with a peculiar freedom, when he said, "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the West and the South.

11. The corner of the northeast corner of the Lodge referred to Joseph, because, as this ceremony reminds us of the most superfluous part of Masonry, so the half of the tribe of Ephraim and Manasseh, of which the tribe of Joseph was composed, was accounted to be more superfluous than the rest, as they were descendants of the grandsons only of Jacob.

12. The closing of the Lodge was symbolized by the tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.

Such were the celebrated twelve original points of Freemasonry of the ancient English lectures. They were never introduced into this country, and they are now discarded in England. But it will be seen that, while some of the names are the same, many of them are ingenious and appropriate. It will not, perhaps, be regretted that they have become obsolete; yet it cannot be denied that they added something to the symbolism and to the religious reference of Freemasonry. At all events, they are matters of Masonic antiquity, and, as such, are not unworthy of attention.

**Twenty-Four-Inch Gage.** A rule two feet long, which is divided by marks into twenty-four parts, sed, were inch its length. The Operative Mason uses it to take the necessary dimensions of the stone that he is about to prepare. It has been adopted as one of the working-tools of the Entered Apprentice in Speculative Masonry, where its divisions are supposed to represent hours. Hence its symbolic use is to teach him to measure his time so that, of the twenty-four hours of the day, he may devote eight hours to the service of God and a worthy distressed brother, eight hours to his usual vocation, and eight to refreshment and sleep. In the symbolic language of Masonry, therefore, the twenty-four-inch gage is a symbol of time well employed.

**Twenty-One.** A number of mystical import, partly because it is the product of 3 and 7, the most sacred of the odd numbers, but especially because it is the sum of the numerical value of the letters of the Divine name, Eheye, thus:

\[ 5 + 10 + 5 + 1 = 21. \]

It is little valued in Masonry, but is deemed of great importance in the Kabbala and in Alchemy; in the latter, because it refers to the transmutation of metals, a process necesssary for the conversion of the grosser metals into silver.

**Twenty-Seven.** Although the number twenty-seven is found in the degree of Select Master and in some of the other high degrees, it can scarcely be called in itself a sacred number. It derives its importance from the fact that it is produced by the multiplication of the square of three by three, thus: \( 3 \times 3 \times 3 = 27. \)

**Tyre.** This is considered by the Kabbalists as the most sacred of mystical numbers, because it is equal to the numerical value of the letters of the Tetragrammaton, thus:

\[ 5 + 6 + 5 + 10 = 26. \]

**Two-Lettered Name.** The title given by the Talmudists to the name of God, "Yah", or "Jah", which see.

**Tyler.** *Ty*le and *Ty*ler are the old and now obsolete spelling of *Tyl*le and *Tyl*er, which see.

**Type.** In the science of symbology it is the picture or model of something of which it is considered as a symbol. Hence the word type and symbol are in this sense synonymous. Thus the tabernacle was a type of the Temple, as the Tyte as a type of the Lodge. The Tabernacle was a type of the Temple.

**Typhon.** The brother and slayer of Osiris, in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

**Tyre.** An ancient city of Phoenicia, which in the time of King Solomon was celebrated as the residence of King Hiram, to whom that monarch and his father David were indebted for great assistance in the construction of the Temple at Jerusalem. Tyre was distant from Jerusalem about one hundred and twenty miles by sea, and was thirty miles nearer by land. An intercourse between the two cities, and their respective monarchs was, therefore, easily cultivated. The inhabitants of Tyre were distinguished for their skill as artificers, especially as workers in brass and other metals; and it is said to have been a principal seat of that skillful body of architects known as the Dionysiac fraternity.

The city of Sidon, which was under the Tyrian government, was but twenty miles from Tyre, and situated in the forest of Lebanon. The Sidonians were, therefore, naturally wood-cutters, and were engaged in felling the trees, which were afterward sent on floats by sea from Tyre to Joppa, and thence by land to Jerusalem, to be employed in the Temple building.

Dr. Morris, who visited Tyre in 1858, describes it (*Freemasonry in the Holy Land*, p. 91) as a city under ground, lying, like Jerusalem, twenty to fifty feet beneath a débris of many centuries. It consists, to use the language of a writer he has cited, of prostrate and broken of distillation, dilapidated temples, and mounds of buried fragments.

**Tyre, Quarries of.** It is an error of Oliver, and some other writers, to suppose that the stones of the Temple of Jerusalem were furnished from the quarries of Tyre.
If there were such quarries, they were not used for that purpose, as the stones were taken from the immediate vicinity of the edifice. (See Quarries.)

Tyrian Freemasons. Those who sustain the hypothesis that Freemasonry originated at the Temple of Solomon have advanced the theory that the Tyrian Freemasons were the members of the Society of Dionysiac Artificers, who at the time of the building of Solomon’s Temple flourished at Tyre. Many of them were sent to Jerusalem by Hiram, King of Tyre, to assist King Solomon in the construction of his Temple. There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organised that combined system of Operative and Speculative Masonry which continued for many centuries, until the beginning of the eighteenth, to characterise the Institution. This hypothesis is maintained with great ingenuity by Lawrie in his History of Freemasonry, or by Dr. Brewster, if he was really the author of that work, and until recently it has been the most popular theory respecting the origins of Freemasonry. But only is wanting in the support of historical evidence, it has yielded to the more plausible speculations of recent writers.

U. The twenty-first letter of the English alphabet, is a modification of the Greek letter Ψ, upsilon; it is in the Hebrew פ, or in the Chaldaic and hieroglyphical, the head of an animal with horns, hence its symbolism. U has a close affinity to V, hence they were formerly interchanged in writing and printing.

U. Dr. Letters placed after the names of Lodges or Chapters which have not yet received a Warrant of Constitution. They signify Under Dispensation.

Uden, Conrad Friederich. A Masonic writer of some celebrity. He was a Doctor of Medicine, and at one time a Professor in Ordinary of the University of Dorpat; afterward an Aulic Counselor and Secretary of the Medical College of St. Petersberg. He was from 1783 to 1786 the editor of the Archiv für Freimaurerei und Rosenkreuzer, published during those years at Berlin. This work contains much interesting information concerning Rosicrucianism. He also edited, in 1785 and 1786, at Altona, the Ephemeriden der gesammten Freimaurerei auf das Logenjahr 1785 und 1786.

Unaffiliated Mason. A Mason who is not a member of any Lodge. As this class of Masons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance upon the Craft, and have received the general condemnation of Grand Lodges.

It is evident that, anterior to the present system of Lodge organisation, which dates about the end of the last century, there would have been no unaffiliated Masons. And, accordingly, the first reference that we find to the duty of Lodge membership is in the Charges, published in 1723, in Anderson’s Constitutions, where it is said, after describing a Lodge, that “every Brother ought to belong to one”; and that “in ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.” (Constitutions, 1723, p. 51.) In this last clause, Anderson evidently refers to the regulation in the Old Constitutions, that required attendance on the Annual Assembly. For instance, in the oldest of these, the Halliwell or Regius MS., it is said (we modernise the language) “that every Master that is a Mason must be at the General Congregation, if he is told in reasonable time where the Assembly shall be holden; and to that Assembly he must go, unless he have a reasonable excuse.” (Ll. 107-112.)

But the “Assembly” was rather in the nature of a Grand Lodge, and neglect to attend its annual meeting would not place the offender in the position of a modern unaffiliated Mason. But after the organisation of subordinate Lodges, a permanent membership, which had been before unknown, was then established; and as the revenues of the Lodges, and through them of the Grand Lodge, were to be derived from the contributions of the members, it was found expedient to require every Mason to affiliate with a Lodge, and hence the rule adopted in the Charge already cited. Yet, in Europe, non-affiliation, although deemed to some extent a Masonic offense, has not been visited by any penalty, except that which results from a deprivation of the ordinary advantages of membership in any association.

The modern Constitution of England, however, prescribes that “no brother who has ceased to be a subscribing member of a Lodge shall be permitted to visit any one Lodge more than once until he again becomes
a subscribing member of some Lodge." (Rule 162.) He is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterward he is excluded, in order to discountenance those brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support. The Constitutions of the Grand Lodges of Ireland and Scotland are silent upon the subject, nor is any penalty prescribed for unaffiliation by any of the Grand Lodges of the Continent of Europe.

In America a different view has been taken of the subject, and its Grand Lodges have, with great unanimity, denounced un-affiliated Masons in the strongest terms of condemnation, and visited them with penalties, which vary, however, to some extent in the different jurisdictions. There is, however, no Grand Lodge in the United States that has not concurred in the opinion that the neglect or refusal of a Mason to affiliate with a Lodge is a Masonic offense, to be visited by some penalty and a deprivation of some rights. The following principles may be laid down as constituting the law in America on the subject of unaffiliated Masons:

1. An unaffiliated Mason is still bound by all those Masonic duties and obligations which relate to the Order and to Lodge organization, but not by those which relate to Lodge organisation.

2. He possesses, reciprocally, all those rights which are derived from membership in the Order, but none of those which result from membership in a Lodge.

3. He has a right to assistance when in imminent peril, if he asks for that assistance in the conventional way.

4. He has no right to pecuniary aid from a Lodge.

5. He has no right to visit Lodges, or to walk in Masonic processions.

6. He has no right to Masonic burial.

7. He still remains subject to the government of the Order, and may be tried and punished for any offense by the Lodge within whose geographical jurisdiction he resides.

8. And, lastly, as non-affiliation is a violation of Masonic law, he may, if he refuses to abandon that condition, be tried and punished for it, even by expulsion, if deemed necessary or expedient, by any Grand Lodge within whose jurisdiction he lives.

Unanimous Consent. In the beginning of the eighteenth century, when Masonry was reviving from the condition of decay into which it had fallen, and when the experiment was tried of transforming it from a partly operative to a purely speculative system, the great object was to maintain a membership which, by the virtuous character of those who composed it, should secure the harmony and prosperity of the infant Institution. A safeguard was therefore to be sought in the care with which Masons should be selected from those who were likely to apply for admission. It was the quality, and not the quantity, that was desired. This safeguard would only be found in the unanimity of the ballot. Hence, in the sixth of the General Regulations, adopted in 1721, it is declared that "no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master." (Constitutions, 1723, p. 59.) And to prevent the exercise of any undue influence of a higher power in forcing an unworthy person upon the Order, it is further said in the same article: "Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fraticious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge." But a few years after, the Order being now on a firm footing, this prudent fear of "spoiling harmony," or "dispersing the Lodge," has been lost sight of, and the brethren began in many Lodges to desire a release from the restrictions laid upon them by the necessity for unanimous consent. Hence Anderson says in his second edition: "But it was found inconvenient to insist upon such unanimity in several cases. And, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance." (Constitutions, 1738, p. 155.) This rule still prevails in England; and its modern Constitution still permits the admission of a Mason where there are not more than three ballots against him, though it is open to a Lodge to demand unanimity.

In the United States, where it is more popular than in any other country, it was soon seen that the danger of the Institution lay not in the paucity, but in the multitude of its members, and that the only provision for guarding its portals was the most stringent regulation of the 1st article. Hence, in almost, if not quite, all jurisdictions of the United States unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, "the black ball is the bulwark of Masonry," has become a proverb.

Unfavorable Report. Should the committee of investigation on the character of a petitioner for initiation make an unfavorable report, the general rule is that the candidate is to be rejected by such report, without proceeding to the formality of a ballot, which is therefore dispensed with. This usage is founded on the principles of common sense; for, as by the ancient Constitutions one black ball
is sufficient to reject an application, the unfavorable report of a committee must necessarily, and by consequence, include two adverse votes at least. It is therefore unnecessary to go into a ballot after such a report, as it is to be taken for granted that the brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

Unhele. To uncover, or reveal. Spenser, in the Faery Queen, says, "Then suddenly both would themseves unhele."**

Uniformity of Work. An identity of forms in opening and closing, and in conferring the degrees, constitutes what is technically called uniformity of work. The expression has no reference, in its restricted sense, to the working of the same degrees in different Rites and different countries, but only to a similarity in the ceremonies practised by Lodges in the same Rite, and for more especially in the same jurisdiction. This is greatly to be desired, because nothing so much is more unpleasant to a Mason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find those forms and ceremonies so varied as to be sometimes scarcely recognizable as parts of its system. And the dogmatic authorities in Masonry to preserve this uniformity, that in the charge to an Entered Apprentice he is instructed never to "suffer an infringement of our rites, or a deviation from established usages and customs." In the act of union in 1813, of the two Grand Lodges of England, in whose systems of working there were many differences, it was providential that a committee should be appointed to visit the several Lodges and propose a system, "that perfect reconciliation, unity of obligation, law, working, language, and dress, might be happily restored to the English Craft." (Article XV.) A few years ago, a writer in C. W. Moore's Magazine, proposed the appointment of delegates to visit the Grand Lodges of England, Scotland, and Ireland, that a system of work and lectures might be adopted, which should thereafter be rigidly enforced in both hemispheres. The proposition was not popular, and no delegation was ever appointed. It is well that it was so, for no such attempt could have met with a successful result.

It is a fact, that uniformity of work in Masonry, however much it may be desired, can never be attained. This must be the case in all institutions where the ceremonies, the legends, and the instructions are oral. The treachery of memory, the weakness of judgment, and the fertility of imagination, will lead men to forget, to diminish, or to assume as the parts of any system which are not prescribed within certain limits by a written rule. The Rabbis discovered this when the Oral Law was becoming perverted, and losing its authority as well as its identity by the interpretations that were given to it in the schools of the Sadducees and Pharisees. And hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this are we to attribute the origin of the two Talmuds which now contain the essence of Jewish theology. So, be it in Masonry, we find the esoteric ritual continually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers, the monitorial instructions—few in Preston, but greatly enlarged by Webb and Cross—have suffered no change.

It would seem from this that the evil of non-conformity could be removed only by making all the ceremonies monitorial; and so much has this been deemed expedient, that a few years since the subject of a written ritual was seriously discussed in England. But the remedy would be worse than the disease. It is to the oral character of its ritual that Masonry is indebted for its permanence and success as an organisation.

A printed, ritual would divest Symbolic Masonry of its attractions as a secret association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and symbolism would soon become a printed, ritual would divest Symbolic Masonry of its attractions as a secret association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and symbolism would soon become a

*See page 814, Uniformity.

**See page 814, Unhele.
above all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will preserve Freemasonry from disintegration.

**Union, Grand Masters**. Efforts were made at various times in Germany to organise an association of the Grand Masters of the Grand Lodges of Germany. At length, through the efforts of Bro. Warnke, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1888, the Grand Masters' Union—Grossmästersverband, literally the Diet of Grand Masters—assembled at the city of Berlin, the Grand Masters of seven German Grand Lodges being present. The meetings of this body, which are annual, are entirely unofficial; it claims no legislative powers, and meets only for consultation and advice on matters connected with the ritual, history, and the philosophy of Masonry.

**Union Master's Degree.** An honorary degree, said to have been invented by the Lodge of Reconciliation in England, in 1813, at the union of the two Grand Lodges, and adopted by the Grand Lodge of New York in 1819, which authorised its Lodges to confer it. It was designed to detect clandestine and irregular Masons, and consisted only of the investiture of the recipient with certain new modes of recognition.

**Federation of German Masons.** ( Verein deutscher Maurer.) An association of Freemasons of Germany organised at Potsdam, May 19, 1861. The Society meets annually at different places. Its professed object is the cultivation of Masonry, the advancement of the prosperity and usefulness of the Order, and the closer union of the members in the bonds of brotherly love and affection.

**Union of Scientific Freemasons.** ( Bund freischaffender Freimaurer.) An association founded, November 28, 1802, by Freesele, Fischer, Mossdorff, and other learned Masons of Germany. According to their act of union, all the members pledged themselves to investigate the history of Freemasonry, from its origin down to the present time, in all its different parts, with all its systems and retrogressions, in the most complete manner, and then to communicate what they knew to trustworthy brethren.

In the assemblies of the members, there were no rituals, nor ceremonies, nor any special vestments requisite, nor, indeed, any outward distinctions whatever. A common interest and the love of truth, a general aversion of all deception, treachery, and secrecy were the sentiments which bound them together, and made them feel the duties incumbent on them, without binding themselves by any special oath. Consequently, the members of the Scientific Union had all equal rights and obligations; they did not acknowledge a superior, or subordination to any Masons whatever. Any upright, scientifically cultivated Mason, a sincere seeker after truth, might join this Union, no matter to what Rite or Grand Lodge he belonged, if the whole of the votes were given in his favor, and he pledged himself faithfully to carry out the intention of the founders of the Order.

Each circle of scientific Masons was provided with a number of copies of the deed of union, and every new candidate, when he signed it, became a partaker of the privileges shared in by the whole; the Chief Archives and the center of the Confederation were at first to be in Berlin.

But the association, thus inaugurated with the most lofty pretensions and the most sanguine expectations, did not well succeed. "Brethren," says Findel (Hist. English translation, p. 501), "whose co-operation had been reckoned upon, did not join; the active working of others was crippled by all sorts of scruples and hindrances and Fesseler's furious attack on Kleinwall drew off his attention wholly from the subject. Differences of opinion, perhaps also too great egotism, caused dissensions between many members of the association and the brethren of the Lodge at Altenburg. Dissatisfaction was excited not only by the long series of meetings, instead of the enthusiasm formerly exhibited, there was only lukewarmness and disgust."

Other schemes, especially that of the establishment of a Saxon Grand Lodge, impaired the efforts of the Scientific Masons. The Union gradually sank out of sight, and finally ceased to exist.

**Union of the Twenty-Two.** See German Union of Two and Twenty.

**United Friars, Fraternity of.** A society established in 1786, for the "cultivation of a liberal and rational system of good fellowship." The place of meeting was known as the College of St. Luke. The society was a charitable one, giving liberally to the poor. There were a number of Colleges, the "London College languished, and finally died a natural death about 1826." Mackenzie gives the particulars of this Fraternity in the Royal Masonic Cyclopædia.

**United Grand Lodge of England.** The present Grand Lodge of England assumed that title in the year 1813, because it was then formed by the union of the Grand Lodge of the Ancients, called the "Grand Lodge of Free and Accepted Masons under the Constitution of England," and the Grand Lodge of Moderns, called the "Grand Lodge of Free and Accepted Masons according to the Old Institutions," and the Grand Lodge of Moderns, called the "Grand Lodge of Free and Accepted Masons under the Constitution of England." The body thus formed, by which an end was put to the disensions of the Craft which had existed in England for more than half a century, adopted the title, by which it has ever since been known, of the "United Grand Lodge of Ancient Freemasons of England."

**United States of America.** The history of the introduction of Freemasonry into the United States of America is discussed in this work under the titles of the different States into which the Union was divided, and to which therefore the reader is referred.
It may, however, be necessary to say, in a general view of the subject, that the first notice we have of Freemasonry in the United States is in 1739, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Coxe was appointed Provincial Grand Master for New Jersey. I have not, however, been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that province, although it is probable that he did. In the year 1733, the "St. John's Grand Lodge" was opened in Boston, in consequence of a Charter granted, on the application of several brethren residing in that city, by Lord Viscount Montague, Grand Master of England. From that time Masonry was rapidly disseminated throughout the country by the establishment of Provincial Grand Lodges, all of which after the Revolutionary War, which separated the colonies from the mother country, assumed the rank and prerogatives of independent Grand Lodges. The history of these bodies being treated under their respective titles, the remainder of this article may properly be devoted to the consideration of the Masonic organisation in the United States.

The Rite practised in this country is most correctly called the American Rite. This title, however, has been adopted within only a comparatively recent period. It is still very usual to use the term York Rite, as it was practised in this country the York Rite. The expression, however, is wholly incorrect. Masonry of the United States, though founded, like that practised in every other country, upon the three Symbolic degrees which constitute the true York Rite, has, by its modifications and adoption of high degrees, so changed the Rite as to give it an entirely different form from that which properly constitutes the pure York Rite. (See American Rite.)

In each State of the Union, and in most of the Territories, there is a Grand Lodge which exercises jurisdiction over the Symbolic degrees. The jurisdiction of the Grand Lodge, however, is exercised to a certain extent over what are called the higher bodies, namely, the Chapters, Councils, and Commanderies. For by the American construction of Masonic law, a Mason expelled by the Grand Lodge forfeits his membership in all of these bodies to which he may be attached. Hence a Knights Templar, or a Royal Arch Mason, becomes ipso facto suspended or expelled by his suspension or expulsion by a Symbolic Lodge, the appeal from which action lies only to the Grand Lodge. Thus the Masonic standing and existence of even the Grand Commander of a Grand Commandery is actually in the hands of the Grand Lodge, by whose decree of expulsion his relation with the body over which he presides may be disestablished.

Royal Arch Masonry is controlled in each State by a Grand Chapter. Besides these Grand Chapters, there is the General Grand Chapter of the United States, which, however, exercises only a moral influence over the State Grand Chapters, since it possesses "no power of discipline, admonition, censure, or instruction over the Grand Chapters." In Territories where there are no Grand Chapters, the General Grand Chapter constitutes subordinate Chapters, and over these it exercises plenary jurisdiction.

The next highest branch of the Order is Cryptic Masonry, which, although rapidly growing, is not yet as extensive as Royal Arch Masonry. It consists of two degrees, Royal and Select Master, to which is sometimes added the Superexcellence, which, however, is considered only as an honorary degree. These degrees are conferred in Councils which owe their obedience to Grand Councils. Only one Grand Council can exist in a State or Territory, as is the case with a Grand Lodge, a Grand Chapter, or a Grand Commandery. Grand Councils exist in many of the States, and in any State where no such body exists, the Councils are established by Charters emanating from any one of them. There is no General Grand Council. Efforts have been repeatedly made to establish one, but the proposition has not met with a favorable response from the majority of Grand Councils.

Templarism is governed by a Supreme body, whose style is the Grand Encampment of the United States, and this body, which meets triennially, possesses sovereign power over the whole Templar system in the United States. Its presiding officer is called Grand Master, and this is the highest office known to American Templarism. It is conferred by the Grand Commanderies, which exercise immediate jurisdiction over the Commanderies in the State, subject, however, to the superintending control of the Grand Encampment. Where there are no Grand Commanderies, Charters are issued directly to subordinate Commanderies by the Grand Encampment.

The Ancient and Accepted Scottish Rite is very popular in the United States. There are two Supreme Councils—one for the Southern Jurisdiction, which is the Mother Council of the world. Its nominal Grand East is at Charleston, South Carolina; but its Secretariat has been removed to Washington City since the year 1870. The other Council is for the Northern Jurisdiction. Its Grand East is at Boston, Massachusetts; but its Secretariat is at New York City. The Northern Council has jurisdiction over the States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, and Wisconsin. In the Southern Supreme Council exercises jurisdiction over all the other States and Territories of the United States.

Unity of God. In the popular mythology of the ancients there were many gods. It was the task of the ancient Mystery schools to teach a purer theology, that the initiations were invented. And so, as Warburton says,
"the famous secret of the mysteries was the unity of the Godhead." This, too, is the doctrine of Masonic initiation, which is equally distant from the blindness of atheism and the folly of polytheism.

**Universality of Masonry.** The boast of the Emperor Charles V., that the sun never set on his vast empire, may be applied with equal truth to the Order of Freemasonry. From east to west, and from north to south, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic Lodge. Masonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gushing through every field and valley of the earth, bearling in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land.

**Universal Aurora.** See Society of the. Founded at Paris, in 1783, for the practice of mesmerism; Cagliostro, "the Divine Charlatan," taking an active part in its establishment. Very little at this day is known of it.

**Universal Language.** See Language, Universal.

**Universal Harmony.** Order of. See Masonic Masonry.

**Universalists, Order of.** A society of Masonic bearing, founded by Retif de la Bretonne, in Paris, about 1841, and having but one degree.

**Universal Terrarum, etc.** Documents emanating from any of the bodies of the Ancient and Accepted Scottish Rite commence with the following epigraph: "Universi Terrarum Orbis Architectonicus per Gloriam Inventus," i.e., "By the Glory of the Great Architect of the Universe." This is the correct form as first published, in 1802, by the Mother Council at Charleston in its Circular of that year, and used in all its Charters and Patents.

**Unknown Philosopher.** One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Martinism, was entitled _Le Philosophe Inconnu,_ or The Unknown Philosopher, whence the appellation was often given by his disciples to the author. A degree of his Rite also received the same name.

**Unknown Superiors.** When the Baron Von Hund established his system or Rite of Strict Observance, he declared that the Order was directed by certain Masters of Superior rank, whose designs were to be kept secret from all the brethren of the lower degrees; although there was an insinuation that they were to be found or to be heard of in Scotland. To these secret dignitaries he gave the title of "Superiors Incogniti," or Unknown Superiors. Many Masonic writers, suspecting that Jesuitism was at the bottom of all the Masonry of that day, asserted that S. I., the initials of Superiors Incogniti, meant really Societas Jesu, i.e., the Society of Jesus or the Jesuits. It is scarcely necessary now to say that the whole story of the Unknown Superiors was a myth.

**Unpublished Records of the Craft.** A work thus entitled, edited by the late Bro. Hughan, was published in 1871, forming part of a book called _Masonic Sketches and Reprints_ and containing many MSS. of value, theretofore unknown to the general Masonic public. Many others have since been traced, and the work of Masonic progress has a large field in the near future which will be productive of great historic good.

**Untempered Mortar.** In the lecture used in the United States in the early part of the present century, and in some parts of the country almost as recently as the middle of the century, the apprentices at the Temple were said to wear their aprons in the peculiar manner characteristic of that class that they might preserve their garments from being defiled by "untempered mortar." This is a mortar which has not been used for a year or more, and is therefore not fit for use, and it thus became a symbol of passions and appetites not duly restrained. Hence the Speculative Apprentice was made to wear his apron in that peculiar manner to teach him that he should not allow his soul to be defiled by the "untempered mortar of unruly passions."

**Unutterable Name.** The Tetragrammaton, or Divine Name, which is more commonly called the Ineffable Name. The two words are precisely synonymous.

**Unworthy Members.** That there are men in our Order whose lives and characters reflect not credit on the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not opened to aid in its deeds of charity, is a fact which we cannot deny, although we may be permitted to express our grief while we acknowledge its truth. But these men, though in the Temple, are not of the Temple; they are among us, but are not with us; they belong to our household, but they are not of our faith; they are not of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived; and hearing, they have not understood the symbolic language in which our lessons of wisdom are communicated. The fault is not with us, that we have not given, but with them, that they have not received. And, indeed, hard and unjust would it be to censure the Masonic Institution, because as well as their firmness and weakness of human wisdom and human means, it has been unable to give
strength and perfection to all who come within its pale. The denial of a Peter, the doubtings of a Thomas, or even the betrayal of a Judas, could cast no reproach on that holy band of apostles of which each formed a constituent part.

"Is Freemasonry answerable," says Dr. Oliver (Jamaica, 149), "for the misdeeds of an individual Brother? By no means. He has had the advantage of Masonic instruction, and has failed to profit by it. He has enjoyed Masonic privileges, but has not possessed Masonic virtue." Such a man is an evil influence, better, happier men; but it claims no power of regeneration. Condemn when our instruction is evil, but not when our pupils are dull, and deaf to our lessons; for, in so doing, you condemn the holy religion which you profess. Masonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with the sternest morality and the most faithful obedience to government and the laws, and while this continues to be its character, it cannot, without the most atrocious injustice, be made responsible for the acts of its unworthy members.

Of all human societies, Freemasonry is undoubtedly, under all circumstances, the finest and the noblest, or of which we have any knowledge. It has however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men by restraining them, they cannot entirely change the inclinations of the human soul. Hence the power of the secret chamber, as it is improperly rendered "secret chamber." And so, in Psalm cxxi. 2, 3, the Psalmist speaks of God as stretching out the heavens like a curtain, and laying the beams of his chambers in the waters, where, in the original, the word here translated "chambers" is the plural of Aljadh, and should more properly be rendered "his secret chambers": an allusion, as Dr. Clarke thinks, to the holy of holies of the tabernacle. Again, in 2 Chronicles ix. 3, 4, it is said that when the Queen of Sheba had seen the wisdom of Solomon and the house that he had built—his provisions, servants, and cup-bearers, and his ascent by which she went up into the house of the Lord—there was no more spirit in her. The word which our translators have rendered "his ascent," is again this word Aljadh, and the passage should be rendered "his secret chamber" or "upper room"; the one by which, through a private way, he was enabled to pass into the Temple.

On the advent of Christianity, this Jewish custom of worshipping privately in an upper room was adopted by the apostles and disciples, and the New Testament contains many instances of the practice, the word Aljadh being, as I have already remarked, the same as the Greek Geryon, which has a similar meaning. Thus in Acts i. 13, we find the apostles praying in an upper room; and again, in the twentieth
chapter, the disciples are represented as having met at Ephesus in an upper room, where Peter preached to them. But it is unnecessary to multiply instances of this usage. The evidence is complete that the Jews, and after them the primitive Christians, performed their devotions in upper rooms. And the care with which Alijah, upper room, or upper chamber, is always used to designate the place of devotion, abundantly indicates that any other place would have been considered improper.

Hence we may trace the practice of holding Lodges in upper rooms to this ancient custom; and that, again, has perhaps some connection with the sacred character always given by the ancients to "high places," so that it is said, in the Masonic lectures, that our ancient brethren met on high hills and low vales. The reason there assigned by implication is that the meeting must be secret; that is, the lectures place the Lodge on a high hill, a vale, or other secret place. And this reason is more definitely stated in the modern lectures, which say that they so met "to observe the approach of owans and crowsfooters, and to guard against sorcery. Yet it is not improbable that the ancient symbolism of the sanctity of a high place was referred to as well as that more practical idea of secrecy and safety.

"Upright Man and Mason— and given it exactly in large letters such before God and Man." Admonition in the Apprentice Degree. The definition of Man is interwoven with the triangle or pyramid, hence true and upright. In S. P. Andrew's Radical Brymology, or the origin of Language and Thought, we find the following: "Throughout the Indo-European family of languages, the syllable ma (changeable to me, mi, mo, mu) means 'great,' and na (changeable to ne, ni, no, nu) means 'small,' as their primal sense. Hence mana, mana; menu, men, are 'great,' and hence 'ratio' or 'proportion,' allied with tapering, the cone, pyramid, or triangle. The Latin men- as is a surveyor's triangular measuring-board; me(n)a, 'anything conical'; mon-s, 'a mountain'; mens, 'the mind; i. e., 'ratio'; Sanskrit, mā; Latin, mensum; Eng., measure, hence, Sanskrit, mana, manu, to think." (Also see Man.)

[C. T. McCleamachan.]

**Upright Posture.** The upright posture of the Apprentice in the northeast corner, as a symbol of upright conduct, was introduced into the ritual by Preston, who taught in his lectures that the candidate then represented "a just and upright man and Mason." The same symbolism is referred to by Hutchinson, who says that "the builder raises his column by the plane and perpendicular, as should the Mason carry himself towards the world." Indeed, the application of the corner-stone, or the square stone, as a symbol of uprightness of conduct, which is precisely the Masonic symbolism of the candidate in the northeast, was familiar to the ancient; for Plato says that he who valiantly sustains the shocks of adverse fortune, demeaning himself uprightly, is truly good and of a square posture.

Ur. (Hebrew, יִרְשָׁו, Īrāsh.) Fire, light, or spirit.

Uriel. Hebrew, טֶרֶם, Tīrem, meaning the fire of God. An archangel, mentioned only in 2 Esdras. Michael Glycas, the Byzantine historian, says that his post is in the sun, and that he came down to Beth and Enoch, and instructed them in the length of the years and the variations of the seasons. The Book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetic degrees of Masonry, the name, as representing the angel of fire, becomes a significant word.

**Urim and Thummim.** The Hebrew words עִירִים, Īrīm, and תְּמוּם, Thūmmim, have been variously translated by commentators. The Septuagint translates them "manifestation and truth"; the Vulgate, "doctrine and truth"; Aquila, "lights and perfections"; Kalisch, "perfect brilliancy"; but the most generally received interpretation is, 'light and truth.' What the Urim and Thummim were has also been a subject of much doubt and difference of opinion. Suddenly introduced to notice by Moses in the command (Exod. xxviii. 30) "and thou shalt put in the breastplate of judgment the Urim and the Thummim"—as if they were already familiar to the people, of their origin, or of the will of God in matters of great moment. Some writers have supposed that the augury consisted in a more splendid appearance of certain letters of the names of the tribes inscribed upon the stones of the breastplate; others, that it was received by voice from two small images which were placed between the folds of the breastplate. A variety of other conjectures have been hazarded, but as Godwyn (Moses and Aaron, iv., 8) observes, "he spoke best, who ingeniously confessed that he knew not what Urim and Thummim was."

The opinion now almost universally accepted is that the Jewish lawgiver borrowed this, as he did the ark, the brazen serpent, and many other of the symbols of his theology, from the usages so familiar to him of the Egyptian priests, with which both he and Aaron were familiar, eliminating, of course, from them their previous heathen allusion and giving to them a purer significance.

In reference to the Urim and Thummim, we know not only from the authority of ancient writers, but also from the confirmatory testimony of more recent monumental explorations, that the judges of Egypt wore golden chains around their necks with which was suspended a small figure of Thummis, the
Egyptian goddess of Justice and Truth. "Some of these breastplates," says Gliddon (Anc. Egypt, p. 32), "are extant in European museums; others are to be seen on the monuments as containing the figures of two deities—Ra, the sun, and Thummi, in a double capacity, physical and intellectual light; and Themis in a double capacity, justice and truth."

Neither in Ancient Craft, nor in Royal Arch Masonry have the Urim and Thummim been introduced; although Oliver discusses them, in his Landmarks, as a type of Christ, to be Masonically applied in his peculiar system of a Christian interpretation of all the Masonic symbols. But the fact that after the construction of the Temple of Solomon we hear no more of the consultation by the priest of the Urim and Thummim, which seem to have given way to the audible interpretation of the Divine will by the prophets, would necessarily disconnect them with Masonry as a symbol, to be accepted even by those who place the foundation of the Order at the Solomonic era.

Yet they have been introduced as a symbol into some of the continental high degrees. Thus, in the last degree of the Order of Brothers of Asia, the presiding officer wears the Urim and Thummim; in a double golden chain as the jewel of his office. Reghelli (Esprit du dogme, p. 60) thus gives the continental interpretation of the symbol:

"The folly of Solomon is commemorated in the instructions and ceremonies of a high degree, where the Acolyte is reminded that Solomon, becoming arrogant, was, for a time abandoned by the Divinity, and as he was, although the greatest of kings, only a mortal, he was weak enough to sacrifice to jot and tittle, and thereby lost the communication which he had previously had through the Urim and Thummim.

"These two words are found in a degree of the Maître éclairé. The Venerables of the Lodges and the Sublime Masters explain the legend to their recipients of an elevated rank, as intended to teach them that they should always be guided by reason, virtue, and honor, and never abandon themselves to an effeminate life or silly superstition."

"It is, I think, undeniable that Urim and Thummim have no legitimate existence as a Masonic symbol, and that they can only be considered such by a forced and modern interpretation."

Uriot, Joseph. The author of a work entitled Le véritable Portrait d'un Maçon, which was published by a Lodge at Frankfort, in 1742. It may be looked upon, says Kloos, as the earliest public exposition of the true principles of Masonry which appeared in Germany. Many editions of it were published. M. Uriot also published at Stonard, in 1769, a work entitled Lettres sur la Franche Maçonnerie; which was, however, only an enlargement of the Portrait.

Urm. Among the ancients, cinerary urns were in constant use to hold the ashes of the deceased after the body had been subjected to incineration, which was the usual mode of disposing of it. He who desired to be buried upon this subject should read Sir Thomas Browne's celebrated work entitled Hydriotaphia, or 1658, Burial, where everything necessary to be known on this topic may be found. In Masonry, the cinerary urn has been introduced as a modern symbol, but always as having reference to the burial of the Temple Builder. In the comparatively recent symbol of the Monument, fabricated by Cross for the degree of Master in the American Rite, the urn is introduced as if to remind the beholder that the ashes of the great artist were there deposited. Cross borrowed, it may be supposed, his idea from an older symbol in the high degree urns, in the description of the tomb of Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was affixed, inscribed with the letters J. M. B. within a wreath of acacia, and placed on the top of an obelisk.

Uruguay. Freemasonry was introduced into the Republic of Uruguay by the Grand Orient of France, which, in 1837, chartered a Lodge called "the Children of the New World," to which was subsequently added a governing Masonic body, and the Grand Council of Uruguay was regularly constituted at Montevideo, in the A. A. Scottish Rite.

Usages. The peculiarity of constant intercourse between the kings of Israel and Tyre pending the construction of the Holy House, has been the communication of the secrets; and this was so evident from the old sacred Scriptures, as well as from cumulative history by Josephus and others. This ancient custom of intercommunication would not be so marked, had these two kings ever met, yet during the years of construction, gifts and messages seem to have led to the more intimate custom of propounding problems and difficult questions. Hence the inducement to speculate upon whether there was any secret tie between these two kings or merely friendship and business. The customs, habits, and usages of the ancients are visible in every form and ceremony of Masonic work, as well as in the instruction, except where modern innovators have injured, while endeavoring to improve, the time worn yet mellowed services of the Brotherhood. One of the most beautiful expressions occurring in the Catechism of Freemasonry is the answer to an interrogatory as to the position of the hand in assuming the vow of the First Degree; to wit, "In accordance
with ancient usages the right hand has always
been deemed the seat of Fidelity." A somewhat similar expression occurs in relation
to the wearing off of the shoe; answer, "This
was in accordance with the usages of the
ancient Israelites; a man plucked off his
shoe and gave it to his neighbor; this was
testimony in Israel." The shoe was the
symbol of submission when sent by rulers
to princes. (Ruth iv. 7.) It was the sym-
bol of humiliation and surrender with Ger-
mans and Israelites. The formal divest-
ture was surrender of title.

USAGES

VALE

Utah. Freemasonry was introduced into
the Territory, October 7, 1867, by the
Grand Lodge of Montana, which chartered
Wasatch Lodge, No. 8. Mount Mortal
Lodge, No. 70, was chartered October 21,
1868, by the Grand Lodge of Kansas, and
Argenta Lodge, No. 21, by the Grand Lodge
of Colorado, September 26, 1871. All of
these Lodges are situated in Salt Lake City.
January 18-20, 1872, the representatives of
the three Lodges met at Salt Lake City and
organized the Grand Lodge of Utah. O. F.
Strickland being elected first Grand Master.

V

V. (Heb. v., vaw.) The twenty-second
letter in the English alphabet; of the Hebrew,
numerical value of six. Its definition, a root,
which in its root represents, and as a Divine
name connected with it is \"\, Versio, cum
splendore; the V and O in Hebrew being equal.
As a Roman numeral its value is five.

Vacancies In Office. Every Masonic
officer is elected and installed to hold his
office for the time for which he has been
elected, and until his successor shall be in-
stalled. This is in the nature of a contract
between the officer and the Lodge, Chapter,
or other body which has elected him, and
to its terms he signifies his assent in the
most solemn manner at the time of his in-
stallation. It follows from this that to
resign the office would be on his part to
violate his contract. Vacancies in office,
therefore, can only occur by death. Even a
removal from the jurisdiction, with the
intention of permanent absence, will not
vacate a Masonic office, because the person
removing might change his intention, and
return. For the reasons why neither resign-
ation nor removal can vacate an office, see
Succession to the Chair.

Vagabond. Found in the Fourth
Degree of the French Rite of Adoption.

Vale or Valley. The vale or valley was
introduced at an early period into the
symbolism of Masonry. A catechism of the
beginning of the last century says that
"the Lodge stands upon holy ground, or
the highest hill or lowest vale, or in the vale
of Jehoshaphat, or any other secret place."
And Browne, who in the beginning of the
present century gave a correct version of the
Biblical story, says that the ancient
brethren met on the highest hills, the lowest
dales, even in the valley of Jehoshaphat,
or some such secret place.

Hutchinson (5th, of Mac., p. 94) has dilated
on this subject, but with a mistaken view
of the true import of the symbol. He says:
"We place the spiritual Lodge in the vale of
Jehoshaphat, implying thereby that the
principles of Masonry are derived from the
knowledge of God, and are established in the
judgment of the Lord." And he adds: "The
highest hills and lowest valleys were from
the earliest times esteemed sacred, and it was
supposed the spirit of God was peculiarly
diffusive in those places."

It is true that worship in high places
was an ancient idolatrous usage. But there
is no evidence that the superstition extended
to valleys. Hutchinson’s subsequent refer-
ence to the Druidical and Oriental worship
in groves has no bearing on the subject, for
groves are not necessarily valleys. The par-
ticular reference to the valley of Jehoshaphat
would seem in that case to carry an allusion
to the peculiar sanctity of that spot, as
meaning, in the original, the valley of the
judgment of God. But the fact is that the
old Masons did not derive their idea that
the Lodge was situated in a valley from any
idolatrous practise of the ancients.

Valley, in Masonry, is a symbol of secr
ey. And although I am not disposed to believe
that the use of the word in this sense was
borrowed from any meaning which it had
in Hebrew, yet it is a singular coincidence
that the Hebrew word for valley, gemeth, 
signifies also "deep," or, as Bate (Crit. Hb.)
defines it, "whatever lies remote
from sight, as counsels and designs which are
deep or close." This very word is used in
Job xii. 22, where it is said that God "dis-
covereth deep things out of darkness, and
bringeth out to light the shadow of death."

The Lodge, therefore, is said to be placed
in a valley because, the valley being the
symbol of secrecy, it is intended to indicate
the secrecy in which the acts of the Lodge
should be concealed. And this interpreta-
tion agrees precisely with what is said in
the passages already cited, where the Lodge
is said to stand in the least or in any
secret place." It is supported also by the
present lecture in this country, the ideas of
which at least Webb derived from Preston. It is there taught that our ancient brethren met on the highest hills and lowest vales, the better to observe the approaches of canons and eavesdroppers, and to guard against surprise.

**Valhalla.** The North German or Scandinavian hall of the gods.

**Valley.** In the mystical degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a body a document would be dated from the “Valley of Paris,” instead of the “Orient of Paris.” The word, says the *Dictionnaire Maçonnique*, is often incorrectly employed to designate the south and north sides of the Lodge, where the expression should be “the column of the south” and “the column of the north.” Thus, a Warden will address the brethren of his valley, instead of the brethren of his column. To the valley includes the whole Lodge or Chapter; the columns are its divisions.

**Van Rensselaer, Killian Henry.** Born 1799, died January 28, 1831. A native of Albany, N. Y., State, and descendant of the well-known old Rensselaer family, whose name he bore. He had held various positions in Craft Masonry, but in 1824 he became prominent in the A. A. Scottish Rite, to which he devoted himself for the remainder of his life, becoming an Inspector-General on July 17, 1845. Bro. Van Rensselaer commanded the Supreme Council that rebelled against the ruling of Edward A. Raymond, and thus was formed another Supreme Body in the Northern States, whose difficulties were first the result of all schisms of every nature of the Scottish Rite, on the 17th of May, 1867. “Bro. Van,” as he was familiarly termed, resided during the last thirty years of his life in the West, and died in California, an outlying suburb of Cincinnati, Ohio. One month, sixty days after he was deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the princes, prophet, and priest of the Jews, the stone was adopted as the chief corner-stone of the re-edited building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The secret vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king’s palace; but at the destruction of Jerusalem the entrance was closed by an act of the council of falling buildings; it had been discovered by the appearance of a keystone amongst the foundations of the sanctum sanctorum.

**Vault.** As a symbol, the Secret Vault does not present itself in the primary degrees of Masonry. It is found only in the high degrees, such as the Royal Arch of all the Rites, where it plays an important part. Dr. Oliver, in his *Histoire des Loges* (vol. ii., p. 434), gives, while referring to the building of the second Temple, the following general detail of the Masonic legend of this vault: “The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate sojourners are said to have discovered our ancient stone of foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons. The discovery having been communicated to the princes, prophet, and priest of the Jews, the stone was adopted as the chief corner-stone of the re-edited building, and thus became, in a new and more expressive sense, the type of a more excellent dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city. The secret vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king’s palace; but at the destruction of Jerusalem the entrance was closed by an act of the council of falling buildings; it had been discovered by the appearance of a keystone amongst the foundations of the sanctum sanctorum.”
A careful inspection was then made, and the invaluable secrets were placed in safe custody."

To support this legend, there is no historical evidence and no authority except that of the Talmudic writers. It is clearly a myth. We must accept it, because it is not a hypothesis that is extensive and so extensively connected with the symbolism of the Lost and the Recovered Word, that if we reject it, we must reject the theory of the Secret Vault, we must reject the theory of the Secret Temple, and with it the whole of the science of Masonic symbolism. Fortunately, there is ample evidence in the present appearance of Jerusalem and its subterranean topography, to remove from any taint and, as it were, conventional assent to the theory, features of absurdity or impossibility.

Considered simply as a historical question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon. Prime, Robinson, and other writers who in recent times have described the topography of Jerusalem, speak of the existence of these structures, which they visited and, in some instances, carefully examined.

After the destruction of Jerusalem by Titus, the Roman Emperor Hadrian erected on the site of the "House of the Lord" a temple of Venus, which in turn was destroyed, and the place subsequently became a depository of all manner of filth. But the Christian community of Jerusalem, sought out the ancient site, and, having caused it to be cleansed of its impurities, he directed a mosque to be erected on the rock which rises in the center of the mountain. Fifty years afterward the Sultan Abd-el-Meluk displaced the edifice of Omar, and erected that splendid building which remains to this day, and is still incorrectly called by Christians the mosque of Omar, but known to Moslems as El-kubbat-es-Sukrah, or the Dome of the Rock. This is supposed to occupy the exact site of the original Solomonic Temple, and is viewed with equal reverence by Jews and Mohammedans, the former of whom, says Mr. Prime (Temple in the Holy Land, p. 183), "have a faith that the ark is within its bosom now."

Bartlett (Walks about Jerusalem, p. 170), in describing a vault beneath this mosque of Omar, says: "Beneath the dome, at the southeast angle of the Temple wall, conspicuous from all points, is a small subterraneous place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above."

Dr. Barclay (City of the Great King) describes, in many places of his interesting town, in the ruins, the vaults and subterranean chambers which are to be found beneath the site of the old Temple.

Conformable with this historical account is the Talmudical legend, in which the Jewish Rabbis state that, in preparing the foundations of the Temple, the workmen discovered a subterranean vault sustained by seven arches, rising from as many pairs of pillars. This vault escaped notice at the destruction of Jerusalem, in consequence of its being filled with rubbish. The legend adds that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by some of the workmen of Zerubbabel at the building of the second Temple.

In the earliest ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature. Of such great extent was this practice of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead—as to die and to be initiated were synonymous terms—it was deemed proper that there should be some formal resemblance between a descent into the grave and a descent into the place of initiation. "Happy is the man," says the Greek poet Pindar, "who descends beneath the hollow earth having beheld these mysteries, for he knows the end as well as the divine origin of life"; and in a like spirit Sophocles exclaims, "Thrice happy are they who descend to the shades below after having beheld the sacred rites, for they alone have life in Hades, while all others suffer there every kind of evil."

The vault was, therefore, in the ancient mysteries, symbolic of the grave; for initiation was symbolic of death, where alone Divine Truth is to be found. The Masons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent temple of our transitory life be on the surface, we must descend into the secret vault of death before we can find that sacred deposit of truth which is to adorn our second temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault. Like every other myth and allegory of Masonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history.
VEILS

V. D. S. A. (Vous Dieu Saint Amour.)
Four words supposed to be repeated by the
fratres of the Temple during certain pauses
in the ceremonies. P. D. E. P. refers to the
motto "Pro Deo et Patria."
That is, the second Adar. A month intercalated by the Jews
every few years between Adar and Nisan,
as to reconcile the computation by solar
and lunar time. It commences sometimes
in February and sometimes in March.

Vedangas. ("Branch of the Veda.") A
collection of Sanskrit works on the grammar,
exegesis, chronology, and ritual of the
Vedic text. They are older than the Upani-
shads, and are placed among the Great
Shasters, though not among the Shruti.

Vedas. The most ancient of the religious
writings of the Indian Aryans, and now
constituting the sacred canon of the Hindus,
being to them what the Bible is to the
Christians, or the Koran to the Mohammedans.
The sacred Vedas are written in Sanskrit, the
language in which these books are written,
wisdom or knowledge, and comes from the
verb Veda, which, like the Greek Osia, signi-
fies "I know." The German wissen and the
English wissen came from the same root.
There are four collections, each of which is called
a Veda, namely, the Rig-Veda, the Yasur-
Veda, the Sama-Veda, and the Atharva-
Veda; but the first only is the real Veda, the
others being but commentaries on it, as the
Talmud is upon the Old Testament.

The Rig-Veda is divided into two parts:
the Mantras or hymns, which are all metrical,
and the Brahmanas, which are in prose, and
consist of ritualistic directions concerning the
employment of the hymns, and the method
of sacrifice. The other Vedas consist also of
hymns and prayers; but they are borrowed,
for the most part, from the Rig-Veda.

The Vedas, then, are the Hindu canon of
Scripture—his book of the law; and to the
Hindu Mason they are his testicle-board,
just as the Bible is to the Christian Mason.
The religion of the Vedas is apparently
an adoration of the visible powers of nature,
such as the sun, the sky, the dawn, and the
fire, and, in general, the eternal powers of
light. The supreme divinity was the sky,
called Sasas, whence the Greeks got their
Oswanas; and next was the sun, called
sometimes Sava, the progenitor, and
sometimes Mithra, the loving one, whence
the Persian Mithras. Side by side with
these was Agni, fire, whence the Latin
pater, who was the divinity coming most
directly in approximation with man on
earth, and soaring upward as the flame to
the heavenly gods. But in this nature-
worship the Vedas frequently betray an
inward spirit growing after the infinite and
the eternal, and an anxious search for the
Divine name, which was to be revered just
as the Hebrew aspired after the un-
utterable Tetragrammaton. Bunson (God in
History, b. iii., ch. 7) calls this "the desire—
the yearning after the nameless Deity, who
nowhere manifests himself in the Indian
pantheon of the Vedas—the voice of humanity
groping after God." One of the most sub-
line of the Veda hymns (Rig-Veda, b. z.
hymn 121) ends each strophe with the solemn
question: "Who is the god to whom shall
offer our sacrifice?" This is the question
which every religion asks; the search after
the All-Father is the labor of all men who are
seeking Divine truth and light. The Semites,
like the Aryan poet in the same longing spirit
for the hidden secrets of God, exclaims: "Oh
that I knew where I might find him, that I
might come even to his seat." It is the great
object of all Masonic labor, which thus shows
its true religious character and design.

The Vedas have not exercised any direct
influence on the symbolism of Freemasonry.
But, as the oldest Aryan faith, they became
infused into the subsequent religious sys-
temas of the race, and through the Zend-
Avesta of the Zoroastrians, the mysteries of
Mithras, the doctrines of the Neo-platonists,
and the school of Pythagoras, mixed with the
Semitic doctrines of the Bible and the
Talmud, they have cropped out in the
mythicism of the Gnostics and the secret
societies of the Middle Ages, and have
shown signs of the spirit in the religious
philosophy and the symbolism of Speculative
Masonry. To the Masonic scholar, the
study of the Vedic hymns is therefore inter-
esting, and not altogether fruitless in its
results. The writings of Bunson, of Muh-
ter Cox, and of Max Muller, will furnish ample materials for the study.

Vehmgericht. See Westphalia, Secret
Tribunals of.

Veils, Grand Masters of the. Three
officers in a Royal Arch Chapter of the Ameri-
can Rite, whose duty it is to protect and de-
defend the Veils of the Tabernacle, for which
purpose they are presented with a sword.
The jewel of their office is a sword within a
triangle, and they bear each a banner, which is
respectively blue, purple, and scarlet. The
title of "Grand Master" appears to be a mis-
nomer. It would have been better to have
styled them "Masters" or "Guardians." In
the English system, the three Sojourners
act in this capacity, which is an absurd viola-
tion of all the facts of history, and completely
changes the symbolism.

Veils, Symbolism of. Neither the
construction nor the symbolism of the veils
in the Royal Arch tabernacle is derived from
that of the Synagogue. In the Sinaitic taber-
nacle there were no veils of separation be-
tween the different parts, except the one white
that hung before the most holy place.
The decorations of the tabernacle were cur-
tains, like modern tapestry, interwoven with
many colors: no curtain wholly of one
color, and not running across the apartment,
but covering its sides and roof. The exter-
ior form of the Royal Arch tabernacle was taken
from that of Moses, but the interior decora-
tion from a passage of Josephus not properly
understood.
VEILS

Josephus has been greatly used by the fabricators of high degrees of Masonry, not only for their ideas of symbolism, but for the suggestion of their legends. In the Second Book of Chronicles (iii. 14) it is said that Solomon "made the veil of blue, and purple, and crimson, and fine twined linen, and put it over the holy of holies." This description evidently alludes to the single veil, which, like that of the Sinaiic tabernacle, was placed before the entrance of the holy of holies. It by no means resembles the four separate and equidistant veils of the Masonic tabernacle.

But Josephus had said (Antiq., i. viii., c. iii., § 3) that the king "also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers woven upon them, which were to be drawn before those doors." To this description—which is a very inaccurate one, which refers, too, to the interior of the first Temple, and not to the supposed tabernacle subsequently erected near its ruins, and which, besides, has not the least support—we must trace the idea, even as to the order of the veils, which the inventors of the Masonic tabernacle adopted in their construction of it.

That tabernacle cannot be recognised as historically correct, but must be considered, like the three doors of the Temple, as the Symbolic degrees, simply as a symbol. But this does not at all diminish its value.

The symbolism of the veils must be considered in two aspects: first, in reference to the symbolism of the veils as a whole, and next, as a whole, the four veils, constituting four divisions of the tabernacle, present obstacles to the neophyte in his advance to the most holy place where the Grand Council sits. Now he is seeking to advance to this sacred spot that he may there receive his spiritual illumination, and be invested with a knowledge of the true Divine name. But Masonically, this Divine name is itself but a symbol of Truth, the object, as has been often said, of all a Mason's search and labor. The passage through the veils is, therefore, a symbol of the trials and difficulties that are encountered and must be overcome in the search for and the acquisition of Truth.

This is the general symbolism; but we lose sight of it, in a great degree, when we come to the interpretation of the symbolism of each veil independently of the others, for this principally symbolises the various virtues and affections that should characterise the Mason. Yet the two symbolisms are really connected, for the virtues symbolised are those which should distinguish everyone engaged in the Divine search.

The symbolism, according to the system adopted in the American Rite, refers to the colours of the veils and to the mystic signs of Masonry described in Exodus(4,5),(996,989) as having been shown by him to prove his mission as the messenger of Jehovah.

Blue is a symbol of universal friendship and benevolence. It is the appropriate color of the Symbolic degrees, the possession of which is the first step in the progress of the search for truth to be now instituted. The Mosaic sign of the serpent was the symbol among the ancients of resurrection to life, because the serpent, by casting his skin, is supposed continually to renew his youth. It is the symbol here of the loss and the recovery of the Word.

Purple is a symbol here of union, and refers to the intimate connection of Ancient Craft and Royal Arch Masonry. Hence it is the appropriate color of the intermediate degrees, which must be passed through in the prosecution of the search. The Mosaic sign refers to the restoration of the leprous hand to health. Here—again, in this representation of a diseased limb restored to health, we have a repetition of the allusion to the loss and the recovery of the Word: the Word itself being but a symbol of Divine truth, the search for which constitutes the whole science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last degree.

Scarlet is a symbol of fervency and zeal, and is appropriated to the Royal Arch Degree because it is by these qualities that the neophyte, now so far advanced in his progress, must expect to be successful in his search. The Mosaic sign of changing water into blood bears the same symbolic reference to a change for the better—from a lower to a higher state—from the elemental water in which there is no life to the blood which is the life itself—from darkness to light. The progress is still onward to the recovery of that which had been lost, but which is yet to be found.

White is a symbol of purity, and is peculiarly appropriate to remind the neophyte, who is now almost at the close of his search, that it is only by purity of life that he can expect to be found worthy of the reception of Divine truth. "Blessed," says the Great Teacher, "are the pure in heart, for they shall see God." The Mosaic signs now cease, for they have taught their lesson; and the aspirant is invested with the Signet of Truth, to assure him that, having endured all trials and overcome all obstacles, he is at length entitled to receive the reward for which he has been seeking; for the Signet of Zerubbabel is a royal signet, which confers power and authority on him who possesses it.

And so we now see that the Symbolism of the Veils, however viewed, whether collectively or separately, represents the laborious, but at last successful, search for Divine truth.

Venerable. The title of a Worshipful Master in a French Lodge.

Venerable Grand Master of all Symbolic Lodges. The Twentieth Degree of the Ancient and Accepted Scottish Rite. (See Grand Master of all Symbolic Lodges.) The Dictionnaire Masonique states that this degree was formerly conferred on those brethren in France who, in receiving it, obtained the right to organise Lodges, and to act as Masters or Venerables for life, an abuse that was subsequently abolished by the Grand Orient.
Ragon and Vassal both make the same statement. It may be true, but they furnish no documentary evidence of the fact.

**Venerable, Perfect.** *(Venerable Parfait.)*

A degree in the collection of Viany.

The Freemasonry first penetrated into Venezuela in the beginning of the present century, when a Lodge was instituted by the Grand Orient of Spain. Several other Lodges were subsequently established by the same authority. In 1825, Cerneau, the head of the three Masons in Caracas, and all of New York, established in Caracas a Grand Lodge and Supreme Council of the Scottish Rite. In 1827, the Liberator, Simon Bolivar, having by his decree prohibited all secret societies, the Masonic Lodges, with the exception of the one in Caracas, were suspended in their labors. In 1830, Venezuela having become independent by the division of the Colombian Republic, several brethren obtained from some of the dignitaries of the extinct Grand Lodge, in their capacity as Foreign Immigrants, a Charter of the Thirty-third Degree, a temporary Dispensation to hold a Lodge for one year, in the expectation that they would, in the course of that time, be enabled to obtain a Charter from some foreign Grand Lodge. But their efforts, in consequence of irregularities, were unsuccessful, and the Lodge was suspended. For eight years, Freemasonry in Venezuela was in a dormant condition. But in 1838 the Masonic spirit was revived, the Lodge just referred to renewed its labors, the old Lodges were re-established, new ones were organized, and the Grand Lodge of Venezuela was constituted, whether regularly or not, it is impossible at this time, with the insufficient light before us, to determine. It was, however, recognized by several foreign bodies. The Grand Lodge thus established issued Charters to all the old Lodges, and erected new ones. In connection with the Inspectors-General, it established a supreme legislative body, under the name of the Grand Orient, and also constituted a Grand Lodge, which continued to exist, with only a few changes, made in 1852, until the present Grand Lodge and Supreme Council were established, January 12, 1865.

There are at present in Venezuela a Grand Lodge, which now has thirty-five Lodges under its obedience, and a Supreme Council of the Scottish Rite.

**Vengeance.** A word used in the high degrees. Barruel, Robison, and the other detractors of Freemasonry, have sought to find in this word a proof of the vindictive character of the Institution. "In the degree of Ko- doosh," says Barruel (Mémoires, ii., 310), "the assassin of Adoniram becomes the king, who must be slain to avenge the Grand Master Molay and the Order of Masons, who are the successors of the Templars."

The word *sekem* is used in Masonry in precisely the same sense in which it is employed by the prophet Jeremiah (50. 15) when he speaks of *nikemat Jehovah, "the vengeance of the Lord"—the punishment which God will inflict on evil-doers. The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions; for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other.

**Verger.** An officer in a Council of Knights of the Holy Sepulcher, whose duties are similar to those of a Senior Deacon in a Symbolic Lodge.

**Veritas.** Signifying "truth," a significant word in Templar Masonry. (See Truth.)

**Vermont.** Freemasonry was introduced into the State of Vermont in 1781, in which year the Grand Lodge of Massachusetts granted a Charter for the establishment of a Lodge at Cornish. This town having soon afterward been claimed by New Hampshire, the Lodge removed to Windsor, on the opposite side of the river. In 1785, the Grand Lodge of Massachusetts chartered another Lodge at the town of Manchester. A Grand Lodge was under the pressure of persecution, compelled to suspend its labors in 1833. All the Lodges under its jurisdiction surrendered their Charters, and Masonry for fifteen years had no active existence in that State. The Grand Lodge, however, did not dissolve, but continued its legal life by regular, although private, communications of the officers, and by adjournments, until the year 1846, when it resumed vigor, Bro. Nathan B. Haswell, who was the Grand Master at the time of the suspension, having taken the chair at the resumed communication in January, 1846. The regularity of this resumption, although at first denied by the Grand Lodge of New York, was generally admitted by all the Grand Lodges of the United States, with a welcome to which the devotion and steady perseverance of the Masons of Vermont had justly entitled them.

The Grand Chapter was organized December 20, 1804, Jonathan Wells being elected first Grand High Priest. It shared the destinies of the Grand Lodge during the period of persecution, but was reorganized July 18, 1849, under a commission from Joseph K. Stapleton, Deputy General Grand High Priest of the United States.

The Grand Council of Royal and Select Masters is organized August 19, 1854, by a Convention of four Councils held at Vergennes, and Nathan B. Haswell was elected Grand Master.

The Grand Encampment (now the Grand Commandery) was originally organized in
1825. It subsequently became dormant. In 1830, the Grand Encampment was revived; but it appearing that the revival was attended by irregularities, and in violation of the Grand Constitution of the Grand Encampment of the United States, the members dissolved the body, and the Deputy Grand Master, William H. Ellis, having taken a commission to three subordinate Encampments to organize a Grand Encampment, that body was formed January 14, 1832.

**Vernhes, J. P.** A French litterateur and Masonic writer, who was in 1821 the Venerable of the Lodge of Parfaite Humane at Montpellier. He wrote an *Essai sur l'Histoire de la France-Maconnerie,* depuis son etablissement jusqu'à nos jours, Paris, 1813; and *Le Parfait Maçon ou Repertoire complet de la Maçonerie Symbolique.* This work was published at Montpellier, in 1830, in six numbers, of which the sixth was republished the next year, with the title of *Apologie des Maçons.* It contained a calm and rational refutation of several works which had been written against Freemasonry. Vernhes became an active friend of the Rite of Maimal, and published in 1822, at Paris, a defense of it and an examination of the various Rites then practised in France.

**Vertot, d'Aubœuf, René-Aubert de.** The Abbe Vertot was born at the Chateau de Bannelet, in Normandy, in 1665. In 1715 the Grand Master of the Knights of Malta appointed him the historiographer of that Order, and provided him with the Commandery of Santenay. Vertot discharged the duties of his office by writing his well-known work entitled *History of the Knights Hospitallers of St. John of Jerusalem, afterwards Knights of Rhodes, and now Knights of Malta,* which was published at Paris, in 1726, in four volumes. It has since passed through a great number of editions, and been translated into many languages. Of this work, to which the Abbe principally owes his fame, although he was also the author of many other histories, French critics complain that the style is languishing, and less pure and natural than that of his other writings. Notwithstanding that it has been the basis of almost all subsequent histories of the Order, the judgment of the literary world is, that it needs exactitude in many of its details, and is too much influenced by the personal prejudices of the author. The Abbe Vertot died in 1735.

**Vesica Piscis.** The fish was among primitive Christians a symbol of Jesus. (See Fish.) The shape, signifying literally the air-bladder of a fish, but, as some suppose, being the rough outline of a fish, was adopted as an abbreviated form of that symbol. In some old manuscripts it is used as a representation of the lateral wound of our Lord. As a symbol, it was frequently employed as a church decoration by the Freemasons of the Middle Ages. The seals of all colleges, abbey's, and other religious communities, as well as of ecclesiastical persons, were invariably made of this shape. Hence, in reference to the religious character of the Institution, it has been suggested that the seals of Masonic Lodges should also have that form, instead of the circular one 930, issued and a Vessels of Gold and Silver, for the service of the First Temple, were almost numberless, according to Josephus; thus:

| Vessels of gold | 20,000 | 40,000 |
| Vessels of silver | 4,000 | 8,000 |
| Wine cups | 80,000 |  |
| Goblets | 10,000 | 20,000 |
| Measures | 20,000 | 40,000 |
| Dishes | 80,000 | 100,000 |
| Censers | 20,000 | 50,000 |
| **Total** | 234,000 | 318,000 |

**Vestments for the priests** | 21,000 |
| *Musical instruments* | 600,000 |
| *Stoles of silver for the Levites* | 200,000 |

The vessels and vestments were always protected by a hierophylax or guardian.

**Veterans.** Associations of Masons "who, as such, have borne the burden and heat of the day" for at least 21 years' active service—in the State of Connecticut, 30 years. A number of these societies exist in the United States, their objects being largely of a social nature, to set an example to the younger Masons, and to keep a watchful eye on the comfort of those whose years are becoming numbered. The assemblies are stated or casual, but in all cases annual for a Table Lodge. These associations perpetuate friendship, cultivate the social virtues, and collate and preserve the history and biography of their members.

**Vexillum Belli.** A war-flag. In classical Latin, *Vexillum* meant a flag consisting of a piece of cloth fixed on a frame or cross-tree, as contradistinguished from a *signa,* or standard, which was simply a pole with the image of an eagle, horse, or some other device on the top. Among the pretended relics of the Order of the Temple is one called "le drapeau de guerre, en laine blanche, à quatre rais noir;" i.e., the standard of war, of white linen, with four black rays; and in the statutes of the Order, the Vexillum Belli is described as being "also nigrum palatum," or "pale of white and black, which is the same thing couched in the technical language of heraldry. This is incorrect. The only war-flag of the ancient Knights Templars was the Beausaint. Addison, on the title-page of his *Temple Church,* gives what he calls "the war-banner of the Order"
of the Temple," and which is, as in the margin, the Beauceant, bearing in the center the blood-red Templar cross. Some of the Masonic Templars, those of Scotland, for example, have both a Beaucenier or Beauceant bearing, and a Veziellum Belli. The difference would appear to be that the Beaucenier is the plain white and black flag, and the Veziellum Belli is the same flag charged with the red cross.

Viany, Auguste de. A Masonic writer of Tuscany and one of the founders the Most Ancient and Philosophe Scottish Rite. He was the author of many discourses, dissertations, and didactic essays on Masonic subjects. He is, however, best known as the collector of a large number of manuscript degrees and ceremonies, several of which have been referred to in this work.

Viceroy Euzebius. The name of the second officer in the Conclave of the Red Cross of Rome and Constantinople.

AJLF. In 1748, the year after the alleged creation of the Chapter of Arras by the Young Pretender, Charles Edward, a new Rite, in favor of the cause of the Stuart, was established at Toulouse by, as it is said, Sir Samuel Lockhart, one of the aides-de-camp of the Prince. It was called the Rite of Vienne-Brus, or Faithful Scottish Masons. It consisted of nine degrees, divided into three chapters as follows: First Chapter, 1, 2, 3. The Symbolic degrees; 4. Secret Master. Second Chapter, 6, 7, 8. Four du degrees, bascary; and lastly, Third Chapter. Third degree: 9. Scientific Masonry. The head of the Rite was a Council of Men of the Conclave.

AJLF. In 1804 the Rite was refused a recognition by the Grand Orient of France, because it presented no moral or scientific object, and because the Chapter which claimed to have from Prince Charles Edward was not proved to be authentic. It continued to exist in the South of France until the year 1812, when, being again rejected by the Grand Orient, it fell into decay.

Villars, Abbé. Of French origin. He was born in Languedoc in 1653, and was shot by one of his relatives, on the high road between Lyons and Paris, in 1675. The Abbé Villars is celebrated as the author of The Count de Gébelin, or Conversations on the Secret Sciences, published in 2 vols., at Paris, in 1670. In this work the author's design was, under the form of a romance, to unveil some of the Kabballistic mysteries of Rosicrucianism. It has passed through many editions, and has been translated into English as well as into other languages.

Vincere aut Morir. French, Vaincre ou Mourir, to conquer or to die. The motto of the degree of Perfect Elect Mason, the first of the 24 degrees according to the Clermont or Templar system of Masonry.

Virginia. There is much obscurity about the early history of Freemasonry in this State. The first chartered Lodge appears to have been the "St. John's Lodge" at Norfolk, which received its Warrant in 1741 from the Grand Lodge of Scotland. December 22, 1753, the "Royal Exchange Lodge" at Norfolk was chartered by the Atholl or Ancient York Lodge. But between 1741 and 1758 the Lodge of Fredericksburg had sprung into existence, for its records show that General Washington was there initiated.
November 4, 1752. This Lodge was chartered by the Grand Lodge of Massachusetts on July 21, 1788, but had been acting under Dispensation for several years before. In 1777 there were ten Lodges in Virginia, namely, two at Norfolk and one at each of the following places: Port Royal, Fredericksburg, Hampton, Williamsburg, Gloucester, Cabin Point, Petersburg, and Yorktown. On the 5th of May in that year, deputies from five of these Lodges met in convention at Williamsburg, "for the purpose of choosing a Grand Master for Virginia." So says the record as contained in Dove's Text-Book. The convention, however, adjourned to June 26th, after stating its reasons for the election of such an officer. On that day it met, but again adjourned. Finally, it met on October 13, 1778. The record calls it "a Convention of the Craft"; but it assumed the form of a Lodge, and the Master and Wardens of Williamsburg Lodge presided. Only four Lodges were represented, namely, Williamsburg, Blandford, Botetourt, and Cabin Point. The modern forms of Masonic conventions are not found in the proceedings of this Convention. Nothing is said of the formation of a Grand Lodge, but the following resolution was adopted: "It is the opinion of this Convention, that it is agreeable to the Constitutions of Masonry that all the regular chartered Lodges of a Grand Commandery (as it was then called) should be subject to the Grand Master of the said State." Accordingly, John Blair, Past Master of the Williamsburg Lodge, was nominated and unanimously elected, and on the same day he was installed, by the Master of Williamsburg Lodge, as Grand Master of Free and Accepted Masons of the State of Virginia. All this was done, if we may trust the record, in Williamsburg Lodge, the Master thereof presiding, who afterward closed the Lodge without any reference to the organization of a Grand Lodge. We may, however, imply that such a body was then formed, for Dove—without, however, giving any account of the proceedings in the interval, when there might or might not have been quarterly or annual communications—says that a Grand Lodge was held in the city of Richmond, October 4, 1784, when Grand Master Blair having resigned the chair, James Mercer was elected Grand Master. Dove dates the organization of the Grand Lodge October 13, 1778.

Royal Arch Masonry was introduced into Virginia, it is said, by Joseph Myers, who was acting under his authority as a Deputy Inspector of the Scottish Rite. The Grand Chapter was organized at Norfolk, May 1, 1789, and the Grand Master recognized the authority of the General Grand Chapter.

The Cryptic degrees are conferred in Virginia in the Chapters preparatory to the Royal Arch. There are therefore no Councils of Royal and Select Masters in the State.
But they might be advantageously preserved, in the technical language of Masonry, for a more general and permanent object. Invisible Masonry would refer to the concrete form which it assumes in Lodge and Chapter organisations, and in different Rites and systems. The latter would be like the master peculiar to church militant; but the former like the spiritual church, or church triumphant. Such terms might be found convenient to Masonic scholars and writers.

**Visitation, Grand.** The visit of a Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a Grand Visitaton. There is no allusion to anything of the kind in the Old Constitutions, because there was no organisation of the Order before the eighteenth century that made such an inspection necessary. But immediately after the revival in 1717, it was found expedient, in consequence of the growth of Lodges in London, to provide for some form of visitation and inspection. So, in the very first of the Thirty-nine General Regulations, adopted in 1722, it is declared that “the Grand Master or his Deputy hath authority and right not only to be present in any Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act as such until he shall order them to do so.” But in his absence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren he pleaseth, to attend and act as his Wardens pro tempore.” (Constitutions, 1723, p. xii.)

In compliance with this old regulation, whenever the Grand Master, accompanied by his Wardens and other officers, visits a Lodge in his jurisdiction, for the purpose of inspecting its condition, the Master and officers of the Lodge are required to surrender their seats to the Grand Master and the Grand Officers.

Grand Visitations are among the oldest usages of Freemasonry since the revival period. In America they are not now so frequently practised, in consequence of the extensive territory over which the Lodges are scattered, and the difficulty of collecting at one point all the Grand Officers, many of whom generally reside at great distances apart. Still, where it can be done, the practice of Grand Visitations should never be neglected. The power of visitation for inspection is confined to the Grand and Deputy Grand Master. The Grand Wardens possess no such prerogative. The Master must always tender the gavel and the chair to the Grand or Deputy Grand Master when either of them informally visits a Lodge; for the Grand Master and, in his absence, the Deputy have the right to preside in all Lodges where they may be present. But this privilege does not extend to the Grand Wardens.

Every brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated with hospitality. He must be clothed, that is to say, furnished with an apron, and, if the Lodge uses them (as every Lodge always does), a collar and, if a Past Master, with the jewel of his rank. He must be directed to a seat, and the utmost courtesy extended to him. If of distinguished rank in the Order, the honors due to that rank must be paid to him.

This hospitable and courteous spirit is derived from the ancient customs of the Craft, and is inculcated in all the Old Constitutions. Thus, in the Lansdowne MS., it is directed “that every Mason receive or cherish strange Fellows when they come over the Country, and set them on work; if they will work, as the manner is; (that is to say), if the Mason have any moulde stone in his place on work; and if he have none, the Mason shall refresh him with money unto the next Lodge.” A similar regulation is found in all the other manuscripts of the Operative Masons; and from them the usage has descended to their speculative successors.

At all Lodge banquets it is of obligation that a toast shall be drunk “to the visiting brethren.” And neglect this would be a great breach of decorum.

**Visit, Right of.** Every affiliated Mason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience; and this right is called in Masonic law, “the right of visit.” It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic Institution as one universal family, and is the exponent of that well-known maxim that “in every clime a Mason may find a home, and in every land a brother.” It has been so long and so universally admitted, that I have not hesitated to rank it among the landmarks of the Order.

The admitted doctrine on this subject is, that the right of visit is one of the positive rights of every Mason, because Lodges are justly considered as only divisions for convenience of the universal Masonic family. The right may, of course, be lost, or forfeited on special occasions, by various circumstances; but any Master who shall refuse admission to a Mason in good standing, who knocks at the door of his Lodge, is expected to furnish some good and satisfactory reason for his thus violating a Masonic right. If the admission of the applicant, whether a member or visitor, would, in his opinion, be attended with injurious consequences, such, for instance, as impairing the harmony of the Lodge, a Master would then, I presume, be justified in refusing admission. But without the existence of some such good reason, Masonic jurists have always decided that the right of visitation is absolute and positive, and inures to every Mason in his travels throughout the world. See this subject discussed in its fullest extent in the author’s Text Book of Masonic Jurisprudence, pp. 203-216.
Vitra. The representative deity of darkness in Vedic mythology, and the antagonist of Indra as the personified light. Vitra also represents ignorance, superstition, fanaticism, and intolerance, the opponents of Masonry.

Vivat. "Vivat! vivat! vivat!" is the acclamation which accompanies the honors in the French Rite. Besnard (Manuel, p. 185) says it is "the cry of joy of Freemasons of the French Rite." "Vivat" is a Latin word, and signifies, literally, "May he live;" but it has been domesticated in French, and Boiste (Dictionnaire Universel) defines it as "a cry of applause which expressed the wish for the preservation of any one."

The French Masons say, "He was received with the triple vivat," to denote that "He was received with the highest honors of the Lodge."

Vogel, Paul Joachim Sigismund. A distinguished Masonic writer of Germany, who was born in 1753. He was at one time corector of the Sebastian School at Altdorf, and afterward First Professor of Theology and Eclesiastical Counselor at Erfangen. In 1786 he published at Nuremberg, in three volumes, his Briefe die Freimaurerei betreffend; or, "Letters concerning Freemasonry." The first volume treats of the Knights Templar; the second, of the Ancient Mysteries; and the third, of Speculative Masons. Kloss, the first earnest attempt made in Germany to trace Freemasonry to a true, historical origin. Vogel's theory was, that the Speculative Freemasons were derived from the Operative or Stone-Masons of the Middle Ages. The abundant documentary evidence that more recent researches have produced were then wanting, and the views of Vogel did not make that impression to which they were entitled. He has, however, the credit of having opened the way, after the Abbé Grandemon, for those who have followed him in the same field. He also delivered before the Lodges of Nuremberg, several Discourses on the Design, Character, and Origin of Freemasonry, which were published in one volume, at Berlin, in 1791.

Voigt, Friederich. A Doctor of Medicine, and Professor and Senator at Dresden. He was a member of the high degrees of the Rite of Strict Observance, where his Order name was Eques a Falcone, or Knight of the Falcon. In 1788 he attacked Starck's Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1788, in the Acta Historico-Ecclesiastica of Weimar. Voigt exposed the Roman Catholic tendencies of the new system, and averred that its object was "to cite and command spirits, to find the philosopher's stone, and to establish the reign of the millennium." His development of the Kaballistic character of the Rite made a deep impression on the Masons, and was one of the most active attacks upon it made by its antagonists of the old Strict Observance.

Vishnuus. Those who worship Vishnu, in white garments, and abstain from animal food. Believers in the third member of the Trimurti according to Hindu mythology, in him who was believed to be the preserver of the world, and who had undergone ten Avatars or incarnations, to wit, a bird, tortoise, wild boar, and lion, etc., of which the deity Krishna was the eighth incarnation in this line of Vishnu, in which form he was supposed to be the son of Devanagay and reared by the shepherd Nanda.

Voltaire. (Francois-Marie Aronet.) One of the most famous of French writers, born at Chateaubriant, near Beaune, in 1694. His early life was loose and varied. In 1728 he became infatuated with a Madame du Chatelet. His literary works cover some 90 volumes. In 1745, the French government despatched him on a mission to Frederick the Great, by whom he was held in high favor, and in 1751, at the request of the king, he made his residence in Berlin, but five years later they quarreled, and Voltaire moved to Ferney, Switzerland. His literary talent was most varied, and in his invective he had no equal. During his exile in England he imitated Deistical theories, which marked his life. He was charged with atheism. He was initiated in the Lodge of the Nine Sisters, at Paris, February 7, 1778, in the presence of Benjamin Franklin and others distinguished in Masonry. On May 30, 1778, gave rise to a memorable Lodge of Sorrow, which was held on the succeeding 28th of November.

Voting. Voting in Lodges vice vice, or by "aye" and "nay," is a modern innovation in America. During the Grand Mastership of the Earl of Loudoun, on April 6, 1736, the Grand Lodge of England, on the motion of Deputy Grand Master Ward, adopted "a new regulation of ten rules for explaining what concerned the decency of assemblies and communications." The tenth of these rules is in the following words: "The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted among Masons." (Constitutions, 1738, p. 178.)

The usual mode of putting the question is for the presiding officer to say: "So many as are in favor will signify the same by the usual sign of the Order," and then, when those votes have been counted, to say: "So many as are of a contrary opinion will signify the same by the same sign." The votes are now counted by the Senior Deacon in a subordinate Lodge, and by the Senior Grand Deacon in a Grand Lodge, it having been found inconvenient for the Grand Wardens to perform that duty. The number of votes on each side is communicated to the Deacon to the presiding officer who announces the result.

The same method of voting should be observed in all Masonic bodies.
VOTING.

Right of. Formerly, all members of the Craft, even Entered Apprentices, were permitted to vote. This was distinctly prescribed in the last of the Thirty-nine General Regulations adopted in 1721. (Constitutions, 1723, p. 70.) But the numerical strength of the Order, which was then in the First Degree, having now passed over to the Third, the modern rule in America (but not in England) is that the right of voting shall be restricted to Master Masons. A Master Mason may, therefore, speak and vote on all questions, except in trials where he is himself one of the accused or defendant. Yet by special regulation of his Lodge he may be prevented from voting on ordinary questions where his dues for a certain period—generally twelve months—have not been paid; and such a regulation exists in almost every Lodge. But no local by-law may deprive a member, who has not been suspended, from voting on the ballot for the admission of candidates, because the sixth regulation of 1721 distinctly requires that each member present at the time a demand shall give his consent before the candidate can be admitted. (Ibid., p. 59.) And if a member were deprived by any by-law of the Lodge, in consequence of non-payment of his dues, of the right of expressing his consent or dissent, the ancient regulation would be violated, and the candidate might be admitted without the unanimous consent of all the members present. And this rule is so rigidly enforced, that on a ballot for initiation no member can be excused from voting. He must assume the responsibility of casting his vote or dissent. Instant should afterward be said that the candidate was not admitted by unanimous consent.

Vouching. It is a rule in Masonry, that a Lodge may dispense with the examination of a visitor, if any brother present will vouch for him; and the Lodge possesses the necessary qualifications. This is an important prerogative that every Mason is entitled to exercise; and yet it is one which may so materially affect the well-being of the whole Fraternity, since, by its indiscriminate use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one is to bear witness for him, and in witnessing to truth, every caution should be observed, lest falsehood may cunningly assume its garb. The brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a local and careless inquiry but from "strict trial, due examination, or lawful information." These are the three requisites which the ritual has laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. Strict Trial. By this is meant that every question is to be asked, and every answer demanded, which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a brother. Nothing is to be taken for granted—categorical answers must be returned to all that it is deemed important to be asked; no forgetfulness is to be excused; nor is the want of memory to be considered as a valid reason for the want of knowledge. The Mason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret mysteries he has been valued as not to have treasured them in his memory. The "strict trial" refers to the matter which is sought to be obtained by inquiry; and while there are some things which may be safely passed over in the investigation of one who confesses himself to be "rusty," because they are details which require much study to acquire and constant practice to retain, there are still other things of great importance which must be rigidly examined.

2. Due Examination. If "strict trial" refers to the matter, "due examination" alludes to the mode of investigation. This must be conducted with all the necessary forms and antecedent cautions. Inquiries should be made and a careful examination as a preliminary step, the Tiler's OB, of course never being omitted. Then the good old rule of "commencing at the beginning" should be pursued. Let everything go on in regular course; not is it to be supposed that the information was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or "I do not recognise you," and not in more specific language, such as, "You did not answer this inquiry," or "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hints.

3. Lawful Information. This authority for vouching is dependent on what has been already described. For no Mason can lawfully give information about another's qualifications unless he has himself actually tested him. But it is not every Mason who is competent to give "lawful information." Ignorant or unskilful brethren cannot do so, because they are incapable of discovering truth or detecting error. A "rusty Mason" should never attempt to examine a stranger, and certainly, if he does, his opinion as to the result is worth nothing.
If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, care must be taken to inquire if it was a "just and legally constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, when the Lodge in which he saw him was only opened in the First or Second Degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given, should all be present at the time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And, lastly, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Mason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, "I know this man to be a Master Mason, for such and such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed; so that in Masonry it is better that ninety and nine true men should be turned away from the door of a Lodge, than that one coven should be admitted.

Voyages. The French Masons thus call some of the proofs and trials to which a candidate is subjected in the course of initiation into any of the degrees. In the French Rite, the voyages in the Symbolic degrees are three in the first, five in the second, and seven in the third. Their symbolic designs are thus briefly explained by Ragon (Cours des Init., pp. 90, 132) and Lenoir (La Franche-Maisonnerie, p. 288): The voyages of the Entered Apprentice are now, as they were in the Ancient Mysteries, the symbol of the life of man. Those of the Fellow-Craft are emblematic of labor in search of knowledge. Those of the Master Mason are symbolic of the pursuit of crime, the wandering life of the criminal, and his vain attempts to escape remorse and punishment. It will be evident that the ceremonies in all the Rites of Masonry, although under a different name, lead to the same symbolic results.

W

W. The twenty-third letter of the English alphabet, which originated in the Middle Ages, is a double v, and is peculiar to the English, German, and Dutch alphabets.

W." An abbreviation of Worshipful, of West, of Warden, and of Wisdom.

Waechter, Eberhard, Baron Von. Lord of the Chamber to the King of Denmark, and Danish Ambassador at Ratisbon; was born in 1747. He was at one time a very active member of the Rite of Strict Observance, where he bore the characteristic name of Eques à ceruso, and had been appointed Chancellor of the German Priories of the 7th Province. When the spiritual schism of the Order made its vast pretensions to a secret authority derived from unknown superiors, whose names they refused to divulge, Von Waechter was sent to Italy by the old Scottish Lodge of which Duke Ferdinand was Grand Master, that he might obtain some information from the Pretender, and from other sources, as to the true character of the Rite. Von Waechter was unsuccessful, and the intelligence which he brought back to Germany was unfavorable to Von Hund, and increased the embarrassment of the Strict Observance Lodges. But he himself lost reputation. A host of enemies attacked him. Some declared that while in Italy he had made a traffic of Masonry to enrich himself; others that he had learned and was practising magic; and others again that he had secretly attached himself to the Jesuits. Von Waechter stoutly denied these charges; but it is certain that, from being in very moderate circumstances, he had, after his return from Italy, become suddenly and unaccountably rich. Yet Moesdorf says that he discharged his mission with great delicacy and judgment. Thury, quoting the Beyfrag zur neuesten Geschichte (p. 150), says that in 1782 he proposed to give a new organisation to the Templar system of Masonry, on the ruins, perhaps, of both branches of the Strict Observance, and declared that he possessed the true secrets of the Order. His proposition for a reform was not accepted by the German Masons, because they suspected that he was an agent of the Jesuits. (Acta Lat., i., 182.) Kloes (Bibliog., No. 6229) gives the title of a work published by him in 1822 as Worte der Wahrheit an die Menschen, meine Brüder. He died May 25, 1826, one, perhaps, of the last actors in that great Masonic drama of the Strict Observance.
Wages of a Master Mason, Symbolic.

Wages of Operative Masons. In all the old Constitutions prices is given for the first St. Alban because he raised the wages of the Masons. Thus the Edinburgh-Kilwinning MS. says: "St. Alans loved Masons well, and cherished them much, and made their pay right good, standing by as the realm did, for he paid them ill. a week, and 3d. a day, to their cheer; for before that time, through all the land, a Mason had but a penny a day and his meat, until St. Alban amended it." We may compare this rate of wages in the third century with that at the end of the thirteenth, and we will be surprised at the little advance that was made. In Gresse and Astle's Antiquarian Repertory (iii, p. 58) will be found an extract from the Rolls of Parliament, which contains a petition in the year 1443, to Parliament to regulate the price of labor. In it are the following items: "And ye from the Feast of Easter unto Michaelmas ye wages of any free Mason or master carpenter exceed not by the day iid., with mete and drynk, and without mete and drink vd., ob."

A Master Tyler or Saltater, rough mason and meen carpenter, and other artificers concernyng beldyng, by the day iid., with mete and drynk, and without mete and drinke, iid., ob.

And from the Feast of Michaelmas unto the 1st of the Mason, or a master carpenter by the day iid., with mete and drynk, without mete and drink, iid., ob.

"Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day iid., ob, with mete and drynk, without mete and drink; by the 1st and before 1st of the Mason, or master carpenter, with the said artificers, and other workmen and laborer by the day ob., with mete and drynk, and without mete and drink iid., and who that lase deserveth, to take lase."

Wages of the Workmen at the Temple. Neither the Scriptures, nor Josephus, give us any definite statement of the amount of wages paid, nor the manner in which they were paid, to the workmen who were engaged in the erection of King Solomon's Temple. The cost of its construction, however, must have been immense, since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth; so that Josephus very justly says that "Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost, but using all possible liberality in adorning the Temple."

We learn, as one instance of this liberality, from the 2d Book of Chronicles, that Solomon paid annually to the Tyrian Masons, the servantes of refinement, "thirty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

The bath was a measure equal to seven and a half gallons of wine measure; and the ox or chomer, which we transliterate by the indefinite word measure, contained ten baths; so that the corn, wine, and oil furnished by King Solomon, as wages to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand tons of wheat and one hundred and fifty thousand gallons each of the second and third. The sacred records do not inform us what further wages they received, but we elsewhere learn that King Solomon gave them as a free gift a sum equal to more than thirty-two millions of dollars. The whole amount of wages paid to the craft is stated to have been about six hundred and seventy-two millions of dollars; but we have no means of knowing how that amount was distributed; though it is natural to suppose that those of the most skill and experience received the highest wages. The Harodim, or chiefs of the workmen, must have been better paid than the Lasb Salab, or mere laborers.

The legend-makers of Masonry have not been idle in their invention of facts and circumstances in relation to this subject, the whole of which have little more for a foundation than the imaginations of the inventors. They form, however, a part of the legendary history of Masonry, and are interesting for their nugility, and sometimes even for their absurdity.

Wahabites. A Mohammedan sect, established about 1740, dominant through the greater part of Arabia. Their doctrine was reformation of the Arabian forms of Islam to the literal precepts of the Koran. Mecca and Medina were conquered by them. The founder was Ibn-Abd-ul-Wahab, son of an Arab sheik, born in the latter part of the seventeenth century, and died 1797. Their teachings have been received by the Moslem population of India, and much uneasiness is feared therefrom.

Wales. The earliest Lodges in Wales were two at Chester and one at Congleton, all three established in 1724, and Dr. Anderson records that Grand Master Inchiquin granted a Deputation, May 10, 1777, to Hugh Warburton, Esq., to be Provincial Grand Master of North Wales, and another, June 24th in the same year, to Sir Edward Manel, to be Provincial Grand Master of South Wales. (Constitutions, 1738, p. 191.) Wales forms a part of the Masonic obedience of the Grand Lodge of England, and the Fraternity there are directly governed by four Provincial Grand Lodges, viz., North Wales with 21 Lodges; Shropshire with 13; South Wales (Eastern Division) with 27; and South Wales (Western Division) with 12.

Wallsach, Grand Scottish Degree of. Found in Fusier's lists.

Wanda. Oliver, under this title in his Dictionary, refers to the three sceptors which, in the Royal Arch system of England, are placed in a triangular form beneath the canopy in the East, and which, being surmounted respectively by a crown, an All-seeing eye, and a miter, refer to the regal, the prophetic, and the ecclesiastical offices. In his Landmarks he calls them sceptors. But rod or wand is the
better word, because, while the *scepter* is restricted to the insignia of kings, the rod or wand was and still is used as an indiscriminate mark of authority for all officers.

*Wardens.* In every Symbolic Lodge, the officers are regulated and governed by one Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. It exists in every country and in every Rite. The titles of the officers may be different in different languages, but their functions, as presiding over the Lodge in a tripartite division of duties, are everywhere the same. The German Masons call the two Wardens *erste* and *zweite Aufseher;* the French, *premier* and *second Surveillant;* the Spanish, *primer* and *segundo Vigilante;* and the Italians, *primo* and *secondo Sorvegliante.*

In different Rites, the positions of these officers were: in the American Rite, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish Rites, both Wardens are in the West, the Senior in the Northwest and the Junior in the Southwest; but in all, the triangular position of the three masters relatively to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points.

The precise time when the presidency of the Lodge was divided between these three officers, or when they were first introduced into Masonry, is unknown. The Lodges of Scotland, during the Operative régime, were governed by a Deacon and one Warden. The Earl of Cassillis was a Master of Kilwinning in 1670, though only an Apprentice. This seems to have been not unusual, as there were cases of Apprentices presiding over Lodges. The Deacon performed the functions of a Master, and the Warden was the second officer, and took charge of the dispensing of the funds. In other words, he acted as a Treasurer. This is evident from the minutes of the Edinburgh Lodge, recently published by Bro. Lyon. But the head of the Craft in Scotland at the same time was called the Warden General. This regulation, however, does not appear to have been universal even in Scotland, for in the “Mark Book” of the Aberdeen Lodge, under date of December 27, 1670, which was published by Bro. W. J. Hughan in the *Voice of Masonry* (February, 1878), we read there a Master and Warden recognised as the presiding officers of the Lodge in the following statute: “And lykways we all protest by the oath we have made at our entrie, to own the Warden of our House as the next man in power to the Master, and in the Master’s absence he is full Master.”

Some of the English manuscript Constitutions recognise the office of Master and Wardens. Thus the Harleian MS., No. 1942, whose date is supposed to be about 1670, contains the “new articles” said to have been agreed on at a General Assembly held in 1663, in which is the following passage: “That for the future the said Society, Company and Fraternity of Free Masons shall be regulated and governed by one Master, one Senior Warden, and one Junior Warden, as said Company shall think fit to choose, at every yearly General Assembly.”

As the word “Warden” does not appear in the earlier manuscripts, it might be concluded that the office was not introduced into the English Lodges until the latter part of the seventeenth century. Yet this does not absolutely follow. For the office of Warden might have existed, and no statutory provision on the subject has been embraced in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but to the duties of Masons. This, of course, is conjectural; but the conjecture derives weight from the fact that Wardens were officers of the English gilds as early as the fourteenth century. In the Charters granted by Edward III., in 1354, it is permitted that these companies shall yearly elect for their government “a certain number of Wardens.”

To a list of the companies of the date of 1377 is affixed what is called the “Oath of the Wardens of Crafts,” of which this is the commencement: “Ye shall swear that ye shall weel and treuly oversee the Craft of . . . whereof ye be chosen Wardens for the year.” It thus appears that the Warden was at first the presiding officers of the gilds. At a later period, in the reign of Elizabeth, we find that the chief officer began to be called Master; and in the time of James I., between 1603 and 1625, the gilds were generally governed by a Master and Wardens. An ordinance of the Leather-Sellers Company at that time directed that on a certain occasion “the Master and Wardens shall appear in state.”

It is not, therefore, improbable that the government of Masonic Lodges was also governed by a Master and two Wardens was introduced into the regulations of the Order in the seventeenth century, the “new article” of 1663 being a statutory confirmation of a custom which had just begun to prevail.

*Senior Warden.* He is the second officer in a Symbolic Lodge, and governs the craft in the hours of labor. In the absence of the Master he presides over the Lodge, appointing some brother, not the Junior Warden, to occupy his place in the west. His jewel is a level, a symbol of the equality, which exists among the Craft while at labor in the Lodge. His seat is in the east, and he represents the column of Strength. He has placed before him, and carries in all processions, a column, which is the representative of the right-hand pillar that stood at the porch of King Solomon’s Temple. The Junior Warden has a similar column, which represents the left-hand pillar. During labor the column of the Senior Warden is erect in the Lodge, while that of the Junior is recumbent. At refresh-
ment, the position of the two columns is reversed.

Junior Warden. The duties of this officer have already been described. (See Junior Warden.)

There is also an officer in a Commandery of Knights Templar, the fifth in rank, who is styled "Senior Warden." He takes an important part in the initiation of a candidate. His jewel of office is a triple triangle, the emblem of Deity.

Warrens, Grand. See Grand Warrens.

Warren. The literal meaning of Warden is one who keeps watch and ward. In the Middle Ages, the Warder was stationed at the gate or on the battlements of the castle, and with his trumpet sounded alarms and announced the approach of all comers. Hence the Warder in a Commandery of Knights Templar bears a trumpet, and his duties are prescribed to be to announce the approach and departure of the Eminent Commander, to post the sentinels, and see that the Asylum is duly guarded, as well as to announce the approach of visitors. This jewel is a trumpet and crossed swords engraved on a square plate.

Warlike Instrument. In the ancient initiations, the aspirant was never permitted to enter on the threshold of the Temple in which the ceremonies were conducted until, by the most solemn warning, he had been impressed with the necessity of secrecy and caution. The use, for this purpose, of a "warlike instrument" in the First Degree of Masonry, is intended to produce the same effect. A sword has always been employed for that purpose; and the substitute of the point of the compasses, taken from the altar at the time, is an absurd sacrifice of symbolism to the convenience of the Senior Deacon. The compasses, peculiar to the Third Degree, in the earliest rituals of the last century it is said that the entrance is "upon the point of a sword, or spear, or some warlike instrument." Krause (Krause, ii., 142), in commenting on this expression, has completely misinterpreted its significance. He supposes that the sword was intended as a sign of jurisdiction now assumed by the Lodge. But the real object of the ceremony is to teach the neophyte that as the sword or warlike instrument will wound or prick the flesh, so will the betrayal or trust confided wound or prick the conscience of him who betrays it.

War, Masonry In. The question how Masons should conduct themselves in time of war, when their own country is one of the belligerents, is an important one. Of the political course of a Mason in his individual and private capacity there is no doubt. The Charges declare that he must be "a peaceable subject to the civil powers, and never be concerned in plots and conspiracies against the peace and welfare of the nation." (Constitutions, 1723, p. 50.) But so anxious is the Order to be unembarrassed by all political influences, that treason, however disgraced by the Craft, is not held as a crime which is amenable to Masonic punishment. For the same charge affirms that "if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion and give no unbrave ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible."

The Mason, then, like every other citizen, should be a patriot. He should love his country with all his heart; should serve it faithfully and cheerfully; obey its laws in peace; and in war should be ever ready to support its honor and defend it from the attacks of its enemies. But even then the benign principles of the Institution extend their influence, and divest the contest of many of its horrors. The Mason fights, of course, like every other man, for victory; but when the victory is won, he will remember that the conquered foe is still his brother. This jewel is a trumpet and crossed swords engraved on a square plate.

On the occasion, many years ago, of a Masonic banquet given immediately after the close of the Mexican War to General Quitman by the Grand Lodge of South Carolina, that distinguished soldier and Mason remarked that, although he had devoted much of his attention to the nature and character of the Masonic institution, and had repeatedly held the highest offices in the gift of his brethren, he had never really known what Masonry was until he had seen its workings on the field of battle. But as a collective and organized body—in its Lodges and its Grand Lodges—it must have nothing to do with war. It must be silent and neutral. The din of the battle, the cry for vengeance, the shout of victory, must never penetrate its portals. Its dogmas and doctrines all teach love and fraternity; its symbols are symbols of peace; and it has no place in any of its rituals consecrated to the incitation of human contention.

Bro. C. W. Moore, in his Biography of Thomas Smith Webb, the great American ritualist, mentions a circumstance which occurred during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, I think, inconsiderately has given his hearty commendation.

The United States was at that time engaged in a war with England. The people of Providence having commenced the erection of fortifications, the Grand Lodge volunteered its services; and the members, marching in procession as a Grand Lodge to the southern part of the town, erected a breastwork, to which was given the name of Fort Hiram. (See Fort Masonic.) I doubt the propriety of the act. While (to repeat what has been just said) every individual member of the Grand Lodge, as a Mason, was bound by his obligation to be "true to his government," and to defend it from the attacks of its enemies, it was, I think, unseemly, and contrary to the
peaceful spirit of the Institution, for any organised body of Masons, organised as such, to engage in a warlike enterprise. But the patriotism, if not the prudence of the Grand Lodge, cannot be denied.

Since writing this paragraph, I have met in Br. John of Masons. History of the Lodge Edinburgh (p. 83) with a record of the Grand Lodge of Scotland, a century ago, which sustains the view that I have taken. In 1777, recruits were being enlisted in Scotland for the British army, which was to fight the Americans in the war of the Revolution, which had just begun. Many of the Scotch Lodges offered, through the newspapers, bounties to all who should enlist. But on February 2, 1778, the Grand Lodge passed a resolution, which was published on the 12th, through the Grand Secretary, in the following circular:

"At a quarterly meeting of the Grand Lodge of Scotland, held here the second instant, I received a charge to acquaint all the Lodges of Scotland holding of the Grand Lodge that the Grand Lodge has seen with concern advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed brethren; and the second they regard as a prostitution of our Order, which demands the representation of the Grand Lodge in the formation of the Grand Lodge and the Grand Master grants only a Dispensation to hold a Lodge, which may be revoked or confirmed by the Grand Lodge; in the latter case, the Warrant will then be issued. The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office; it continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the Lodge dissolved by a vote of that Lodge. There are only arrested or suspended by an edict of the Grand Master. This will, however, never be done, unless the Lodge has violated the ancient landmarks, or failed to pay due respect and obedience to the Grand Lodge or to the Grand Master. At the formation of the first Lodge in a number of the States in the South and Middle West, the Grand Lodges of other States granted both Dispensation and Charter.

When a Warrant of Constitution is revoked or recalled, the jewels, furniture, and funds of the Lodge revert to the Grand Lodge. Lastly, as a Lodge holds its communications only under the authority of this Warrant of Constitution, no Lodge can be opened, or proceed to business, unless it be present. If it be mislaid or destroyed, it must be recovered, or another obtained; and until that is done, the communications of the Lodge must be suspended; and if the Warrant of Constitution be taken out of the room during the session of the Lodge, the authority of the Master instantly ceases.

Washing Hands. See Illustration.

Washington. Freemasonry in an organised form was introduced into Washington by the Grand Lodge of Oregon, which established four Lodges there previous to the year 1858. These Lodges were opened by a Grand Master of the Grand Lodge of Oregon, No. 8; Grand Mound, No. 21, and Washington, No. 22. On December 8, 1858, delegates from these four Lodges met in convention at the city of Olympia, and organ-
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ised the Grand Lodge of Free and Accepted Masons of the Territory of Washington. T. E. M. Elmsley, elected Grand Master, and T. M. Reed, Grand Secretary.

In 1872 the Ancient and Accepted Scottish Rite was introduced by Bro. Edwin A. Sherman, the agent of the Supreme Council of the Southern Jurisdiction, and several bodies of that Rite were organized. The Grand Chapter of Washington was organized in 1884; and the Grand Commandery of Knights Templar in 1887.

Washington, Congress of. A Congress of American Masons was convoked at the city of Washington, in the year 1822, at the call of several Grand Lodges, for the purpose of recommending the establishment of a General Grand Lodge of the United States. The result was an unsuccessful one.

Washington, D. C. Morse, of Masonic biographer, in the Freemasons' Monthly Magazine (vol. xi., p. 261), suggests that, as it was then the custom to confer the Mark Degree as a side degree in Masters' Lodges, and as it has been proved that Washington was in possession of that degree, he may have received it in Lodge No. 227, attached to the 46th Regiment. This certainly presents a more satisfactory explanation than either of those offered by Bro. Hayden.

The connection of Washington with the British military Lodge will serve as some confirmation of the tradition that he was attentive to Masonic duties during the five years from 1783 to 1788, when he was engaged in military service.

There is ample evidence that during the Revolutionary War, while he was Commander-in-Chief of the American armies, he was a frequent attendant on the meetings of military Lodges. Some years ago, Capt. Hugh Malby, a revolutionary veteran, then residing in England, published one of the occasions he was initiated in Washington's marquee, the chief himself presiding at the ceremony. Bro. Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on the communications of the brethren. The proposition made to elect him a Grand Master of the United States, as will be hereafter seen, affords a strong presumption that his name as a Mason had become familiar to the craft.

In 1777, the Convention of Virginia Lodges recommended Washington as the most proper person to be elected Grand Master of the Independent Grand Lodge of that commonwealth. Dove has given in his Text-Book the complete records of the Convention; and there is therefore no doubt that the nomination was made. It was, however, declined by Washington.

Soon after the beginning of the Revolution, a disposition was manifested among American Masons to place to the 46th Regiment, with the Masonic authorities of the mother country, and in several of the newly erected States the Provincial
Grand Lodges assumed an independent character. The idea of a Grand Master of the whole of the United States had also become popular. On February 7, 1789, a convention of delegates from the military Lodges in the army was held at Morris-town, in New Jersey. On the address to the Grand Masters in the various States was adopted, recommending the establishment of "one Grand Lodge in America," and the election of a Grand Master. This address was sent to the Grand Lodges of Massachusetts, Pennsylvania, and Virginia; and, although the name of Washington is not mentioned in it, those Grand Lodges were notified that he was the first choice of the brethren who had framed it.

While these proceedings were in progress, the Grand Lodge of Pennsylvania had taken action on the same subject. On January 13, 1780, it had held a session, and it was unanimously declared that it was for the benefit of Masonry that "a Grand Master of Masons for the United States" should be nominated; whereupon, with equal unanimity, General Washington was elected to the office. It was then ordered that the minutes of the election be transmitted to the different Grand Lodges in the United States, and their compliance therewith was requested. The Grand Lodge of Massachusetts, doubting the expediency of electing a General Grand Master, declined to come to any determination on the question, and so the subject was dropped.

Thus, when the error into which many foreign Grand Lodges and Masonic writers have fallen, of supposing that Washington was ever a Grand Master of the United States. The error was strengthened by a medal contained in Merkendorf's Medals of the Fraternity of Freemasons, which the editor states was struck by the Lodges of Pennsylvania. This statement is, however, liable to great doubt. The date of the medal is 1797. On the obverse is a likeness of Washington, with the devise, "Washington, President, 1797." On the reverse is a tracing-board and the device, "Amor, Honor, et Justitia. G. W., G. G. M." French and German Masonic historians have been deceived by this medal, and refer to it as their authority for asserting that Washington was a Grand Master. Leming and Thorby, for instance, place the date of his election to that office in the year in which the medal was struck. More recent European writers, however, directed by the researches of the American authorities, have discovered and corrected the mistake.

We next hear of Washington's official connection in the year 1788. Lodge No. 39, at Alexandria, which had hitherto been working under the Grand Lodge of Pennsylvania, in 1788 transferred its allegiance to Virginia. On May 29th in that year the Lodge adopted the following resolution: "The Lodge proceeded to the appointment of Master and Deputy Master to be reappointed to the Grand Lodge of Virginia, when George Washington, Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jr., Senior Warden; John Allison, Junior Warden." It was also ordered that a committee should wait on General Washington, "and inquire of him whether it will be agreeable to him to be named in the Charter." What was the result of that interview, we do not positively know. But it is to be presumed that the reply of Washington was favorable one, for the application for the Charter contains his name, which would hardly have been inserted if it had been repugnant to his wishes. And the Charter or Warrant under which the Lodge is still working is granted to Washington as Master. The appointing clause is in the following words: "Know ye that we, Edmund Randolph, Esquire, Governor of the Commonwealth aforesaid, and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and beloved Brother, George Washington, Esquire, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brethren Robert McCrea, William Hunter, Jr., and John Allison, Esqrs., together with all such other brethren as may be admitted to associate with them, to be a first, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22." In 1803, the Lodge, which is still in existence, was permitted by the Grand Lodge to change its name to that of "Washington Alexandria," in honor of its first Master.

The evidence, then, is clear that Washington was the Master of a Lodge. Whether he ever assumed the duties of the office, and, if he assumed, how he discharged them, we know only from the testimony of Timothy Bigelow, who, in a Eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington's death, and eleven after his appointment as Master, made the following statement: "The information received from our brethren who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his persevering zeal for the prosperity of the Institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art." There is also a very strong presumption that Washington accepted and discharged the duties of the Chair to the satisfaction of the Lodge. At the first election held after the Charter had been issued, he was elected, or we should rather say reelected, Master. The
record of the Lodge, under the date of December 20, 1788, is as follows:

"His Excellency, General Washington, was recently elected Master; Robert McCrea, Senior Warden; Wm. Hunter, Jr., Junior Warden; Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Dr. Frederick Spanberger, Senior Deacon; George Richards, Junior Deacon." The subordinate officers had undergone a change; Mr. McCrea, who had been named in the petition as Deputy Master, an officer not recognized in this country, was made Senior Warden; Wm. Hunter, who had been nominated as Senior Warden, was made Junior Warden; and the original Junior Warden, John Allison, was dropped. But there was no change in the office of Master. Washington was again elected. The Lodge would scarcely have been so persistent without his consent; and if his consent was given, we know, from his character, that he would seek to discharge the duties of the office to his best abilities. This circumstance gives, if it be needed, strong confirmation to the statement of Bigelow.

But incidents like these are not all that are left to us to trace the attachment of Washington to Masonry. On repeated occasions he has announced, in his letters and addresses to various Masonic bodies, his profound esteem for the character, and his just appreciation of the principles, of that Institution into which he had been admitted. And during his long and laborious life, no opportunity was presented of which he did not avail himself to evince his esteem for the Institution.

Thus, in the year 1797, in reply to an affectionate address from the Grand Lodge of Massachusetts, he says: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft."

Five years before this letter was written, he had, in a communication to the same body, expressed his opinion of the Masonic Institution as one whose liberal principles are founded on the immutable laws of truth and justice, and whose "grand object is to promote the happiness of the human race."

In answer to an address from the Grand Lodge of South Carolina in 1791, he says: "I recognize with pleasure my relation to the brethren of your Society," and "I shall be happy, on every occasion, to evince my regard for the Fraternity." And in the same letter he takes occasion to allude to the Masonic Institution as an association whose principles lead to purity of morals, and are beneficial of action.

In writing to the officers and members of St. David's Lodge at Newport (R. I.), in the same year, he uses this language: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I am always happy to advance the interests of the Society, and to be considered by them as a deserving brother."

And lastly, for I will not further extend these citations, in a letter addressed in November, 1798, only thirteen months before his death, to the Grand Lodge of Maryland he has made this explicit declaration of his opinion of the Institution:

"So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

So much has been said upon the Masonic career and opinions of Washington because American Masons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Mecca of America, was not only a brother of the Craft, but was ever ready to express his good opinion of the Society. They feel that under the panoply of his great name they may defy the malignant charges of their adversaries. They know that no better reply can be given to such charges than to say, in the language of Clinton, "Washington would not have encouraged an Institution hostile to morality, religion, good order, and the public welfare."

Watchwords. Used in the Thirty-second Degree of the Ancient and Accepted Scottish Rite because that degree has a military form, but not found in other degrees of Masonry.

Waterfall. Used in the Fellow-Craft's Degree as a symbol of plenty, for which the word socierford is sometimes improperly substituted. (See Shilohet.)

Wayfaring Man. A term used in the legend of the Third Degree to denote the person met near the port of Joppa by certain persons sent out on a search by King Solomon. The part of the legend which introduces the wayfaring man, and his interview with the Fellow-Crafts, was probably introduced into the American system by Webb, or found by him in the older rituals practised in this country. It is not in the old English rituals of the last century, nor is the circumstance as detailed in the present English lecture. A wayfaring man is defined by Phillips as "one accustomed to travel on the road." The expression is becoming obsolete in ordinary language, but it is preserved in Scripture—"he saw a wayfaring man in the street of the city" (Judges xix. 17)—and in Masonry, both of which still retain many words long since disused elsewhere.

Weary Sojourners. Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their brethren, had at length repaired to Jerusalem to assist in rebuilding the Temple. It was while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued
to arrive at Jerusalem from Babylon, that these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Great Architect willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to but little weight) that they were Hananiah, Michael, and Assariah, three holy men, and the venerable general readers by their Chaldaic names of Shadrach, Meshach, and Abed-nego, as having been miraculously preserved from the fiery furnace of Nebuchadnessar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch Degree.

Such is the legend of the American Royal Arch. It has no known foundation in history, and is therefore all disagreeable. But it presents, as a myth, the symbolic idea of arduous and unfaltering search after truth, and the final reward that such devotion receives.

**Webb-Preston Work.** The title given by Dr. Robert Morris to a system of lectures which he proposed to introduce, in 1869, into the Lodges of the United States, in which he was partly successful. He gave this name to his system because his theory was that the lectures of Thomas Smith Webb and those of Preston were identical, his theory being untenable, for it has long since been shown that the lectures of Webb were an abridgment, and a very material modification of those of Preston. In 1869, and for a few years afterward, the question of the introduction of the "Webb-Preston work" was a subject of warm, and sometimes of impetrate, discussion in several of the Western jurisdictions. It has now, however, at least as a subject of controversy, ceased to attract the attention of the Craft. One favorable result was, however, produced by these discussions, and that is, that they led to a more careful investigation and a better understanding of the nature and history of the rituals which have, during the nineteenth century, been practised in America. The bitterness of feeling has passed away, but the knowledge that it elicited remains.

**Webb, Thomas Smith.** No name in Masonry is more familiar to the American Mason than that of Webb, who was really the inventor and founder of the system of work which, under the appropriate name of the American Rite (although often improperly called the York Rite), is universally practised in the United States. The most exhaustive biography of him that has been written is that of Bro. Cornelius Moore, in his *Leaflets of Masonic Biography*, and from that, with a few additions from other sources, the present sketch is derived.

Thomas Smith Webb, the son of parents who a few years previous to his birth had emigrated from England and settled in Boston, Massachusetts, was born in that city, October 13, 1771. He was educated in one of the public schools, where he acquired such knowledge as was at that time imparted in them, and became proficient in the French and Latin languages.

He selected as a profession either that of a printer or a bookbinder; his biographer is uncertain which, but inclines to think that it was the former. After completing his apprenticeship he removed to Keene, in New Hampshire, where he worked at his trade, and about the year 1792 (for the precise date is unknown) was initiated in Freemasonry in Rising Sun Lodge in that town.

While residing at Keene he married Miss Martha Hopkins, and shortly afterward removed to Albany, New York, where he opened a bookstore. When and where he received the high degrees has not been stated, but we find him, while living at Albany, engaged in the establishment of a Chapter and an Encampment.

It was at this early period of his life that Webb appears to have commenced his labors as a Masonic teacher, an office which he continued to fill with great influence until the close of his life. In 1797 he published at Albany the first edition of *A Mason's Monitor; or, Illustrations of Masonry*. It purports to be "by a Royal Arch Mason, K.T., K.M., etc." He did not claim the authorship until the subsequent edition; but his name and that of his press, Spencer & Webb, appear in the imprint as publishers. He acknowledges in the preface his indebtedness to Preston for the observations on the first three degrees. But he states that he has differently arranged Preston’s distributions of the sections, because they were "not agreeable to the mode of working in America." This proves that the Prestonian system was not then followed in the United States, and ought to be a sufficient answer to those who at a later period attempted to claim an identity between the lectures of Preston and Webb.

About the year 1801 he removed to Providence, Rhode Island, where he engaged in the manufacture of wall-paper on a rather extensive scale. By this time his reputation as a Masonic teacher had been well established, for a committee was appointed by St. John's Lodge of Providence to wait upon and inform him that this Lodge (for his great exertions in the cause of Masonry) "wish him to become a member of the same." He accepted the invitation, and passing through the various gradations of office was elected, in 1813, Grand Master of the Masons of Rhode Island.

But it is necessary now to recur to preceding events. In 1797, on October 24th, a convention of committees from several Chapters in the Northern States was held in Boston for the purpose of deliberating on the propriety and expediency of establishing a Grand Chapter of Royal Arch Masons for the Northern States. Of this convention
Webb was chosen as the chairman. Previous to this time the Royal Arch degrees had been conferred in Masters' Lodges and under a Lodge Warrant. It is undoubtedly true that the influence of Webb that we are to attribute the dismemberment of the degree from that jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organisation of the American Rite. The circular and the convention to the Chapters of the country was most probably from the pen of Webb.

The Grand Chapter having been organised in January, 1798, Webb was elected Grand Secretary, and re-elected in 1799, at which time the body assumed the title of the General Grand Chapter. In 1800 he was promoted to the office of General Grand King, and in 1816 to that of Deputy General Grand High Priest, which he held until his death.

During all this time, Webb, although actively engaged in the labors of Masonic instruction, continued his interest in the manufacture of wall-paper, and in 1817 removed his machinery to the West, Moore township, with the intention of making his residence there.

In 1816 he visited the Western States, and remained there two years, during which time he appears to have been actively engaged in the organisation of Chapters, and in Chapters by the Encouragement of the Grand Chapter of Ohio and Kentucky, by virtue of his powers as a General Grand Officer.

In August, 1818, he left Ohio and returned to Boston. In the spring of 1819, he again began a visit to the West, but he reached no farther than Cleveland, Ohio, where he died very suddenly, it is supposed in a fit of apoplexy, on July 6, 1819, and was buried the next day with Masonic honors. The body was subsequently disinterred and conveyed to Providence, where, on the 8th of November, it was reinterred by the Grand Lodge of Rhode Island.

Webb's influence over the Masons of the United States, as the founder of a Rite, was altogether personal. In Masonic literature he has made no mark, for his labors as an author are confined to a single work, his Monitor, and this is little more than a syllabus of his lectures. Although, if we may judge by the introductory remarks to the various sections of the degrees, and especially to the second one of the Third Degree, Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as it has been developed in England and by his contemporaries in this country, Harris and Town; he was what Carson properly calls him, "the ablest Masonic ritualist of his day—the very prince of Masonic workmen," and this was the instrument with which he worked for the extension of the new Rite which he established. The American Rite would have been more perfect as a system had its founder entertained profounder views of the philosophy and symbolism of Masonry as a science; but that we are to attribute the dismemberment of the degree from that jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organisation of the American Rite. The circular and the convention to the Chapters of the country was most probably from the pen of Webb.

The few odes and anthems composed by Webb for his rituals possess a high degree of poetic merit, and evince the possession of much genius in their author.

A. Weiskind, George Christian Gottlieb, Baron von. A German physician and Professor of Medicine at Neta, and a medical writer of reputation. He was born at Göttingen, January 8, 1761. As a Mason, he was distinguished as a member of the Eclectic Union, and labored effectually for the restoration of good feeling between it and the Directorial Lodge at Frankfurt. His Masonic works, which are numerous, consist principally of addresses, controversial pamphlets, and contributions to the Altenburg Journal of Freemasonry. He died in 1831.

Weeping Virgin. The weeping virgin with disheveled hair, in the monument of the Third Degree, used in the American Rite, is interpreted as a symbol of grief for the unhallowed state of the Temple. Jeremy Cross, who is said to have fabricated the monumental symbol, was not, we are satisfied, acquainted with Hermetic science. Yet a woman thus portrayed, standing near a tomb, was a very appropriate symbol for the Third Degree, whose dogma is the resurrection. In Hermetic science, according to Nicolas Flamel (Hieroglyphica, cap. xxxii.), a woman having her hair disheveled and standing near a tomb is a symbol of the soul. Welshaupt, 444. He is celebrated in the history of Masonry as the founder of the Order of Illuminati of Bavaria, among whom he adopted the characteristic or Order name of Spartacus. He was born February 2, 1745, at Ingolstadt, and was educated by the Jesuits, toward whom, he afterward exhibited the bitterest enmity, and was equally hated by them in return. In 1772 he became Extraordinary Professor of Law, and in 1775, Professor of Natural and Canon Law, at the University of Ingolstadt. As the professorship of canon law had been hitherto held only by an ecclesiastic, his appointment gave great offense to the clergy. Welshaupt, whose views were cosmopolitan, and who knew and condemned the bigotry of the presbytery, established an opposing party in the University, consisting principally of young men whose confidence and friendship he had gained. They assembled in a private apartment, and there he discussed with them philosophical subjects, and sought to imbue them with a liberal spirit. This was the begin-
ning of the Order of the Illuminati, or the Enlightened—a name which he bestowed upon his disciples as a token of their advance in intelligence and moral progress.

At first, it was totally unconnected with Masonry, of which Order Weishaupt was not at that time a member. It was not until 1777 that he was initiated in the Lodge Theodore of Good Counsel, at Munich. Thenceforward Weishaupt sought to incorporate his system into that of Masonry, so that the latter might become subservient to his views, and with the assistance of the Baron Knigge, who brought his active energies and genius to the aid of the cause, he succeeded in completing his system of Illuminism. But the clergy, and especially the Jesuits, who, although their Order had been abolished by the government, still secretly possessed great power, redoubled their efforts to destroy their opponent, and they at length succeeded. In 1794, all secret associations were prohibited by a royal decree, and in the following year Weishaupt was deprived of his professorship and banished from the country. He repaired to Gotha, where he was kindly received by Duke Ernest, who made him a counselor and gave him a pension. There he remained until he died, in 1811.

During his residence at Gotha he wrote and published many works, some on philosophical subjects and several in explanation and defense of Illuminism. Among the latter were A Picture of the Illuminati, 1786; A New History with the Assistance of the Illuminati in Bavaria, 1786. Of this work only one volume was published; the second, though promised, never appeared. An Apology for the Illuminati, 1786; An Improved System of the Illuminati, 1787, and many others.

No man has ever been more abused and vilified than Weishaupt by the adversaries of Freemasonry. In such partisan writers as Barruel and Robison we may expect to find libels against a Masonic reformer. But it is passing strange that Dr. Oliver should have permitted such a passage as the following to sully his pages (Landmarks, ii., 28):

"Weishaupt was a shameless libertine, who compassed the death of his sister-in-law to conceal his vices from the world and, as he termed it, to preserve his honor."

To charges like these, founded only in the bitterness of his persecutors, Weishaupt has made the following reply:

"The tenor of my life has been the opposite of every evil that I dislike; and no man can lay any such thing to my charge."

Indeed, his long continuance in an important religious professorship at Ingoldstadt, the warm affections of his pupils, and the patronage and protection, during the close of his life, by the amiable Duke of Gotha, would seem to give some assurance that Weishaupt could not have been the monster that he has been painted by his adversaries.

Illuminism, it is true, had its abundant errors, and no one will regret its dissolution. But its founder had hoped by it to effect much good: that it was diverted from its original aim was the fault, not of him, but of some of his disciples; and their faults he was not reluctant to condemn in his writings.

His ambition was, I think, a virtuous one; that it failed was his, and perhaps the world's, misfortune. "My general plan," he says, "is good; though in the detail there may be faults, and I had myself to create. In another situation, and in an active station in life, I should have been keenly occupied, and the founding of an Order would never have come into my head. But I would have executed much better things, if the government had not always opposed my exertions, and placed others in situations which suited my talents. It was the full conviction of this, and of what could be done, if every man were placed in the office for which he was fitted by nature, and a proper education was not suggested to me the plan of Illuminism."

What he really wished Illuminism to be, we may judge from the instructions he gave as to the necessary qualifications of a candidate for initiation. They are as follows:

"Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity; whoever sticks in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base and mean, and of distinguishing itself by deeds of benevolence; whoever shuns idleness; whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart,—such a one is a proper candidate."

The Baron von Knigge, who, perhaps, of all men, best knew him, said of him that he was undeniably a man of genius, and a profound thinker; and that he was all the more worthy of admiration because, while subjected to the influence of a bigotry which had been formed his mind by his own meditations, and the reading of good books. His heart, adds this companion of his labors and sharer of his secret thoughts, was excited by the most unselfish desire to do something great, and that would be worthy of the age. And the accomplishment of this he was deterred by no opposition and discouraged by no embarrassments.

The truth is, I think, that Weishaupt has
been misunderstood by Masonic and slandered by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributed to the persecution and to the faults and follies of his disciples. The master works to elevate human nature; the scholars, to degrade. Wesshaupt's place in history should be among the unsuccessful reformers and not among the prophets.

Welcome. In the American ritual, it is said to be the duty of the Senior Deacon "to welcome and clothe all visiting brethren." That is to say, he is to receive them at the door with all courtesy and kindness, and to furnish them, or see that they are furnished, with the necessary apron and glove, and, if they are Past Masters, with the appropriate collar and jewel of that office, with an extra supply of which all Lodges were in the olden time supplied, but not now. He is to conduct the visitor to the east, and thus carry out the spirit of the Old Charges, which especially inculcate hospitality to strange brethren. These customs are no longer practised and the ritual prescribes other well-known duties.

Well Formed, True, and Trusty. A formula used by the Grand Master at the laying of a corner-stone. Having applied the square, level, and plumb to its different surfaces and angles, he declares it to be "well formed, true, and trusty." Borrowed from the technical language of Operative Masonry, it is symbolically applied in reference to the character which the Entered Apprentice should sustain when, in the course of his initiation, he assumes the place of a typical corner-stone in the Lodge.

Wen, or Lecon, Duke of. The "Hero of Waterloo," and the renowned, was initiated in Lodge No. 494, about December, 1790.

Wesley, Samuel. At one time the most distinguished organist of England, and called by Mendelssohn "the father of English organ playing," was initiated as a Mason December 17, 1788, and in 1812, the office of Grand Organist of the Grand Lodge of England being in that year first instituted, he received the appointment from the Grand Master, the Duke of Sussex, and held it until 1818. He composed the anthem performed at the union of the two Grand Lodges in 1813, and was the composer of many songs, guses, etc., for the use of the Craft. He was the son of the Rev. Charles Wesley, and nephew of the celebrated John Wesley, the founder of Methodism. Born February 24, 1766, at Bristol, England, and died October 11, 1837. He was well entitled to the epithet of the "Great Musician of Masonry."

West. Although the west, as one of the four cardinal points, holds an honorable position as the station of the Senior Warden, and of the pillar of Strength that supports the Lodge, yet, being the place of the sun's setting and opposed to the east, the recognized place of light, it, in Masonic symbolism, represents the place of darkness and ignorance. The old tradition, that in primaeval times all human wisdom was confined to the eastern part of the world, and that those who had wandered toward the west were obliged to return to the east in search of the secrets of their ancestors, is not confined to Masonry. Creuzer (Symbolik) speaks of an ancient and highly instructed body of priests in the East, from whom all knowledge, under the veil of symbols, was communicated to the Greeks and other unenlightened nations of the West. And in the "Legend of the Craft," contained in the old Masonic Constitutions, there is always a reference to the emigration of the Masons from Egypt eastward to the "land of behest," or Jerusalem. Hence, in the modern symbolism of Speculative Masonry, it is said that the Mason during his advancement is traveling from the West to the East in search of light.

Westminster and Keystone. The third of the three oldest warranted Lodges in England, having been chartered in 1722. The first is Fraternity, No. 6, and the second the British, No. 8. Those assembling without warrants are only two, and are numbered two and four, "Antiquity," and "Royal Somerset House and Coldstream.

Westphalia, Secret Tribunals of. The Vehmgerichte, or Fehmgerichte, were secret criminal courts of Westphalia in the Middle Ages. The origin of this institution, like that of Masonry, has been involved in uncertainty. The true meaning of the name Westphalian is a subject of much discussion. The word comes from the Latin, romae, or rumor, and that a Fehmgericht was so called because it preceded to the trial of persons whose only accuser was common rumor, the maxim of the German law, "no accuser, no judge," being in such a case departed from. They were also called Tribunals of Westphalia, because their jurisdiction and existence were confined to that country.

The Medieval Westphalia was situated within the limits of the country bounded on the west by the Rhine, on the east by the Weser, on the north by Prussia, and on the south by Westphalia. Render (Tour through Germany, p. 186) says that the tribunals were only to be found in the duchies of Gueldres, Cleves, and Westphalia, in the principal cities of Corvey and Minden, in the landgraves of Hesse, in the counties of Bentheim, Lamburg, Lippe, Mark, Ravensberg, Rechlinghausen, Rietberg, Sayn, Waldeck, and Steinfurt, in some baronies, as Gehmen, Neustadt, and Rheina, and in the free imperial city of Dortmund; but these were all included within the limits of Medieval Westphalia.

It has been supposed that the first secret tribunals were established by the Emperor Charlemagne on the conquest of Saxony. In 903 the Saxons obtained among other privileges that of retaining their national laws, and administering them under imperial judges who.
had been created Counts of the Empire. Their courts, it is said, were held three times a year in an open field, and their sessions were held in public on ordinary occasions; but in all cases of religious offense, such as apostasy, heresy, or sacrilege, although the trial began in a public session, it always ended in a secret tribunal.

It has been supposed by some writers that these courts of the Counts of the Empire instituted by Charlemagne gave origin to the secret tribunals of Westphalia, which were held in the thirteenth and fourteenth centuries. There is no external evidence of the truth of this hypothesis. It was, however, the current opinion of the time, and all the earlier traditions and documents of the courts themselves trace their origin to Charlemagne. Paul Wigand, the German legal historian, who wrote a history of their tribunals (Fehmgericht Westfalens, Hamburg, 1828), contends for the truth of these traditions; and Sir Francis Palgrave, in his Rise and Progress of the English Commonwealh, says, unhesitatingly, that the Westphalian tribunals can only be by birth, born in lawful wedlock of honest parents; of good repute, charged with no crime, and well qualified to preside over the county. They derived their name of free judges from the fact that the tribunals exercised their jurisdiction over only free men, sons being left to the control of their own lords.

Next in rank to the free judges were the Schöppen, as assessors or counselors. They formed the main body of the association, and were elected by the freeholders, and of course the consent of the stuhlher, and vouched for by two members of the tribunal. A schöpp was required to be a Christian, a Westphalian of honest birth, neither excommunicated nor outlawed, nor involved in any suit before the Fehmgericht, and not a member of any monastic or ecclesiastical order. There were two classes of these assessors or schöppen: a lower class or grade called the Ignorati, who had not been initiated, and were consequently not permitted to be present at the secret session; and a higher grade, called the Nostrum, who were subjected to a form of initiation.

The ceremonies of initiation of a free judge were very solemn and symbolic. The candidate appeared bareheaded before the tribunal, and answered certain questions respecting his qualifications. Then, kneeling, with the thumb and forefinger of the right hand on a naked sword and halter, he pronounced the following oath: "I swear by the Holy Trinity that I will, from henceforth, aid, keep, and conceal the holy Fehm from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and earth, especially from the man who knows the law, and will bring before this free tribunal, under which I am now sitting, all that belongs to the secret jurisdiction of the Emperor, whether I know it to be true myself or have heard it from trustworthy men, whatever requires correction or punishment
whatever is committed within the jurisdiction of the Fehm, that it may be judged, or, with the consent of the accused, put to death in grace; and will cease so to do for love or for fear, for gold or for silver, or for precious stones; and will strengthen this tribunal and jurisdiction with all my five senses and power; and that I do not take on me this office for any other cause than for the sake of right and justice. Moreover, that I will ever advance and honor this free tribunal more than any other free tribunals; and what I thus promise will I steadfastly and firmly keep; so help me God and his Holy Gospel.

He further took an additional oath that he would, to the best of his ability, enlarge the holy empire, and would undertake nothing with an upright hand against the land and people of the Stattkern, or Lord of the Tribunal. His name was then inscribed in the Book of Gold.

The secrets of the tribunal were then communicated to the candidate, and with them the modes of recognition by which he could be enabled to discover his fellow-members. The sign is described as consisting of three fingers being held above the head, and the other two placed on the table, the point of the fingers pointing to themselves, and the haft away from them. This was also accompanied by the words Stock Steis, Grass Grein, the meaning of which phrase is unknown.

The tribunal was also invested with the power of calling persons to the bar, and to act as assessors or judges at the meetings of the courts, to conspire which at least seven were required to be present; and also to go through the country, serve citations upon the accused, and to execute the sentence of the tribunals upon them, as well as to trace out and denounce all evil-doers. The punishment of an initiate who had betrayed any of the secrets of the society was severe. His tongue was torn out by the roots, and he was then hung on a tree several feet higher than any other felon.

The ceremonies practised when a Fehm court was held were very symbolic in their character. Before the free count stood a table, on which were placed a naked sword and a cord of withe. The sword, which was cross-handled, is explained in their ritual as signifying the cross on which Christ suffered for our sins, and the cord the punishment of the wicked. All had their heads uncovered, to signify that they would proceed openly and fairly, punish in proportion to guilt, and never right with a wrong. Their hands also were uncovered, to show that they would do nothing covertly and underhand; and they wore cloaks to signify their warm love for justice, as the cloak covers all the other garments and the body, so should their love cover justice. Lastly, they were to wear neither armor nor weapons, that no one might feel fear, and to indicate that they were under the peace of the empire. They were charged to be cool and sober, lest passion or intoxication should lead them to pass unjust judgments.

On the death of the last of the institution, its trials were conducted with impartiality, and its judgments rendered in accordance with justice, being constantly restrained by mercy, so

The Chapter-General met once a year, generally at Dortmund or Arensburg, but always at some place in Westphalia. It consisted of the tribunal lords and free counts, who were convoked by the Emperor or his lieutenant. If the Emperor was an initiate, he might preside in person, if not, it was represented by his lieutenant. At these Chapters the proceedings of the various Fehm courts were reviewed, and hence these latter made a return of all persons having been made by the tribunals, as well as to trace out and denounce all evil-doers. The punishment of an initiate who had betrayed any of the secrets of the society was severe. His tongue was torn out by the roots, and he was then hung on a tree several feet higher than any other felon.

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On the death of the last of the institution, its trials were conducted with impartiality, and its judgments rendered in accordance with justice, being constantly restrained by mercy, so
that they were considered by the populace as being of great advantage in those times of lawlessness. But at length the institution became corrupt, and often aided instead of checking oppression, a change which finally led to its dissolution.

When anyone was accused, he was summoned to appear before the tribunal at a certain specified time and place. If he was an initiate, the summons was repeated three times; but if not, that is, if any other than an inholder of Westphalia, the summons was given only once. If he appeared, an opportunity was afforded him of defense. An initiate could purge himself by a simple oath of denial, but any other person was required to produce sufficient testimony of his innocence. If the accused did not appear, nor render a satisfactory excuse for his absence, the court proceeded to declare him outlawed, and a free judge was delegated to put him to death wherever found. Where three free judges found anyone guilty, he was put to death. It was either by committing a crime, or having just perpetrated it, they were authorised to put him to death without the formality of a trial. But if he succeeded in making his escape before the penalty was inflicted, he could not on a subsequent arrest be put to death, and his case must then be brought for trial before a tribunal.

The sentence of the court, if capital, was not announced to the criminal, and he learned it only when, in some secret place, the executioners of the decree of the Pelhamgirt met, diced and set the law in motion; sometimes it was by hanging, and at times by a tree. The fact that a dead body was thus found in the forest, was an intimation to those who knew it that the person had died by the judgment of the secret tribunal.

It is very evident that an institution like this could be justified, or even tolerated, only in a country and at a time when the power and influence of the nobles, and the general disorganisation of society, had rendered the law itself powerless; and when in the hands of persons of dangerous character, the weak could only thus be protected from the oppression of the strong, the virtuous from the aggression of the vicious. It was in its commencement a safeguard for society; and hence it became so popular that its initiates numbered at one time over one hundred thousand, and men of rank and influence sought with avidity admission into its circle.

In time the institution became demoralised. Purity of character was no longer insisted on as a qualification for admission. Its decrees and judgments were no longer marked with unaltering justice, and, instead of defending the weak any longer against the oppressor, it often became itself the willing instrument of oppression. Efforts were made from time to time to inaugurate reforms, but the prevailing spirit of the age, now beginning to be greatly improved by the introduction of the Roman law and the spread of the Protestant religion, was opposed to the self-constituted authority of the tribunals. They began to dissolve almost insensibly, and after the close of the sixteenth century we hear no more of them, although there never was any positive decree of dissolution enacted or promulgated by the State. They were destroyed, not by any threat of law, but by the progressive spirit of the people.

West Virginia. Originally, all the Lodges in the western part of Virginia were under the jurisdiction of the Grand Lodge of that State. But the new State of West Virginia, having been formed in 1863, nine Lodges sent delegates to a convention held at Fairmont, April 12, 1866, which, after some discussion, adjourned to meet again on May 10th of the same year, when the Grand Lodge of West Virginia was organised, and W. J. Bates elected Grand Master.

The Great Chapter of Royal Arch Masons of West Virginia was organized, November 15, 1871, by a convention of five Chapters. The Grand Chapter of Virginia, under which these Chapters held their Warrants, had previously given its consent to the organization.

Wheat. An emblem of plenty under the name of "Corn." (See Corn, Wine, and Oil.)

White. White is one of the most ancient as well as most extensively diffused of symbolic colors. It is to be found in all the ancient mysteries, where it constituted, as it does in Masonry, the investiture of the candidate. It always, however, and everywhere has borne the same significance as the symbol of purity and innocence.

In the religious observances of the Hebrews, white was the color of one of the curtains of the tabernacle, where, according to Josephus, it was a symbol of the element of earth; and it was employed in the construction of the ephod of the high priest, of his girdle, and of the breastplate. The word לָבָן, labin, which in the Hebrew language signifies "to make white," also denotes "to purify;" and there are to be found throughout the Scriptures many allusions to purity, as an emblem of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be as white as snow." Jeremiah, describing the once innocent condition of Zion, says, "her Nazarites were purer than snow, they were whiter than milk." "Many," says Daniel, "shall be purified and made white." In Revelation, a white stone was the reward promised by the Spirit to those who overcame; and again, "he that overcometh, the same shall be clothed in white garments;" and in another part of the same book the Apostle is instructed to say that fine linen, clean and white, is the righteousness of the saints. The ancient prophet always imagined the Deity clothed in white, because, says Portal (Des Couleurs Symboliques, p. 38), "white is the color of absolute truth, of Him who is; it alone reflects all the luminous rays; it is the unity whence all the primitive colors emanate."

Thus Daniel, in one of his prophetic visions, saw the Ancient of days, "whose garment was white as snow, and the hair of his head like pure wool." Here, says Dr. Henry (Comen. in
loco), the whiteness of the garment, "noted the splendor and purity of God in all the administrations of his justice."

Among the primitive nations, the same reverence was paid to this color. The Egyptians decorated the head of their deity, Osiris, with a white tiara. In the school of Pythagoras, the sacred hymns were chanted in white robes. The Druids clothed their initiates who had arrived at the ultimate degree, or that of perfection, in white vestments. In all the mysteries of other nations of antiquity, the same custom was observed. White was, in general, the garment of the Gentile as well as of the Hebrew priest in the performance of their sacred rites. As the Divine power was supposed to be represented on earth by the priesthood, in all nations the sovereign pontiff was clad in white. Aaron was directed to enter the sanctuary only in white garments; in Persis, the Magi wore white robes, because, as they said, they alone were pleasing to the Deity; and the white tunic of Ormuzd is still the characteristic garment of the modern Parsees.

While, among the ancients, was consecrated to the dead, because it was the symbol of the regeneration of the soul. On the monuments of Thebes the manes or ghosts are represented as clothed in white; the Egyptians wrapped their dead in white linen; Homer (Ilad. xixi., 555) refers to the same custom when he makes the funeral pall cover the dead body. Patroclus, μετακατάθεσθε, with a white pall; and Pausanias tells us that the Messenians practiced the same custom, clothing their dead in white, and placing crowns upon their heads, indicating by this double symbolism the triumph of the victor over the empire of death. The Hebrews had the same usage. St. Matthew (xxvii. 59) tells us that Joseph of Arimathea wrapped the dead body of our Lord "in a clean linen cloth." Adopting this as a suggestion, Christian artists have, in their paintings of the Savior after his resurrection, depicted him in a white robe. And it is with this idea that in the Apocalypse white vestments are said to be the symbols of the regeneration of souls, and the reward of the elect. It is this consecration of white to the dead that caused it to be adopted as the color of mourning among the nations of antiquity. As the victor in the games was clothed in white, so the same color became the symbol of the victory achieved by the departed in the last combat of the soul with death. "The friends of the deceased were," says Plutarch, "his livery, in commemoration of his triumph." The modern mourning in black is less philosophic and less symbolic than this ancient one in white.

In Speculative Masonry, white is the symbol of purity. This symbolism commences at the earliest point of initiation, when the white apron is presented to the candidate as a symbol of purity of life and rectitude of conduct. Wherever in any of the subsequent initiations this color appears, it is always to be interpreted as symbolizing the same idea. In the Thirty-third Degree of the Ancient and Accepted Scottish Rite, the Sovereign Inspector is invested with a white scarf as indicating that virtuous deportment above the tongue of all reproach which should distinguish the possessors of that degree, the highest in the Rite.

This symbolism of purity was most probably derived by the Masons from that of the primitive church, where a white garment was placed on the catechumen who was about to be baptized, as a token that he had put off the lusts of the flesh, and, being cleansed from his former sins, had obliged himself to maintain an unsullied life. The ancient symbolism of regeneration which appertained to the ancient idea of the color white has not been adopted in Masonry; and yet it would be highly appropriate in an Institution one of whose chief dogmas is the resurrection.

White Ball. In Freemasonry, equivalent to a favorable or affirmative vote. The custom of using white and black balls seems to have been derived from the Romans, who, in the earlier days of the republic used white and black balls in their judicial trials, which were cast into a vessel, the former signifying acquittal and the latter condemning the accused.

White Cross Knights. A title sometimes applied to the Knights Hospitalers of St. John, from the color of their cross. Porter (Hist. Kts. of Malta, i., 186) says: "Villiers de l'Isle-Adam, in his book written for the sole use of the Knights, and, issuing from the city by a side gate, made a circuit so as, if possible, to fall upon the flank of the foe unreceived."

White Mantle, Order of the. The Teutonic Knights were so denominated in allusion to the color of their cloaks, on which they bore a black cross.

White Masonry. (Masonerie blanche.) A title given by French writers to Female Masonry, or the Masonry of Adoption.

White Stone. A symbol in the Mark Degree referring to the passage in the Apocalypse (xvii. 17): "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." In this passage it is supposed that the Evangelist alluded to the stones or tesserae which, among the ancients and the early Christians, were used as tokens of alliance and friendship. Hence in the Mark Degree, the white stone and the new name inscribed upon it is a symbol of the covenant made between the possessors of the degree, which will in all future time, and under every circumstance of danger or distress, secure the kind and fraternal assistance of all upon whom the same token has been bestowed. In the symbolism of the degree the candidate represents that white stone upon whom the new name as a Mark Master is to be inscribed. (See Mark and Tesseran Hospitality.)

White, William Henry. Distinguished for his services to the Craft of England, whom he served as Grand Secretary for the long period of forty-seven years. He was the son
of William White, who was also Grand Secretary of the Grand Lodge of England for thirty-two years, the office having thus been held by father and son for seventy-nine years. William Henry White was born in 1778. On April 15, 1790, he was initiated in Exemplification Lodge, No. 12, now called the Lodge of Exemplification, No. 21, having been nominated by his father. December 18, 1800, he was elected Master of the Lodge, and preceded until 1809. In 1805 he was appointed a Grand Steward, and in 1810 Grand Secretary, as the assistant of his father. This office was held by them conjointly for three years. In 1813, at the union of the two Grand Lodges, he was appointed, with Edwards Harper, Joint Grand Secretary of the United Grand Lodge of England, and in 1838 sole Grand Secretary. In 1857, after a service of nearly half a century, he retired from the office, the Grand Lodge unanimously voting him a retiring pension equal in amount to his salary. On that occasion the Earl of Zetland, Grand Master, said: "Lord Litlington, for whose great services we are all indebted, was anyone who has done more, who has rendered more valuable services to Masonry than our worthy Brother White." In view of the great names in Masonic literature and labor which preceded him, the eulogy will be deemed exaggerated; but the devotion of the Grand Secretary to the Order, and his valuable services during his long and active life, cannot be denied. During the latter years of his official term, he was charged with inactivity and neglect of duty, but the fault has been properly attributed to the increasing infirmities of age. A service of plate was presented to him by the Craft, June 20, 1850, as a testimonial of esteem. He died April 5, 1856.

Widow. Sons of the. A society founded in the third century, by Perseus Belave, Marse, who had been purchased and adopted by a widow. It consisted of two degrees, Auditor and Esut.

Widow's Son. In Ancient Craft Masonry, the title applied to Hiram, the architect of the Temple, because he is said, in the 1st Book of Kings (vii. 14), to have been "a widow's son of the tribe of Naphtail." The Adonhiramite Masons have a tradition which Chapron gives (Necesaire Macon., p. 101) in the following words: "The Masons call themselves the widow's sons, because, after the death of our respectable Master, the Masons took care of his mother, whose children they called themselves, because Adonhiram had always considered them as his brethren. But the French Masons subsequently changed the myth and called themselves 'Sons of the Widow,' and for this reason. 'As the wife of Hiram remained a widow after her husband was murdered, the Masons, who regard themselves as the descendants of Hiram, called themselves 'Sons of the Widow.' But this is unsupported by any mention in the Scriptural foundation of the York myth, which makes Hiram himself the widow's son. But in French Masonry the term 'Son of the Widow' is synonymous with 'Mason.'

The adherents of the exiled house of Stuart, when seeking to organize a system of political Masonry by which they hoped to secure the restoration of the family to the throne of England, transferred to Charles II. the tradition of Hiram Abif betrayed by his followers, and called him "the Widow's Son," because he was the son of Henrietta Maria, the widow of Charles I. For the same reason they subsequently applied the phrase to his brother, James II.

Wife and Daughter. Mason's. See Mason's Wife and Daughter.

Wilhelmsbad, Congress of. At Wilhelmsbad, near the city of Hanau in Hesse-Cassel, was held the most important Masonic Congress of the eighteenth century. It was convoked by Ferdinand, Duke of Brunswick, Grand Master of the Order of Strict Observation, and was opened June 14, 1782. Its duration extended to thirty sessions, and in its discussions the most distinguished Masons of Germany were engaged. Neither the Grand Lodge of Germany nor any other foreign lodge was represented; and the Grand Lodge of the Three Globes, at Berlin, sent only a letter; but there were delegates from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the Order of the Illuminati was represented by the Baron von Knigge. It is not therefore surprising that the most heterogeneous opinions were expressed. Its avowed object was the reform of the Masonic system, and its disentanglement from the confused mass of rites and high degrees with which French and German pretenders or enthusiasts had been for years past overwhelming it. Important topics were proposed, such as the true origin of Speculative Masonry, whether it was merely conventional and the result of modern thought, or whether it was the offspring of a more ancient order, and, if so, what was that order; whether there were any Superiors General then existing, and who these Unknown Superiors were, etc. These and kindred questions were thoroughly discussed, but not defined, and the Congress was eventually closed without coming to any other positive determination than that Free-masonry was not essentially connected with Templarism, and that, contrary to the doctrine of the Rite of Strict Observation, the Freemasons were not the successors of the Baron von Knights Templar. The real effect of the Congress of Wilhelmsbad was the abolition of that Rite, which soon after dropped and died.

WILL. In some of the continental Rites, and in certain high degrees, it is a custom to require the reciprocary to make, before his initiation, a will and testament, exhibiting what are his desires as to the distribution of his property at his decease. The object seems to be to add solemnity to the ceremony, and to impress the candidate with the thought of death. But it would seem to be a custom which would be "more honored in the breach than the observance." It is not practiced in the York and American Rites.
WILLIAM

William, Emperor of Germany. An honorary member of the Grand Lodge of Scotland and protector of Freemasonry in Germany, his son, the crown prince, being deputy-protector.

Wilson Manuscript. In the marginal notes to the Manifesto of the Lodge of Antiquity, published in 1778, there is reference to an "O. old or original MS. in the hands of Mr. Wilson of Broomhead, near Sheffield, Yorkshire, written in the reign of King Henry VIII." It seems, from the context, to have been cited as authority for the existence of a General Assembly of the Craft at the city of York. But no part of the MS. has ever been printed or transcribed, and it is now apparently lost.

Winding Stairs. In the 1st Book of Kings (vi. 8) it is said: "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third. From this passage the Masonic of the last century adopted the symbol of the winding stairs, and introduced it into the Fellow-Craft's Degree, where it has ever since remained, in the American Rite. In one of the high degrees of the Scottish Rite the winding symbol is a corruption of cochatl, a spiral staircase. The Hebrew word is tola, from the obsolete root tola, to roll or wind. The whole story of the winding stairs in the Second Degree of Masonry is a mere speculation, and any other foundation than the slight allusion in the Book of Kings which has been just cited, and it derives its only value from the symbolism taught in its legend. (See Middle Chamber and Winding Stairs, Legend of the.)

Winding Stairs, Legend of the. I formerly so fully investigated the true meaning of the legend of the winding stairs, as taught in the degree of Fellow-Craft, that I can now find nothing to add to what I have already said in my work on The Symbolism of Freemasonry published in 1856. I might, in writing a new article, change the language, but I could furnish no new idea. I shall not, therefore, hesitate to transfer much of what I have said on this subject in that work to the present article. It is an enlargement and development of the meager explanations given in the ordinary lecture of Webb.

In an investigation of the symbolism of the winding stairs, we shall be directed to the true explanation by a reference to their origin, their number, the objects which they recall, and their termination, but above all by a consideration of the great design which an ascent upon them was intended to accomplish.

The steps of this winding staircase commenced, we are informed, at the porch of the Temple; this is the first stair to its very entrance. But nothing is more undoubtedly in the science of Masonic symbolism than that the Temple was the representative of the world purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the spiritual is within its sacred walls. Hence to enter the Temple, to pass within the porch, to be made a Mason, and to be born into the world of Masonic light, are all synonymous and convertible terms. Here, then, the symbolism of the winding stairs begins.

The Apprentice, having entered within the porch of the Temple, has begun his Masonic life. But the First Degree in Masonry, like the lesser mysteries of the ancient systems of initiation, and like a preparation and purification for something higher. The Entered Apprentice is the child in Masonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding degrees.

As a Fellow-Craft, he has advanced another step, and as the degree is emblematic of youth, so it is here that the intellectual education of the candidate begins. And therefore, here, at the very spot which separates the porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a winding staircase which invites him, as it were, to ascend, and which, as the symbol of discipline and instruction, teaches him that here must commence his Masonic labors; and he must enter upon those exquisite though difficult researches the end of which is to be the possession of Divine truth. The winding stairs begin after the candidate has passed within the porch and between the pillars of strength and between his hands, and any other foundation than the slight allusion in the Book of Kings which has been just cited, and it derives its only value from the symbolism taught in its legend. (See Middle Chamber and Winding Stairs, Legend of the.)
which only five steps are delineated, and others
in which they amount to seven. The Pres-
tonian lectures, used in England in the begin-
ing of this century, gave the whole number as
thirty-eight, dividing them into series of one,
three, five, seven, nine, and eleven. The error
of making an even number, which was a vio-
lation of the Pythagorean principle of odd
numbers as the symbol of perfection, was cor-
corrected in the Hemming lectures, adopted at
the union of the two Grand Lodges of England,
by striking out the eleven, which was also ob-
jective. As receiving a sectarian explanation
further reduced to fifteen, divided into three
series of three, five, and seven. I shall adopt
this American division in explaining the sym-
obols; although, after all, the particular
number of the steps, or the peculiar method of
their division into series, will not in any way
affect the general symbolism of the whole
legend.

The candidate, then, in the Second Degree of
Masonry, represents a man starting forth on
the journey of life, who has commenced the task
of self-improvement. For the faithful
performance of this task, a reward is prom-
ised, which reward consists in the develop-
ment of all his intellectual faculties, the moral
and spiritual elevation of his character, and
the acquisition of truth and knowledge. Now
the attainment of this moral and intellectual
condition supposes an elevation of character,
an ascent from a lower to a higher life, and a
passage of toil and difficulty, through rudimen-
tary instruction, to the full fruition of
truth. This is therefore beautifully symboli-
cised by the winding stairs, at whose foot
the aspirant stands ready to climb the toilsome
steep, while at its top is placed "that hier-
oglyphic bright which none but Craftsmen ever
saw," as the emblem of divine truth. And
hence a distinguished writer has said that
"these steps, like all the Masonic symbols, are
illuminative of discipline and doctrine, as well
as of natural, mathematical, and metaphysical
science, and open to us an extensive range of
mental and speculative inquiry."

The candidate, incited by the love of virtue
and the desire of knowledge, and withal eager
for the reward of truth, which is set before him,
begins at once the toilsome ascent. At each
division he pauses to gather instruction from
the symbolism which these divisions present
to his attention.

At the first pause which he makes he is in-
structed in the peculiar organisation of the
order of which he has become a disciple. But
the information here given, if taken in its
naked literal sense, is bereft of all value and
worth of his labor. The rank of the officers who
govern, and the names of the degrees which con-
stitute the Institution, can give him no know-
edge which he has not before possessed. We
must look there for the practical meaning of
these allusions for any value which may be
attached to this part of the ceremony.

The reference to the organisation of the
Masonic Institution is intended to remind the
aspirant of the union of men in society, and
the development of the social state out of the
state of nature. He is thus reminded, in the
very outset of his journey, of the blessings
which arise from civilization, and of the fruits
of virtue and knowledge which are derived
from that condition. Masonry itself is the
result of civilization; while, in grateful return,
it has been one of the most important means
of extending that condition of mankind.

All the monuments of antiquity that the
ravages of time have left, combine to prove
that man had no sooner emerged from the sav-
age into the social state, than he commenced
the organisation of religious mysteries, and
the separation, by a sort of Divine instinct, of
the sacred from the profane. Then came the
invention of architecture as a means of prov-
viding convenient dwellings and necessary shelter
from the inclemencies and vicissitudes of the
seasons, with all the mechanical arts connect-
ed with it; and lastly, geometry, as a neces-
sary science to enable the cultivators of land to
measure and designate the limits of their pos-
sessions. All these are claimed as peculiar
characteristics of Speculative Masonry, which
may be considered as the type of civilization,
the former bearing the same relation to the
profane world as the latter does to the savage
state. Hence we at once see the fitness of the
symbolism which contains the aspirant's upward progress in the cultivation of
knowledge and the search after truth, by re-
calling to his mind the condition of civilisation
and the social union of mankind as neces-
sary preparations for the attainment of these
objects. In the allusions to the officers of a
Lodge, and the degrees of Masonry as explana-
tory of the organisation of our own society,
we clothe in our symbolic language the history
of the organisation of society.

Advancing in his progress, the candidate is
invited to contemplate another series of in-
structions. The human senses, as the appro-
priate channels through which we receive all
our ideas of perception, and which, therefore,
constitute the most important sources of our
knowledge, are here referred to as the symbol of
intellectual cultivation. Architecture, as the
most important of the arts which conduce to
the comfort of mankind, is also alluded to
here, not simply because it is so closely con-
ected with the operative institution of Mas-
sonry, but also as the type of all the other use-
ful arts. In his second pause, in the ascent
of the winding stairs, the aspirant is therefore
reminded of the necessity of cultivating prac-
tical knowledge.

So far, then, the instructions he has re-
ceived relate to his own condition in society as
a member of the great social compound, and to
his means of becoming, by a knowledge of the
arts of practical life, a necessary and useful
member of that society. But his motto will be,
"Excellior." Still must he go onward and forward. The stair
is still before him; its summit is not yet
reached, and still further treasures of wisdom
are to be sought for, or the reward will not be
852 WINDING

WINDING

gained, nor the middle chamber, the abiding-place of truth, be reached.

In his third pause, he therefore arrives at that point in which the whole circle of human science is to be looked on, and the sciences, in themselves arbitrary and of conventional signification, and the complete circle of human science might have been as well symbolised by any other sign or series of doctrines as by the seven liberal arts and sciences. But Masonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the completion of human learning is one of the most pregnant evidences that we have of its antiquity.

In the seventh century, and for a long time afterward, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what were then called the liberal arts and sciences, and consisted of two branches, the trium and the quadrivium. The trium included grammar, rhetoric, and logic; the quadrivium comprehended arithmetic, geometry, music, and astronomy.

"These seven heads," says Enfield, "were supposed to include universal knowledge. He who knew them was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the trium having furnished him with the key to all language, and that of the quadrivium having opened to him the secret laws of nature."

At a period, says the same writer, when few were instructed in the trium, and very few studied the quadrivium, to be master of both was sufficient to complete the character of a philosopher. To the circle of variety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent. The candidate, having reached this point, is now supposed to have accomplished the task on which he had entered, and has reached the last step, and is now ready to receive the full fruition of human learning.

So far, then, we are able to comprehend the true symbolism of the winding stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of Divine truth, which, it must be remembered, is always symbolised in Masonry by the Word.

Here let me again allude to the symbolism of numbers, which is for the first time presented to the consideration of the Masonic student in the legend of the winding stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Masons from the school of Pythagoras. It will be impossible, however, to develop this doctrine, in its entire extent, in the present article, for the numeral symbolism of Masonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact, that the total number of the steps, amounting in all to fifteen in the American system, is a significant symbol. For fifteen was a sacred number among the Orientals, because the letters of the holy name Jah, י., were only numerals, whereas all other letters were equivalent to fifteen; and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the winopeg stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the winding stairs. Now, what are the wages of a Speculative Mason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages are Truth, or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism that the Mason is ever to be in search of truth, but is never to find it. This Divine truth, the object of all his labors, is symbolised by the Word, for which we all know he can only number the substitute; and this is intended to teach the humilitating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes Divine truth, can never be acquired in this life. It is only at the portals of the grave, or where the Mason and the Craft receive an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends beneath the hollow earth, having beheld these mysteries: he knows the end, he knows the mysteries of life."

The middle chamber is therefore symbolic of this life, where the symbol only of the Word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that which we possess in one perfect knowledge of the G. A. O. T. U. This is the reward of the inquiring Mason; in this consist the wages of a Fellow-Craft; he is directed to the truth, but must travel farther and ascend still higher to attain it.

It is, then, as a symbol, and a symbol only, that we must study this beautiful legend of the winding stairs. If we attempt to adopt it as an historical fact, the absurdity of its details stare us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as a historical narrative without question; and wholly inconsistent with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial repre-
sentation of an ascent by a winding staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there something else, until the stock of our ideas at each step, until, in the middle chamber of life—in the full fruition of manhood—the reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God's truth; to believe this, is to believe and to know the true design of Speculative Masonry, the only design which makes it worthy of a good or a wise man's study.

Its historical details are barren, but its symbols and allegories are fertile with instruction.

Wind, Mason's. Among the Masonic tests of the last century was the question, "How blows a Mason's wind?" and the answer was, "Due east and west." Browne gives this test in his "Mysteries," takes it for granted, and assigns the explanation as follows:

"How does the wind in Masonry?

"Favorable due east and west.

"To what purpose?

"To call men to, at, and from their labor.

"What does it further allude to?

"To those miraculous winds which proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and proved the overthrow of Pharaoh and all his hosts when he attempted to follow them."

Krause very correctly thinks that the fundamental idea of the Masonic wind blowing from the east is to be found in the belief of the Middle Ages that all good things, such as philosophy and religion, came from the East. In the German ritual of The Three Sta. John's Degrees of the Mother Lodge of the Three Globes, the idea is expressed a little differently. The Catechism is as follows:

"Whence comes the wind?

"From the east towards the west, and from the south towards the north, and from the north towards the south, and from the east and the west.

"What weather brings it?

"Variable, hail and storm, and calm and pleasant weather."

The explanation given is that these changing winds symbolise the changing progress of man's life in his pursuit of knowledge—now clear and full of hope, now dark with storms. Bode's hypothesis that these variable winds of Masonry were intended to refer to the changes of the condition of the Roman Church under English monarchs, from Henry VIII. to James II., and thus to connect the symbolism with the Stuart Masonry, is wholly untenable, as the symbol is not found in any of the high degrees. It is not recognised in the French, and is obsolete in the York Rite.

Window. A piece of furniture in the Mark Degree. It is a mere symbol, having no foundation in truth, as there was no such appen-

dage to the Temple. It is simply intended to represent the place where the workman received his wages, symbolic of the reward earned by labor.

Wine. One of the elements of Masonic consecration, and, as a symbol of the inward refreshment of a good grace invested with the reward in the direction how to seek God and God's truth; to believe this, is to believe and to know the true design of Speculative Masonry, the only design which makes it worthy of a good or a wise man's study.

Wisconsin. In January, 1843, Freemasonry was introduced into Wisconsin by the establishment of Mineral Point Lodge at Mineral Point, Melody Lodge at Platteville, and Milwaukee Lodge at Milwaukee, all under the authority of the Grand Lodge of Missouri. December 18, 1843, delegates from these three Lodges assembled in convention at Madison, and organised the Grand Lodge of Wisconsin, Rev. B. P. Kavanaugh, the Master of Melody Lodge, being elected Grand Master.

The Grand Chapter was established February 13, 1860, and Dwight F. Lawton elected Grand High Priest.

The Grand Council of Royal and Select Masters was organized in 1837, and James Collins elected Grand Master.

The Grand Commandery was organized October 20, 1859, and Henry L. Palmer elected Grand Commander.
Wisdom. In Ancient Craft Masonry, wisdom is symbolized by the East, the place of light, being represented by the pillar that there supports the Lodge and by the Worshipful Master. It is also referred to King Solomon, the symbolical founder of the Order. In Masonic architecture the Ionic column, distinguished for the skill in its construction, as it combines the beauty of the Corinthian and the strength of the Doric, is adopted as the representative of wisdom.

King Solomon has been adopted in Speculative Masonry as the type or representative of wisdom, in accordance with the character which has been given to him in the 1st Book of Kings (iv. 30-32): “Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; Ethian the Epyr Thee, and Euen and Chael, and Dardi, son of Mehol; and his fame was in all the nations round about.”

In all the Oriental philosophies a conspicuous place has been given to wisdom. In the book called the Wisdom of Solomon (vi. 7, 8) but supposed to be the production of a Hellenistic Jew, it is said: “I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.” Later, in the same book (vii. 25-27) she is described as “the breath of the power of God, and a pure influence [emanation] flowing from the glory of the Almighty, the brightness of the everlasting light, the unsullied mirror of the powers of God, and the image of his goodness.”

The Kabbalists made Chochma, חכמה, or Wisdom, the second of the ten Sephiroth, placing it next to the Crown. They called it a male potency, and the third of the Sephiroth, Keter, קether, or the Crown, formed the first triad, and their union produced the Intellectual World.

The Gnostics also had their doctrine of Wisdom, whom they called Aeshkiah. They said she was feminine; styled her Mother, and said that she produced all things through the Father. The Oriental doctrine of Wisdom was, that it is a Divine Power standing between the Creator and the creation, and acting as His agent. “The Lord,” says Solomon (proverbs iii. 19), “by wisdom hath founded the earth.” Hence wisdom, in this philosophy, answers to the idea of a vivifying spirit brooding over and impregnating the elements of the chaotic world. In short, the world is but the outward manifestation of the spirit of wisdom.

This idea, so universally diffused throughout the East, is said to have been adopted into the secret doctrine of the Templars, who are supposed to have borrowed much from this system. The Manicheans, and the Gnostics, from them it easily passed over to the high degrees of Masonry, which were founded on the Templar theory. Hence, in the great decoration of the Thirty-third Degree of the Scottish Rite, the points of the triple triangle are inscribed with the letters S.A.P.L.E.N.T.I.A., or Wisdom.

It is not difficult now to see how this word Wisdom came to take so prominent a part in the symbolism of Ancient Masonry, and how it was expressly appropriated to King Solomon. As wisdom, in the philosophy of the East, was the creative energy—the architect, so to speak, of the world, as the emanation of the Supreme Architect—so Solomon was the architect of the Temple, the symbol of the world. He was to the typical world or temple what wisdom was to the great world of the creation. Hence wisdom is appropriately referred to him and to the Master of the Lodge, who is the representative of Solomon. Wisdom is always placed in the east of the Lodge, because the sun is meant all light, and knowledge, and truth.

Withdrawal of Petition. It is a law of Masonry in America that a petition for initiation having been once presented to a Lodge cannot be withdrawn. It must be subject to a ballot taken before the action of the Lodge. The rule is founded on prudential reasons. The candidate having submitted his character for inspection, the inspection must be made. It is not for the interests of Masonry (the only thing to be considered) that, on the prospect of an unfavorable judgment, he should be permitted to decline the inspection, and have the opportunity of applying to another Lodge, where carelessness or ignorance might lead to his acceptance. Initiation is not like an article of merchandise sold by rival dealers, and to be purchased, after repeated trials, from the most accommodating seller.

Witnesseees. See Trials.

Woellner, Johann Christoph Von. A distinguished Prussian gentleman, and equally distinguished as one of the leaders of the Rosicrucian Order in Germany, and the Rite of Strict Observance, to whose advancement he lent all the influence of his political position. He was born at Dobritz, May 15, 1732. He studied theology in the orthodox church, and in 1752 was appointed a preacher near Berlin, and afterward a Canon at Halberstadt. In 1786, King William III., of Prussia, appointed him privy councilor of finance, an appointment supposed to have been made as a concession to the Rite of Strict Observance, of which Woellner was a Provincial Grand Master, his Order name being Eques a cubo. In 1788 he became Minister of State, and was put at the head of ecclesiastical affairs. No Mason in Germany labored more assiduously in the cause of the Order and in active defense of the Rite of Strict Observance, and hence he had many enemies as well as friends. On the demise of King William, he was dismissed from his political appointment, and retired to Grosnere, where he died September 11, 1800.

Wolf. In the Egyptian mysteries, the candidate represented a wolf and wore a
Wolfenbüttel, Congress of. A city of Lower Saxony, in the principality of Wolfenbüttel, and formerly a possession of the Duke of Brunswick. In 1778 Ferdinand, Duke of Brunswick, convoked a Masonic Congress there, with a view of reforming the organisation of the Order. Its results, after a session of five weeks, were a union of the Swedish and German Masons, which lasted only for a brief period, and the preparation for a future meeting at Wilhelmsbad.

Dolopes, Albert, Prince of Lippe-Schaumburg. Born in 1699, died in 1748. One of the Masonic circle whom Frederick the Great favored and sought at times to meet.

Sangam. The law which excludes women from initiation into Masonry is not contained in the precise words in any of the Old Constitutions; although it is continually implied, as when it is said in the Londonwne MS. (circa 1650) that the Apprentice must be "of limbs whole, as a man ought to be," and that he must be "no bondman." All the regulations also refer to men only, and many of them would be wholly inapplicable to women. But in the Charges compiled by Anderson and Deasquili, and published in 1723, the word "woman" is for the first time inserted, and the law is made explicit. Thus it is said that "the persons admitted members of a Lodge must be good and true men, . . . . no bondmen, no women," etc. (Constitutions, 1723, p. 16.)

Thus, the best reason that can be assigned for the exclusion of women from our Lodges will be found in the character of our organisation as a mystic society. Speculative Freemasonry is only an application of the art of Operative Masonry to purposes of morality and science. The Operative branch of our Institution was the forerunner and origin of the Speculative. Now, as we admit of no innovations or changes in our customs, Speculative Masonry retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, in this latter art only holy and hearty men, in possession of all their limbs and members, so that they might endure the fatigues of labor, were employed, so in the former the rule still holds, of excluding all who are not in the possession of these requisite qualifications. Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy or unfaithful, or incapable, as has been frequently and unjustly said, but because, on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never again to alter; nor could they be changed, without an entire disorganisation of the whole system of Speculative Masonry.

Wood-Cutters, Order of. See Fencers.

Woodford Manuscript. A manuscript formerly in the possession of one of England's most esteemed Masons, Rev. A. F. A. Woodford, editor of Kenneth's Cyclopedia of Freemasonry, of 700 pages, London. Bro. Hughan says it is almost a verbatim copy of the Cooke MS. The indorsement upon it reads, "This is a very ancient record of Masonry, which was copied for me by Wm. Reid, Secretary to the Grand Lodge, 1728." It formerly belonged to Mr. William Cowper, clerk to the Parliament, and is now in the library of the Gqustus Coronati Lodge, No. 2070, London, England.

Woog, Carl Christian. Born at Dresden in 1713, and died at Leipsic, April 24, 1771. Moesdorff says that he was, in 1740, a resident of London, and that there he was initiated into Ancient Craft Masonry, and also into the Scottish degree of Knight of St. Andrew. In 1749, he published a Latin work entitled "Prestbyterorum et Diaconorum Actus de Martyro Sancti Andrea Apostoli, Epistolae Epiyatonicae, in quibus se refersse ad Freesmum (p. 32) in the following language: "Unum adhuc addo, esse inter eorum, seu lapidicis liberum, (qui Franco muratorum Frang-Macons nomine committer insigniutur quique rotundata quadratis miscere decintur,) quosdam qui St. Andreae nomen dare venerationes recolat. Ad minimum, si scripseris, quae detecte eorum mysteria et arcana recensear, fide non est denegarum, certum erit, eos quotannis dimit quoque Andrees, ut Sancti Johanni diem solent, festum agere atque ceremoniosum celebrare, esseque inter eos sectam aliquam, quae per crucem, quam in spectore gerant, in qua Sanctus Andreas funibus alligatus heret, a reliquis esse destinatus"; i.e., "I add only this, that among the Freemasons (commonly called Frang-Macons, who are said to mingle circles with squares,) there are certain ones who cherish the memory of St. Andrew with singular veneration. At all events, if we may credit those writings in which their mysteries and secrets are detected and exposed, it will be evident that they are accustomed to keep annually, in perfect secrecy, the festival of St. Andrew as well as that of St. John; and that there is a sect among them which distinguish themselves from the others by wearing on their breast the cross on which St. Andrew was fastened by cords." Woog, in a subsequent passage, defends the Freemasons from the charge made by these Expositions that they were religious, but declares that "by them their mysteries shall remain buried in profound silence—per se vero manent eorum mysteria et silentio sepulta." It is, apparently, from these passages that Moesdorff draws his conclusions that Woog was a Freemason, and had received the
Scottish degree of Knight of St. Andrew. They at least prove that he was an early friend of the Institution.

When emphatically used, the expression, "the Word," is in Masonry always referred to the Third Degree, although there must be a word in each degree. In the latter and general sense, the Word is called by French Masons "la parole," and by the Germans "das Wort," and among the ancient Hebrews by the Tetragrammaton, the name of God. The Word is of great antiquity. We find it in the ancient mysteries. In those of Egypt it is said to have been the Tetragrammaton. The German Stone-Masons of the Middle Ages had one, which, however, was probably only a password by which the traveling Companion might make himself known in his professional wanderings. Lyon (Hist. of the L. of Schob., p. 22) shows that it existed, in the sixteenth and subsequent centuries, in the various Lodges, and especially that "the Word is the only secret that is ever alluded to in the minutes of Mary's Chapel, or in those of Kilwinning, Atheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Grand Lodge." Indeed, he thinks that the communication of this Word constituted the only ceremony of initiation practised in the Operative Lodges. At that time there was evidently but one Word for all the ranks of Apprentices, Craftsmen, and Masters. He thinks that this communication of the Word refers to the Apprentice under oath constituted the germ whence has sprung the Symbolical Masonry. But it must be remembered that the learned and laborious investigations of Bro. Lyon refer only to the Lodges of Scotland. There is no sufficient evidence that a more extensive system of initiation did not prevail at the same time, or even earlier, in England and Germany. Indeed, Findel has shown that it did in the latter country; and it is difficult to believe that the legends which we know were not in existence in 1717, was a sudden development out of a single Word, for which we are indebted to the inventive genius of those who were engaged in the revival at that period. Be this as it may, the evidence is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

But it must be admitted that this Word, whatever it was, was at first a mere mark of recognition. Yet it may have had, and probably did have, a mystical signification, and had not been altogether arbitrarily adopted. The word given in the Sloane MS. No. 3329, which Bro. Hugan places at a date not posterior to 1700, is undoubtedly a corrupted form of that now in use, and with the signification of which we are well acquainted. Hence we may conclude that the legend, and the symbolism connected with it, existed at the same time, but only in a nascent and incomplete form.

The modern development of Symbolical Masonry into a philosophy has given a perfected form to the symbolism of the Word no longer confined to use as a means of recognition, but elevated, in its connection with the legend of the Third Degree, to the rank of a symbol.

So viewed, and by the scientific Mason it is now only so viewed, the Word becomes the symbol of Divine Truth, the fons of which and the search for it constitute the whole system of Symbolical Masonry. So important is this Word, that it lies at the very foundation of the Masonic edifices. The Word might be changed, as might a grip or a sign, if it were possible to obtain the universal consent of the Craft, and Masonry would still remain unimpaired. But were the Word abolished, or released from its intimate connection with the Hiramic legend, and with that of the Royal Arch, the whole symbolism of Speculative Masonry would be obliterated. The Institution might withstand such an innovation, but its history, its character, its design, would belong to a newer and a totally different society. The Word is what Dermott called the Royal Arch, "the marrow of Masonry."

Word, Lost. See Lost Word.

Word, Mason. In the minutes and documents of the Lodges of Scotland during the sixteenth, seventeenth, and eighteenth centuries, the expression "Mason word" is constantly used. This continuous use would indicate that but one word was then known. Nicol, in his Essay on the Accusations against the Templars, quotes a "small dictionary published at the beginning of the eighteenth century," in which the "Mason's word" is defined.

Word, Sacred. A term applied to the chief or most prominent word of a degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into "secret word," which we know in Freemasonry are secret. Only certain ones are sacred.


Word, True. Used in contradistinction to the Lost Word and the Substitute Word. To find it is the object of all Masonic search and labor. For as the Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring—truth after error, light after darkness, life after death. Of all the symbolism of Speculative Masonry, that of the True Word is the most philosophic and sublime.

Word. See Labor.

Working-Tools. In each of the degrees of Masonry, certain implements of the Operative art are consecrated to the Speculative science, and adopted to teach as symbols lessons of morality. With these the Speculative Mason is taught to erect his spiritual temple, as his Operative predecessors with the same implements constructed their material temples. Hence they are called the working-tools of the degree. They vary but very slightly in the different Rites, but the
same symbolism is preserved. The principal working-tools of the Operative art that have been adopted as symbols in the Speculative science, confined, however, to Ancient Craft Masonry and in the higher degrees, are, the twenty-four-inch gage, common gavel, square, level, plum, scrip, compasses, pencil, trowel, mallet, plumb, crow, and shovel. (See them under their respective heads.)

Work, Master of the. An architect or superintendant of the building of an edifice. Du Cange (Glossarium) thus defines it: "Magister operis vel operarum vulgo, maître de l'œuvre, cui operibus publicis vacare incumbit," i.e., "Master of the work or of the works, commonly, maître de l'œuvre, one whose duty it is to attend to the public works." In the Cooke MS. (line 529) it is said: "And also he that were most of cunning skill should be governour of the werke, and scholde be called maister." In the old record of the date of Edward III., cited by Anderson in his second edition (p. 71), it is prescribed "that Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve their respective lords." The word was in common use in the Middle Ages, and applied to the Architect or Master Builder of an edifice. Thus Edwin of Steinbach, the architect of the Cathedral of Strasburg, is called Master of the Work. In the monasteries there was a similar officer, who was, however, more generally called the Operarius, or sometimes Master of the Work.

Workmen at the Temple. We have no historical book, except the meager details in the Books of Kings and Chronicles, of the number or classification of the workmen at the Temple of Solomon. The subject has, however, afforded a fertile theme for the exercise of the inventive genius of the ritualists. Although devoid of interest as an historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account and with that given by Josephus, are necessarily a part of the education of a Masonic student. I furnish the legends, therefore, simply as a matter of curiosity, without the slightest intention to vouch for their authenticity, at the same time trusting that the good sense and common fairness of the reader will prevent him from including such unauthenticated matter in lectures usually given in the Third Degree and often with much pretense to learning.

In the 2d Book of Chronicles, chap. ii., verses 17 and 18, we read as follows:

"And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set three score and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work."

The same numerical details are given in the second verse of the same chapter. Again, in the 1st Book of Kings, chap. v., verses 13 and 14, it is said:

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

"And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy."

The succeeding verses make the same enumeration of workmen as that contained in the Book of Chronicles quoted above, with the exception that, by omitting the three hundred Harodim, or rulers over all, the number of overseers is stated in the Book of Kings to be only three thousand three hundred.

With these authorities, and the assistance of Masonic traditions, Anderson, in the Book of Constitutions (2d ed., p. 11), constructs the following table of the Craftsmen at the Temple:

| Harodim, Princes, Rulers, or Provosts | 300 |
| Menaschim, Overseers, or Master Masons | 3,300 |
| Ghidlim, Stone-Squarers | All |
| Ishotez, Hewers | Fellow-80,000 |
| Benai, Builders | Crafts |
| The levy out of Israel, who were timber-cutters | 30,000 |

All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens | 113,600 |

Besides the Ish Sabal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among the Masons.

In relation to the classification of these workmen, Anderson says: "Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be paid regularly every week, and be duly fed and clothed; and the Fellow Crafts took care of their succession by educating Entered Apprentices."

Josephus makes a different estimate. He includes the 3,300 Overseers in the 80,000 Fellow-Crafts, and makes the number of Masons, exclusive of the 70,000 bearers of burden, amount to only 110,000.

A work published in 1764, entitled The Masonic Pocket-Book, gives a still different classification. The number, according to this authority, was as follows:

| Harodim | 300 |
| Menaschim | 3,300 |
| Ghidlim | 83,000 |
| Adoniram's men | 30,000 |

| Total | 118,600 |

which, together with the 70,000 Ish Sabal, or laborers, will make a grand total of 188,600 workmen.
According to the statement of Webb, which has been generally adopted by the Fraternity in the United States, there were:

<table>
<thead>
<tr>
<th>Masonic Degree</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grand Masters</td>
<td>3</td>
</tr>
<tr>
<td>Overseers</td>
<td>3,300</td>
</tr>
<tr>
<td>Fellow-Crafts</td>
<td>80,000</td>
</tr>
<tr>
<td>Entered Apprentices</td>
<td>70,000</td>
</tr>
</tbody>
</table>

This account makes no allusion to the 300 Harodim, nor to the levy of 30,000; it is, therefore, manifestly incorrect. Indeed, no certain authority can be found for the complete classification of the workmen, since neither the Bible nor Josephus gives any account of the number of Tyrians employed. Oliver, however, in his Historical Landmarks, has collected from the Masonic traditions an account of the classifications of the workmen, which I shall insert, with a few additional facts taken from other authorities.

According to these traditions, the following was the classification of the Masons who wrought in the quarries of Tyre:

<table>
<thead>
<tr>
<th>Masonic Degree</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superexcellent Masons</td>
<td>6</td>
</tr>
<tr>
<td>Excellent Masons</td>
<td>48</td>
</tr>
<tr>
<td>Grand Architects</td>
<td>8</td>
</tr>
<tr>
<td>Architects</td>
<td>16</td>
</tr>
<tr>
<td>Master Masons</td>
<td>2,376</td>
</tr>
<tr>
<td>Mark Masters</td>
<td>700</td>
</tr>
<tr>
<td>Markmen</td>
<td>1,400</td>
</tr>
<tr>
<td>Fellow-Crafts</td>
<td>53,900</td>
</tr>
<tr>
<td>Total</td>
<td>58,454</td>
</tr>
</tbody>
</table>

These were arranged as follows: The six Superexcellent Masons were divided into two Grand Lodges, with three brethren in each to superintend the work. The Excellent Masons were divided into six Lodges of nine each, including one of the Superexcellent Masons, who presided as Master. The eight Grand Architects constituted one Lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens, of the Lodges of Master Masons, which were in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into fourteen Lodges of fifty in each, and the Markmen into fourteen Lodges also, of one hundred in each. The Mark Masters were the Masters, and the Markmen the Wardens, of the Lodges of Fellow-Crafts, which were seven hundred in number, and with their officers consisted of eighty in each.

The classification of the workmen in the forest of Lebanon was as follows:

<table>
<thead>
<tr>
<th>Masonic Degree</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superexcellent Masons</td>
<td>3</td>
</tr>
<tr>
<td>Excellent Masons</td>
<td>24</td>
</tr>
<tr>
<td>Architects</td>
<td>4</td>
</tr>
<tr>
<td>Master Masons</td>
<td>1,188</td>
</tr>
<tr>
<td>Mark Masters</td>
<td>300</td>
</tr>
<tr>
<td>Markmen</td>
<td>600</td>
</tr>
<tr>
<td>Fellow-Crafts</td>
<td>23,100</td>
</tr>
<tr>
<td>Entered Apprentices</td>
<td>10,000</td>
</tr>
<tr>
<td>Total</td>
<td>35,227</td>
</tr>
</tbody>
</table>

These were arranged as follows: The three Superexcellent Masons formed one Lodge. The Excellent Masons were divided into three Lodges of nine each, including one of the Superexcellent Masons as Master. The four Grand Architects constituted one Lodge, and the eight Architects another, the former acting as Masters and the latter as Wardens of the Lodges of Master Masons, which were four in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into six Lodges of fifty in each, and the Markmen into six Lodges also, of one hundred in each. These two classes, the former as Masters and the latter as Wardens, over the Lodges of Fellow-Crafts, which were three hundred in number, and were composed of eighty in each, including their officers.

After three years had been occupied in "bewing, squaring, and numbering" the stones, and in "felling and preparing" the timbers, these two bodies of Masons, from the quarries and the forest, united for the purpose of properly arranging and fitting the materials, so that no metallic tool might be required in putting them up, and they were then carried up to Jerusalem. Here the whole body was congegated under the superintending care of Hiram Abif, and to them were added four hundred and twenty Lodges of Tyrion and Sidonian Fellow-Crafts, having eighty in each, and the twenty thousand and fifteen hundred and eighty in each, which were divided into Lodges of Master Masons from Israel, who had heretofore been at rest, and who were added to the Lodges of their degree, making them now consist of three hundred in each, so that the whole number then engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-one, who were arranged as follows:

<table>
<thead>
<tr>
<th>Masonic Degree</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 Lodges of Excellent Masons, 9 in each</td>
<td>81</td>
</tr>
<tr>
<td>12 Lodges of Master Masons, 300 in each</td>
<td>3,600</td>
</tr>
<tr>
<td>1,000 Lodges of Fellow-Crafts, 90 in each</td>
<td>90,000</td>
</tr>
<tr>
<td>490 Lodges of Tyrion Fellow-Crafts, 80 in each</td>
<td>33,600</td>
</tr>
<tr>
<td>100 Lodges of Entered Apprentices, 300 in each</td>
<td>30,000</td>
</tr>
<tr>
<td>70,000 laborers</td>
<td>70,000</td>
</tr>
<tr>
<td>Total</td>
<td>217,281</td>
</tr>
</tbody>
</table>

Such is the system adopted by our English brethren. The American ritual has greatly simplified the arrangement. According to the system now generally adopted in this country, the workmen engaged in building King Solomon's Temple are supposed to have been classified as follows:

<table>
<thead>
<tr>
<th>Masonic Degree</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 Grand Masters</td>
<td>300</td>
</tr>
<tr>
<td>3,300 Overseers, or Master Masons, divided into Lodges of three in each</td>
<td>80,000</td>
</tr>
<tr>
<td>Fellow-Crafts, divided into Lodges of five in each</td>
<td>80,000</td>
</tr>
</tbody>
</table>
70,000 Entered Apprentices, divided into Lodges of seven each.

According to this account, there must have been eleven hundred Lodges of Master Masons; sixteen thousand of Fellow-Crafts; and ten thousand of Entered Apprentices. Not only has the City of London, but also the Province of the Old Foresters, and many other parts of England, made use of the teachings of Freemasonry. The number of Lodges in London is between one thousand and fifteen hundred. The Lodge of the Old Foresters, which is the oldest in England, was established in 1692. It consists of thirty-three members, and meets on the first Thursday of each month. The Lodge of the Old Foresters is one of the most ancient and respected in the world.

On the whole, the American system seems to have been much more popular with the working classes than with the upper classes. However, it is important to remember that the history of Freemasonry is a complex and multifaceted subject, and that it is impossible to do justice to it in a single paragraph.

**Workshop.** The French Masters call a Lodge an "atelier," literally, a workshop, or, as Boiste defines it, "a place where Craftsmen work under the same Master."

**World.** The Lodge is said to be a symbol of the world. Its form is a square, whose greatest length is from east to west—represents the shape of the inhabited world according to the theory of the ancients. The "clouded canopy," or the "starry-decked covering" of the Lodge refers to the sky. The sun, which enlightens and governs the world at morning, noon, and evening, is represented by the three superiors. And, lastly, the Craft, laboring in the work of the Lodge, present a similitude to the inhabitants of the world engaged in the work of life. While the Lodge is adopted as a copy of the Temple, not less universal is that doctrine which makes it a symbol of the world. (See Form of the Lodge.)

**Worldly Possessions.** In the English language, the word "wealth" is often used to denote worldly possessions, and hence Tubal Cain is said "to denote worldly possessions," and hence Tubal Cain is adopted in that sense as the symbol of worldly possessions. The idea is derived from the derivation of Cain from "kain," to acquire, to gain, and from the theory that Tubal Cain, by his inventions, had enabled his pupils to acquire riches. But the derivative meaning of the word has reference to the expression of Eve, that in the birth of her eldest son she had acquired a man by the help of the Lord; and any system which gives importance to mere wealth as a Masonic symbol, is not in accord with the moral and intellectual designs of the Institution, which is thus represented as a mere instrument of Mammon. The symbolism is quite modern, and has not been adopted elsewhere than in English Masonry.

**Worldly Wealth.** Partial clothing is, in Masonry, a symbol teaching the aspirant that Masonry regards no man on account of his worldly wealth or honors; and that it looks not to his outward clothing, but to his internal qualifications.

**Worship.** Originally, the term "to worship" meant to pay that honor and reverence which are due to one who is worthy. Thus, where our authorized version translates Matthew vi. 19, "Honour thy father and thy mother," Wycliffe says, "Worship thi faadir and thi modir." And in the marriage service of the Episcopal Church, the expression is still retained, "with my body I thee worship," that is, honor the person. Hence the still common use in England of the words "worshipful and right worshipful as titles of honor applied to municipal and judicial officers. Thus the mayors of small towns, and justices of the peace, are styled "Worshipful," while the mayors of large cities, as London, are called "Right Worshipful." The usage was adopted and retained in Masonry. The word "worship," or its derivatives, is not met with in any of the old manuscripts. In the "Manners of constituting a New Lodge," adopted in 1722, and published by Anderson in 1723, the word "worship" is applied as a title to the Grand Master. (Constitutions, 1723, p. 71.) In the seventeenth century, the gilds of London began to call themselves "Worshipful," as, "the Worshipful Company of Grocers," etc.; and it is likely that the Lodges at the revival, and perhaps a few years before, adopted the same style.

**Worshipful.** A title applied to a symbolic Lodge and to its Master. The Germans sometimes use the title "Worshipful." The French style the Worshipful Master "Venerable," and the Lodge, "Respectable."

**Worshipful Lodge.** See Worshipful.

**Worshipful Master.** See Worshipful.

**Worshipful, Most.** The prevailing title of the Grand Master and of a Grand Lodge.

**Worshipful, Right.** The prevailing title of the elective officers of a Grand Lodge below the Grand Master.


**Wound, Mason's.** Nicolai, in the appendix to his Essay on the Accusations against the Templars, says that in a small dictionary, published at the beginning of the eighteenth century, the following definition is to be found: "Mason's Wound. It is an imaginary wound above the elbow, to represent a fracture of the arm occasioned by a fall from an elevated place." The origin and esoteric meaning of the phrase have been lost. It was probably used as a test, or alluded to some legend which has now escaped memory. Also, the Master's penalty in the degree of Perfection.

**Wren, Sir Christopher.** One of the most distinguished architects of England was the son of Dr. Christopher Wren, Rector of East Knoyle in Wilts, and was born there October 20, 1632. He was entered as a gentleman commoner at Wadham College, Oxford, in his fourteenth year, being already distinguished for his mathematical knowledge. He is said to have invented, before this period,
several astronomical and mathematical instruments. In 1646, he became a member of a scientific club connected with Gresham College, from which the Royal Society subsequently arose. In 1653, he was elected a Fellow of All Souls' College, and had already become known to the learned men of Europe for his various inventions. In 1667, he removed permanently to London, having been elected Professor of Astronomy at Gresham College.

During the political disturbances which led to the abolition of the monarchy and the establishment of the commonwealth, Wren, devoted to the pursuits of philosophy, appears to have kept away from the contests of party. Soon after the restoration of Charles II., he was appointed Savilian Professor at Oxford, one of the highest distinctions which could then have been conferred on a scientist man. During this time he was distinguished for his numerous contributions to astronomy and mathematics, and invented many curious machines, and discovered many methods for facilitating the calculations of the celestial bodies.

Wren was not professionally educated as an architect, but from his early youth had devoted much time to its theoretic study. In 1655 he went to Paris for the purpose of studying the public buildings in that city, and the various styles which they presented. He returned to this view, and entered into these investigations, because, in 1690, he had been appointed by King Charles II. one of a commission to superintend the restoration of the Cathedral of St. Paul's, which had been much dilapidated during the time of the commonwealth. But before the designs could be carried into execution, the great fire occurred which laid so great a part of London, including St. Paul's, in ashes.

In 1663, he was appointed assistant to Sir John Denham, the Surveyor-General, and directed his attention to the restoration of the burnt portion of the city. His plans were, unfortunately for the good of London, not adopted, and he confined his attention to the rebuilding of particular edifices. In 1667, he was appointed the successor of Denham as Surveyor-General and Chief Architect. In this capacity he erected a large number of churches, the Royal Exchange, Greenwich Observatory, and many other public edifices. But his crowning work, the masterpiece that has given him his highest reputation, is the Cathedral of St. Paul's, which was commenced in 1675 and finished in 1710. The original plan that was proposed by Wren was rejected through the ignorance of the authorities, and differed greatly from the one on which it has been constructed. Wren, however, superintended the erection as master of the work, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words: "Si monumentum requiris circumspice!" i.e., "If you seek his monument, look around!"

In 1672, Wren was made a Knight, and in 1674 he married a daughter of Sir John Coghill. To a son by this marriage are we indebted for the monument of the family of Wren, published under the title of Pernesia. After the death of this wife, he married a daughter of Viscount Fiswiliam.

In 1680, Wren was elected President of the Royal Society, and continued to a late period his labors on public works, building, among others, additions to Hampton Court and to Windsor Castle.

After the death of Queen Anne, who was the last of his royal patrons, Wren was removed from his office of Surveyor-General, which he had held for a period of nearly half a century. He passed the few remaining years of his life in serene retirement. He was found dead in his chair after dinner, on February 25, 1723, in the ninety-third year of his age.

Notwithstanding that much that has been said by Anderson and other writers of the eighteenth century, concerning Wren's connection with Freemasonry, is without historical confirmation, there can, I think, be no doubt that he took a deep interest in both the Speculative as well as in the Operative Order. The Rev. J. W. Laughlin, in a lecture on the life of Wren, delivered in 1837, before the inhabitants of St. Andrew's, Holborn, and briefly reported in the Freemasons' Magazine, states: "Wren was an eighty years a member of the old Lodge of St. Paul's, then held at the Goose and Gridiron, near the Cathedral, now the Lodge of Antiquity; and the records of that Lodge show that the maul and trowel used at laying of the stone of St. Paul's, together with a pair of carved mahogany candlesticks, were presented by Wren, and are now in possession of that Lodge." By the order of the Duke of Sussex, a plate was placed on the mallet or maul which contained a statement of the fact.

Mr. C. W. King, who is not a Mason, but has derived his statement from a source to which he does not refer (but which was perhaps Nicolai), makes, in his work on the Gnostics (p. 176), the following statement, which is here quoted merely to show that the traditional belief of Wren's connection with Speculative Freemasonry is not confined to the Craft. He says:

"Another and a very important circumstance in this discussion must always be kept in view: our Freemasons (as at present organized in the form of a secret society) derive their title from a mere accidental circumstance connected with their actual establishment. It was in the Common Hall of the London Guild of the Freedom (the trade) that their first meetings were held under Christopher Wren, president, in the time of the Commonwealth. Their real object was political—the restoration of monarchy, hence the necessary exclusion of the public, and the oath of secrecy enjoined on the members. The pretense of
promoting architecture, and the choice of the place where to hold their meetings, suggested by the profession of their presidents, were no more than blind to deceive the existing government."

Anderson, in the first edition of the Constitutions, makes but a slight reference to Wren, only calling him "the ingenious architect, Sir Christopher Wren." I am almost without notice. This passage, which has been called "the Vitruvius of England" must be attributed to servility. George I. was the stupid monarch who removed Wren from his office of Surveyor-General, and it would not do to be too diffuse with praise of one who had been so treated by the disfavor of the king. But in 1727 George I. died, and in his second edition, published in 1738, Anderson gives to Wren all Masonic honors to which he claims that he was entitled. It is from what Anderson has said in that work, that the Masonic writers of the eighteenth century and the first half of the nineteenth, not requiring the records of authoritative history, have drawn their views of the official relations of Wren, are the Order. He first introduces Wren (p. 101) as one of the Grand Wardens at the General Assembly held December 27, 1683, when the Earl of St. Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1686 Wren was appointed Grand Master of the Lodge of Southwark, and in 1687 that Wren was made a Master Mason, and in 1698 he was made a Grand Master of Masonry, and whereas Mr. Gabriel Gibber and Mr. Edmund Savage Grand Wardens, and while carrying on the craft's business, he annually met those brethren who could attend him, to keep up the good old usages. Anderson (p. 107) makes the Duke of Richmond and Lennox, and then mentions a letter of Sir Christopher Wren, who had been a member of the Grand Master, and reduces Wren to the rank of a Deputy; but he says that in 1698 he was again chosen Grand Master, and as such "celebrated the Cape-stone" of St. Paul's in 1706. "Some few years after this," he says, "Sir Christopher Wren neglected the office of Grand Master." Finally, he says (p. 109) that in 1716 "the Lodges in London finding themselves neglected by Sir Christopher Wren," Masonry was revived under a new Grand Master. Some excuse for the aged architect's neglect might have been found in the fact that he was then eighty-five years of age, and had been long removed from his public office of Surveyor-General. And this is more considerate. Speaking of the placing of the last stone on the top of St. Paul's—which, notwithstanding the statement of Anderson, was done, not by Wren, but by his son—he says (Constitutions, p. 294), "the age and infirmities of the Grand Master, which prevented his attendance on this solemn occasion, confined him afterwards to great retirement; so that the Lodges suffered from want of his usual presence in visiting and regulating their meetings, and were reduced to a small number."

Noorthouck, however, repeats substantially the statements of Anderson in reference to Wren's Grand Mastership. How much of these statements can be authenticated by history is a question that Brutus be, and Sir Henry Goodriche of the Tower, and divers others. There have been kings that have been of this sedulity. If this statement be true—and we have no reason to doubt it, from Aubrey's general antiquarian accuracy—and Anderson is incorrect in making him a Grand Master in 1688, six years before he was initiated as a Freemason. The true version of the story probably is this: Wren was a great architect—the greatest at the time in England. As such he received the appointment of Deputy Surveyor-General under Denham, and subsequently, on Denham's death, of Surveyor-General. He thus became invested, by virtue of his office, with the duty of superintending the construction of public buildings. The most important of these was St. Paul's Cathedral, the building of which he directed in person, and with so much energy that the parsimonious Duchess of Marlborough, when contrasting the charges of her own architect with the scanty remuneration of Wren, observed that "he was content to be dragged up in a basket three or four times a week to the top of St. Paul's, and at great hazard, for £200 a year." All this brought him into close connection with the gild of Freemasons, of which he naturally became the patron, and subsequently he was by initiation adopted into the sodality. Wren was, in fact, what the Medieval Masons called Magister Operis, or Master of the Work. Anderson, writing for a purpose, naturally transformed this title into that of Grand Master—an office supposed to be unknown
until 1717. Aubrey's authority sufficiently establishes the fact that Wren was a Freemason, and the events of his life prove his attachment to the profession.¹

Wrestle. A degree sometimes called the "Mark and Link," or Wrestle. It was formerly connected with the Mark Degree in England. Its ceremonies were founded on the passage contained in Genesis xxxi. 24–30.

Writing. The law which forbids a Mason to commit to writing the esoteric parts of the ritual is exemplified in some American Lodges by a peculiar ceremony; but the usage is not universal. The Druids had a similar rule; and we are told that they, in keeping their records, used the letters of the Greek alphabet, so that they might be unintelligible to those who were not authorised to read them.

Wye, William of. Bishop of Winchester. Born at Wykeham, in Hampshire, in 1324, and died in 1404. He was eminent both as an ecclesiastic and statesman. In 1359, before he reached the episcopate, Edward III. appointed him surveyor of the works at Windsor, which castle he rebuilt. In his Warrant or Commission, he was invested with power "to appoint all workmen, to provide materials, and to order everything relating to building and repairs." He was, in fact, what the old manuscript Constitutions call "The Lord," under whom were the Master Masons. Anderson says that he was at the head of four hundred Freemasons (Constitutions, 1738, p. 70), was Master of Work under Edward III., and Grand Master under Richard II. (Ibid., p. 73.) And the Freemasons' Magazine (August, 1796) styles him "one of the brightest ornaments that Freemasonry has ever boast[ed]." In this

¹ R. F. Gould, in his History of F. M. (vol. ii., ch. 12) has cast grave doubts upon the alleged fact that Wren was a Freemason.

there is, of course, a mixture of myth and history. Wykeham was an architect as well as a bishop, and superintended the building of many public edifices in England in the fourteenth century, being a distinguished example of the connection so common in Medieval times between the ecclesiastics and the Masons.

Wyoming. Cheyenne Lodge, No. 16, at Cheyenne, was chartered by the Grand Lodge of Colorado, October 7, 1868.

Laramie Lodge, No. 18, at Laramie City, received a dispensation from the same Grand Lodge, January 31, 1870, and a Charter, September 28, 1870.

Evanston Lodge, No. 24, at Evanston, received a dispensation from the same Grand Lodge, September 8, 1873, and a Charter, September 30, 1874.

Wyoming Lodge, No. 28, at South Pass City, had a dispensation issued to her by the Grand Lodge of Nebraska, November 20, 1869, and a Charter, June 22, 1870.

The representatives of these four Lodges met in convention December 15, 1874, at Laramie City, and proceeded to organise a Grand Lodge for Wyoming by adopting a constitution, electing and installing their Grand Officers on the 16th. The four Lodges then had a membership of two hundred and fifty.

The first annual communication was held October 12, 1875.

Wiseacre. The Leland MS., referring to Pythagoras, says that "wymynge en"-rawsee ym al Lodge of Masonnes, he lerned muche, and retournewde and woned ym Grecia Magna wachynge, and becom-ymynge a mighty wyseacre." The word wiseacre, which now means a dunces or silly person, is a corruption of the German wes-sager, and originally signified a wise sayer or philosopher, in which sense it is used in the passage cited.

X. The twenty-fourth letter of the English alphabet and the last letter of the proper Latin alphabet. As a numeral it stands for ten.

Madame de. A lady who was initiated into Masonry by a French Lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss St. Leger. Clavel (Hist. Piloteq, p. 34) tells the story, but does not give the date, though it must have been about the close of the last century. The law of the Grand Orient of France required each Lodge of Adoption to be connected with and placed under the immediate guardianship of a regular Lodge of Masons. It was in one of these guardian Lodges that the female initiation which we are about to describe took place.

The Lodge of "Fibres-Artiste," at Paris, over which Bro. Cuvelier de Trie presided as Master, was about to give what is called a Fête of Adoption, that is, to open a Lodge for female Masonry, and initiate candidates into that rite. Previous, however, to the introduction of the female members, the brethren opened a regular Lodge of Ancient Masonry in the First Degree. Among the visitors who waited in the antechamber for admission was a youthful officer in the uniform of a captain.
of cavalry. His diploma or certificate was requested of him by the member deputed for the examination of the vesitors, for the purpose of having it inspected by the Lodge. After some little hesitation, he handed the party asking for it a folded paper, which was immediately carried to the Orator of the Lodge, who, on opening it, discovered that it was the commission of an aide-de-camp, which had been granted by the Directory to the wife of General de Xaintrailles, a lady who, like several others of her sex in those troublous times, had donned the masculine attire and gained military rank at the point of the sword. When the nature of the supposed diploma was made known to the Lodge, it may readily be supposed that the surprise was general. But the members were Frenchmen: they were excitable and they were gallant; and consequently, in a sudden and excited fit of enthusiasm, which as Masons we cannot excuse, they unanimously determined to confer the First Degree, not of Adoption, but of regular and legitimate Freemasonry, on the brave woman who had so often exhibited every manly virtue to whom her country had on more than one occasion committed trusts requiring the greatest discretion and prudence as well as courage. Madame de Xaintrailles was made acquainted with the resolution of the Lodge, and her acquiescence in its wishes requested. To the offer, she replied, "I have been a man for my country, and I will again be a man for my brethren." She was forthwith introduced and initiated as an Entered Apprentice, and afterwards assisted the Lodge in its labors in the First Degree.

Doubtless the Irish Lodge was, under all the circumstances, excused, if not justified, in the initiation of Miss St. Leger. But for the reception of Madame de Xaintrailles we look in vain for the slightest shadow of an apology. The outrage on their obligations as Masons, by the members of the Parisian Lodge, richly merited the severest punishment, which ought not to have been averted by the plea that the offense was committed in a sudden spirit of enthusiasm and gallantry.

Xavier Mier à Campello, Francisco. He was Bishop of Almería, and Inquisitor-General of Spain, and an ardent persecutor of the Freemasons. In 1816, Ferdinand VII., having re-established the Inquisition in Spain and suppressed the Masonic Lodges, Xavier published the bull of Pius VII., against the Order, in an ordinance of his own, in which he denounced the Lodges as "Societies which lead to sedition, to independence, and to all errors and crimes." He threatened the utmost rigor of the civil and canon laws against all who did not, within the space of fifteen days, renounce them; and then instituted a series of persecutions of the most atrocious character. Many of the most distinguished persons of Spain were arrested, and imprisoned in the dungeons of the Inquisition, on the charge of being "suspected of Freemasonry."

Xerophagi. On the 24th of April, 1738, Pope Clement XII. issued his bull forbidding the practise of Freemasonry by the members of the Roman Catholic Church. Many of the Masons of Italy continued, however, to meet; but, for the purpose of escaping the temporal penalties of the bull, which extended, in some cases, to the infliction of capital punishment, they changed their exterior name, and called themselves Xerophagi. This is a compound of two Greek words signifying "eaters of dry food," and by it they alluded to an engagement into which they entered to abstain from the drinking of wine. They were, in fact, the first temperance society on record. Thory says (Art. Lat., i., 1860) that a manuscript concerning them was contained in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Xerxes. A significant word in the degree of Sublime Prince of the Royal Secret, the Thirty-second of the Ancient and Accepted Scottish Rite. He is referred to in the old rituals of that degree as represented by Frederick the Great, the supposed founder of the Rite. Probably this is on account of the great military genius of the Babylonian king at the time of the Deluge. According to Berossus, ninth of a race who reigned 432,000 years. Also, Adrastasis of Sirippak, son of Ubar-Tutu, the patriarch, to whom, according to the Deluge Tablet, the gods revealed the secret of the impending deluge, and who erected an ark accordingly, whereby he and his family and seven of all clean beasts were saved. Xysthus means "shut up in a box or ark," from the two characters signifying "enclosed," and "box," respectively. In Ascadian he is called Tamius (Tammus), "The sun of life."
Y. The twenty-fifth letter of the English alphabet, derived from the Greek Υ. One of the symbols of Pythagoras was the Greek letter Υpsilon, υ, for which, on account of the similarity of shape, the Romans adopted the letter Y of their own alphabet. Pythagoras assigned to the horns of the letter symbolised the two different paths of virtue and vice, the right branch leading to the former and the left to the latter. It was therefore called "Littera Pythagorum," the letter of Pythagoras. Thus the Roman poet Martial says, in one of his epigrams:

"Littera Pythagorum, discrimine secta bacchorum,
Humanae vitæ speciem preferre videtur."

i.e.,

"The letter of Pythagoras, parted by its two-branched division, appears to exhibit the image of human life."

Yaksana. The name of a class of demigods in Hindu mythology, whose care is to attend on Kubera, the god of riches, and see to his gardens and treasures.

Yalla. A word said to have been used by the Templars in the adoration of the Baphometus, and derived from the Sarracens.

Yama. (Sansk. Yama, a twin.) According to Hindu mythology, the judge and ruler of the departed; the Hindu Pluto, or king of the infernal regions; originally conceived of as one of the first pair from whom the human race is descended, and the beneficent sovereign of his descendants in the abodes of the blest; later, a terrible deity, the tormentor of the wicked. He is represented of a green color, with red garments, having a crown on his head, his eyes inflamed, and sitting on a buffalo, with a club in his hand.

Yates, Giles Fonda. The task of writing a sketch of the life of Giles Fonda Yates is accompanied with a feeling of melancholy, because it brings to my mind the recollections of years, now passed forever, in which I enjoyed the intimate friendship of that amiable man and zealous Mason and scholar. His gentle mien won the love, his virtuous life the esteem, and his profound but unobtrusive scholarship the respect, of all who knew him.

Giles Fonda Yates was born in 1796, in what was then the village of Schenectady, in the State of New York. After acquiring at the ordinary schools of the period a preliminary liberal education, he entered Union College, and graduated with distinction, receiving in due time the degree of Master of Arts.

He subsequently commenced the study of the law, and, having been admitted to the bar, was, while yet young, appointed Judge of Probate in Schenectady, the duties of which office he discharged with great ability and fidelity.

Y. Being blessed with a sufficient competency of the world's goods (although in the latter years of his life he became poor), Bro. Yates did not find it necessary to pursue the practice of the legal profession as a source of livelihood.

At an early period he was attracted, by the bent of his mind, to the study not only of general literature, but especially to that of archæology, philosophy, and the occult sciences, of all of which he became an ardent investigator. These studies led him naturally to the Masonic Institution, into which he was initiated in the year 1817, receiving the degrees of Symbolic Masonry in St. George's Lodge, No. 6, at Schenectady.

In 1821 he affiliated with Morton Lodge, No. 87, of the same place, and was shortly afterward elected its Senior Warden. Returning subsequently to the Lodge of his adoption, he was chosen as its Master in 1844. He had in the meantime been admitted into a Chapter of the Royal Arch and an Encampment of Knights Templar; but his predilections being for Scottish Masonry, he paid little attention to these high degrees of the American Rite.

He held several important positions in the A. and A. S. Rite, being elected Sovereign Grand Commander of the Supreme Council in 1851, but soon resigned. He died December 13, 1859.

Yavron Hamaim. A significant word in the high degrees. The French rituals explain it as meaning "the passage of the river," and refer it to the crossing of the river Euphrates by the liberated Jewish captives on their return from Babylon to Jerusalem to rebuild the Temple. It is in its present form a corruption of the Hebrew expression, יָבֹרִי הלֵם yavorim lamai, which signifies "they will cross, or pass over, the waters," alluding to the streams lying between Babylon and Jerusalem, of which the Euphrates was the most important.

Year, Hebrew. The same as the Year of the World, which see.

Year of Light. Anno Lucis, in the year of light, is the epoch used in Masonic documents of the Symbolic degrees. This era is calculated from the creation of the world, and is obtained by adding four thousand to the current year; on the supposition that Christ was born four thousand years after the creation of the world. But the chronology of Archbishop Usher, which has been adopted as the Bible chronology in the authorized version, places the birth of Christ in the year 4004 after the creation. According to this calculation, the Masonic date for the "year of light" is four years short of the true date, and the year of the Lord 1874, which in Masonic documents is 5874, should correctly be 5878. The Ancient and Accepted Masons in the beginning of this century used this correct or Usherian era,
and the Supreme Council at Charleston
dated their first circular, issued in 1802, as
says: "If Masons are determined to fix the
origin of their Order at the time of the
creation of the world, they might bring them-
selves at what time before Christ to place
that epoch." At that agreement they have
now arrived. Whatever differences may have
once existed, there is now a general consent
to adopt the incorrect theory that the world
was created 4000 B.C. The error is too un-
important, and the practise too universal,
to expect that it will ever be corrected.

Noorthouck (Constitutions, 1784, p. 5),
speaking of the necessity of adding the four
years to make a correct date, says: "But
this being a degree of accuracy that Mas-
sons in general do not attend to, we must,
after this intimation, still follow the vulgar
mode of computation to be intelligible."

As to the meaning of the expression, it
is by an error to be supposed that Masons,
now, intend by such a date to assume that
their Order is as old as the creation. It is
simply used as expressive of reverence for
that physical light which was created by
the fiat of the Grand Architect, and which is
adopted in the type of the intellectual light
of Masonry. The phrase is altogether sym-

**Year of Masonry.** Sometimes used as
synonymous with *Year of Light.* In the
eighteenth century, it was in fact the more
frequent expression.

**Year of the Deposit.** An era adopted
by Royal and Select Masters, and refers to
the time when certain important secrets were
deposited in the first Temple. (See *Anno Depositione.*)

**Year of the Discovery.** An era adopted
by Royal Arch Masons, and refers to the
time when certain secrets were made known
to the Craft at the building of the second
Temple. (See *Anno Inventione.*)

**Year of the World.** This is the era
adopted by the Ancient and Accepted Scott-
ish Rite and is borrowed from the Jewish
computation. The Jews formerly used the
era of contracts, dated from the first con-
quists of Seleucus Nicator in Syria. But
since the fifteenth century they have counted
from the creation, when they suppose to
have taken place in September, 3760 before
Christ. (See *Anno Mundi.*)

**Yea and Nay.** The rule existing in all
parliamentary bodies that a vote may be
called for "Yea and nay," so that the
vote of the majority may be known and
recorded does not apply to Masonic Lodges.
Indeed, such a proceeding would be un-
necessary. The vote by yea and nay in
a representative body is taken that the
members may be held responsible to their
constituents. But in a Lodge, each member
is wholly independent of any responsibility,
except to his own conscience. To call for
the yea and nay being then repugnant to
the principles which govern Lodges, to call
for them would be out of order, and such a
call could not be entertained by the presiding
officer.

But in a Grand Lodge the responsibility of
the members to a constituency does exist,
and there it is very usual to call for a vote
by Lodges, when the vote of every member
is recorded. Although the mode of calling
for the vote is different, the vote by Lodges
is actually the same as a vote by yea and
nay, and may be demanded by any member.

**Yedda.** An old Hermetic degree, which
Thory says was given in some secret societies
in Germany.

**Yellow.** Of all the colors, yellow seems
to be the least important and the least general
in Masonic symbolism. In other institu-
tions it would have the same insignificance,
were it not that it has been adopted as the
representative of the sun, and of the noble
metal gold. Thus, in colored blazonry, the
early coat of arms of Masonic Order, the
yellow color, as a heraldic writer, says (*Science Heroique,* p.
30), in remarking on the connection between
gold and yellow, that as yellow, which is
derived from the sun, is the most exalted of
colors, so gold is the most noble of metals.

**Yeast.** The yeasts are employed by
ers, and are replaced by the yellow color.
A German heraldic writer, says (*Science Heroique,* p.
30), in remarking on the connection between
gold and yellow, that as yellow, which is
derived from the sun, is the most exalted of
colors, so gold is the most noble of metals.

**Year of the Discovery.** In the old ritual of the Scottish and Her-
mettic degree of Knight of the Sun, yellow
was the symbol of wisdom darting its rays,
like the yellow beams of the morning, to
enlighten a waking world. In the Prince
of Jerusalem, it was also formerly the char-
acteristic color, perhaps with the same
meaning, in reference to the elevated position
that that degree occupied in the Rite of
Perfection, and afterward in the Ancient
and Accepted Rite.

Thirty or forty years ago, yellow was the
characteristic color of the Mark Master's
Degree, derived, perhaps, from the color of
the Prince of Jerusalem, who was the first
issued charters for Mark Lodges; for it does
not seem to have possessed any symbolic
meaning.

In fact, as has been already intimated, all
the symbolism of yellow must be referred
to and explained by the symbolism of gold and of the sun, of which it is simply the representative.

Yellow, Society of. The name of a society said to have been founded by Ling-Ti, in China, in the eleventh century.

Yellow Jacket. Prichard says that in the early part of the last century the following formed a part of the Catechism:

"Have you seen your Master to-day?"
"Yes."
"How was he cloathed?"
"In a yellow jacket and a blue pair of breeches."

And he explains it by saying that "the yellow jacket is the compasses, and the blue breeches the steel points."

On this Krause (Kunsturk, ii., 78) remarks that this sporting comparison is altogether in the puerile spirit of the peculiar interrogatories which are found among many other crafts, and is without doubt genuine as originating in the working Lodges. Prichard's explanation is natural, and Krause's remark correct. But it is vain to attempt to elevate the idea by attaching to it a symbolism of gold and the sun, as there is no such thought entered into the minds of the illiterate operatives with whom the question and answer originated.

Yevette, Henry. He was one of the Magistri Opera, or Masters of the Work, in the reign of Edward III., for whom he constructed several public edifices. Anderson says that he is called, "in the Old Records, the King's Freemason" (Constitutions, 1738, p. 70); but his name does not occur in any of the old manuscript Constitutions that are now extant.

Ye segebr. Pertaining to the era of Ye segebr, the last Sassanian monarch of Persia, who was overthrown by the Moham medans. The era is still used by the Parsees, and begins 162 A.D.

Yesidee. One of a sect bordering on the Euphrates, whose religious worship mixes up the Devil with some of the doctrines of the Magi, Mohammadans, and Christians.

Yggdrasill. The name given in Scandinavian mythology to the greatest and most sacred of all trees, which was conceived as binding together heaven, earth, and hell. It is an ash, whose branches spread over all the world, and reach above the heavens. It sends out three roots in as many different directions: one to the Aes-gods in heaven, another to the Frost-giants, the third to the under-world. Under each root springs a wonderful fountain, endowed with marvelous virtues. From the tree itself springs a honey-dew. The serpent, Nithëgg, lies at the under-world fountain and gnaws the root of Yggdrasill; the squirrel, Ratatoek, runs up and down, and tries to breed strife between the serpent and the eagle, which sits aloft. Dr. Oliver (Signs and Symbols, p. 155) considers it to have been the Theological Ladder of the Gothic mysteries.

Y-ha-ho. Higgins (Anacalypsis, ii., 17) cites the Abbé Basin as saying that this was the name esteemed most sacred among the ancient Egyptians. Clement of Alexandria asserts, in his Stromata, that all those who entered into the temple of Serapis were obliged to wear conspicuously on their persons the name J-no-ho, which he says signifies the Eternal God. The resemblance to the Tetragrammaton is apparent.

Yod. The Hebrew letter y, equivalent in sound to I or Y. It is the initial letter of the word הוהי, or Jehovah, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Basmage (lib. iii., c. 13), while treating of the mysteries of the name Jehovah among the Jews, says of this letter:

"The yod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and matter are incomprehensible; it is not lawful so much as to meditate upon it. Man may lawfully resolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter yod; and in no way can the letter yod be considered an idea, or idea, and prescribes no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations. It wearied itself by the way, but assumed a new vigor by the sense of the letter y, which makes the second letter of the Ineffable Name."

In Symbolic Masonry, the yod has been replaced by the letter G. But in the high degrees it is retained, and within a triangle, thus, constitutes the symbol of the Deity.

Yomi. Among the Orientalists, the yomi was the female symbol corresponding to the lingam, or male principle. The lingam and yomi of the East assumed the names of Phallus and Clitoris, both of the Greeks.

York Constitutions. This document, which is also called Krause's MS., purports to be the Constitutions adopted by the General Assembly of Masons that was held at York in 326. (See York Legend.) No original manuscript copy of it can be found, but a German translation from a Latin version was published, for the first time, by Krause in Die drei ältesten Kunstkunsten der Freimaurerbruderschaft. It will be found in the third edition of that work (vol. iii., pp. 58-101). Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1806, and signed "Stonehouse," to have been written on parchment in the ancient language of the country, and preserved at the city of York, "au dem Rev. summam societatem architectonicam," which Woodford translates "an architectural society," but which is evidently meant for the "Grand Lodge." From this Latin translation a German version was made in 1688 by Dr. Sohn of Altenburg, the correctness of which, having been examined by three linguists, is
certified by Carl Erichman Weller, Secretary of the Government Tribunal of Saxony. And it is this certified German translation that has been published by Krause in his "Kunsturkunst in England." Engulfed version was inserted by Bro. Henry in his "Old Charges of British Freemasons." The document consists, like all the old manuscripts, of an introductory invocation, a history of architecture or the "Legend of the Craft," and the general statutes or charges; but several of the charges differ from those in the other Constitutions. There is, however, a general resemblance sufficient to indicate a common origin. The appearance of this document gave rise in Germany to discussions as to its authenticity. Klose, Schneider, Fessel, and many other distinguished Masons, believed it to be genuine; while Kloss denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1806, and that in preparing it an ancient manuscript had been resubmitted on the basis of the 1738 edition of Anderson's "Constitutions," because the term "Nobichida" is employed in both, but is found nowhere else. At length, in 1866, Bro. Findel was sent by the Society of German Masons" to England to discover the original. His report of his journey was that it was negative in its result; no such document was to be found in the archives of the old Lodge at York, and no such person as Stonehouse was to be found whose name in history was connected with it, to which may be added the further arguments that no mention is made of it in the "Fabric Rolls of York Minster," published by the Surtex Society, nor in the inventory of the Grand Lodge of York which was extant in 1777, nor in Dr. Haas's "History," delivered before the Grand Lodge in 1726, and a few other reasons, have led Findel to agree with Kloss that the document is not a genuine York Charter. Such, too, is the general opinion of English Masonic scholars. (See Guild's "Lodge," pp. 404-6.)

There can be little doubt that the General Assembly at York, in 926, did frame a body of laws or Constitutions; but there is almost as little doubt that they are not represented by the Stonehouse or Krause document.

York, Edward Augustus, Duke of. Initiated a Mason in 1763.


York Grand Lodge. Bro. Woodford says this is a short title for "The Grand Lodge of all England," held at York, which was formed from an old Lodge, in 1725, at work evidently during the seventeenth century, and probably much earlier. The annual assembly was held in the city of York by the Masons for centuries, and is so acknowledged virtually by all the MSS. from the fourteenth century. A list of Master Masons of the York Minster, during its erection, is preserved, of the fourteenth century; and legend and actual history agree in the fact that York was the home of the Mason-craft until modern times—the "Charter of Prince Edward," one of the earliest traditions. The Grand Lodge preserved its position in the north of England until 1792, when it finally died out, having constituted other Lodges, and a "Grand Lodge of Practicant Masons" (at London). All of the "York" Lodges seem to have been on the decease of their "Mother Grand Lodge." There has not been a representative of the Ancient York Grand Lodge anywhere whatever throughout this century.

York Legend. The city of York, in the north of England, is celebrated for its traditional connection with Masonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged facts of the existence of Masonry in the tenth century at the city of York as a prominent point, of the calling of a congregation of the Craft there in the year 926, of the organization of a General Assembly, and the adoption of a Constitution. During the whole of the last and the greater part of the present century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part legendary. Recently, the discovery of many old manuscripts has directed the labors of such scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Masonry, and that of York has particularly engaged their attention.

For a thorough examination of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Masonry at York, and then that he should examine the newer hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history.

In pursuance of this plan, I propose to commence with the legends of York Masonry, as found in the old manuscript Constitutions, and then proceed to a review of what has been the result of recent investigations. It may be premised that, of all those who have subjected these legends to the crucible of historical criticism, Bro. William James Hughan of Cornwall, in England, must unhesitatingly be acknowledged as "facile princeps," the ablest, the most laborious, and the most trustworthy investigator. He was the first and the most successful remover of the cloud of tra-
dition which so long had obscured the sunlight of history.

The legend which connects the origin of English Masonry at York in 926 is sometimes called the "York Legend," sometimes the "Athelstan Legend," because the General Assembly, said to have been held there, occurred during the reign of that king; and sometimes the "Edwin Legend," because that prince is supposed to have been at the head of the Craft, and to have convened there, together with a Constitution.

The earliest extant of the old manuscript Constitutions is the ancient poem commonly known as the Halliwell MS., and the date of which is conjectured (on good grounds) to be about the year 1390. In that work we find the following version of the legend:

"Thys craft com ynto Englonde as yow say.  
Yn tynte of good kyng, Athelstanes' day;  
He made the bothe halie and eke bowre.  
And hve templous of grete honowe,  
To sportyn him yn bothe day and nyght.  
An to worshyppe God with alle hys myght.  
Thys goode lordes loved thys craft full wel.  
And purposed to strethyn hvt every day.  
For dyvres defautysyns yn yn the craft he fonde;  
He hele oure ynhonde wyghte.  
After alis the masonys of the craftes,  
To come to hym full eue stravyme.  
For to amende these defautys alle.  
By good consel god hvt myghty fall.  
A semblethe semble he sowthe let make  
Of dyvre lordes yn here state  
Dyked in the sond of Egisted in  
Knyghtys, squyryys and many mory.  
And the grete burges of that syte,  
They were ther alle yn here dreght.  
These were swelle ynhonde alage,  
To ordeyn for these masonys astat.  
They ther sowghton by here wytte  
How they myghtyn governed hyttet:  
Fyntene arttyculys they ther sowghton,  
And fyntene poyntys ther they wroghton."

For the benefit of those who are not familiar with this archaic style, the passage is translated into modern English.

"This craft came into England, as I tell you, in the time of good king Athelstan's reign; he made then both hall and outer and lofty temples of great honor, to take his recreation in both day and night, and to worship his God with all his might. This good lord loved this craft full well, and purposed to strengthen it in every part on account of various defects that he discovered in the craft. He sent about into all the land, after all the masters of the craft, to come straight to him, to amend all these defects by good counsel, in case it might so happen. He then permitted an assembly to be made of divers lords in their rank, dukes, earls, and barons, also knights, squires, and many others of diverse nations of that city, they were all there in their degree; these were there, each one in every way to make laws for the estate of these masons. There they sought by their wisdom how they might govern it; there they found out fi-

ten articles, and there they made fifteen points."

The next old document in which we find this legend recited is that known as the "Cooke MS.," whose date is placed at 1490. The details are a little more correct and fuller than those contained in the Halliwell MS. The passage referring to the legend is as follows:

"And after that was a worthy kyng in Englonde, that was calleidyd Athelstone, and his yongest son lowyd, well the scions of Geometry, and he wust well that. 
And on thys day he let the pra
tyks of the scions of Geometry so well as masons; wherefore he drew him to counsell and lernyd [the] prantyk of that scions to his specu
tyk. For of specuultye he was a master, and he lowyd well masonwy and masons. And he biconce a mason hymselfe. And he gat hem [gave them] charges and names as it is now usyd in Englonde and in other countrys. And he ordeynyd that they schulde have reson
cshull pay; And purchedes [obtained] a fre
petent of the kyng that they schuld make a sembly when the sawe resonably tyme a [to]
cum togedir to her [their] counsell of the whiche charges, manors & semble as is write and taught in the boke of our charges wherefo
r for leve hit at this tyme."

Thus much is contained in the MS. from lines 611 to 642. Subsequently, in lines 688-719, which appear to have been taken from what is above called the "Boke of Charges," the legend is repeated in these words:

"In this manner was the forsayde art begun. It was under the lord of Egland, the Lord Mayster Englat [Euclid], & so hit went fro Lond to londe & fro kyngdome to kyngdome. After that, many yeris, in the tyne of Kyng Athelstone, wiche was sum tyme kyng of Englonde, bi his counsell and other grete lordys of the lond bi comyn [common] assent for grete defaut y-fande [found] among masons thei ordeynyd a certayne reu'e amongys hum [them]. On [one] tyme of the yere or in tiii yeris, as nede were to the kyng and grete lordys of the londe and all the comente [community], fro provynes to provynes and fro contre to contre congregacions scholde be made by maisters, of all maisters masons and felow in the forsayd art. And so at such congregacions thei that be made maisters scholde be examyned of the artiucles after written, & be ran
saked [thoroughly examined] whether thei be abull and kunnyng [able and skilful] to the profyte of the lordys hem to serve [to serve them], and to the honor of the forsayd art."

Seventy years later, in 1560, the Lendowne MS. was written, and in it we find the legend still further developed, and Prince Edwin for the first time introduced by name. That manuscript reads thus:

"Soone after the Decesase of St. Albones, there came Diverse Warrs in to Englonde out of Diverse Nations, so that the good run of Masons was dishaire [disturbed] and put down until the tyne of King Adiletone. In his tyne there was a worthy King in Englonde, that brought this Land into good rest, and he buildyd many grust works and buildings,
therefore he loved well Masons, for he had a son called Edwin, the which Loved Masons much more than his Father did, and he was so practiced in Geometry, that he delighted much to come and talke with Masons and to learne of them the Craft. And after, for the love he had to Masons and to the Craft, he was made Mason at Windsor, and he got of the King, his Father, a Charter and commissioun once every yeare to have Assembly, within the Realme where they would within England, and to correct within themselves Faultes & Trespasses that were done as touching the Craft, and he held them an Assembly, and there he made Masons and gave them Charges, and taught them the Manners and Comands the same to be kept ever afterwards. And tooke them the Charter and commissioun to keep their Assembly, and Ordonned that it should be renewed from King to King, and when the Assembly were gathered together he made a Cry, that all old Masons or young, that had any Writings or Understanding of the Charges and manners that were made before them, were to be made Masters to the next, and the new Masons, that they should shew them forth, there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other Languages, and when they were read and over seen well the intent of them was understood to be all one, and then he caused a Booke to be made thereof how this worthy Craft of Masonrie was first founded, and he himselfe commanded, and also then caused, that it should be read at any tyme when it should happen any Mason or Masons to be made, or to give him or them their Charged and from that, until this Day, Manners of Masons have been kept in this Manner and forme, as well as Men might Govern it, and Furthermore at diverse Assemblies have been put and Ordonned diverse Charges by the best administrers and Fellows. All the subsequent manuscripts contain the legend substantially as it is in the Lansdowne; and most of them appear to be mere copies of it, or, most probably, of some original one of which that lands, whereoever they were made Masons, that they should shew them forth, there were found some in French, some in Greek, some in Hebrew, and some in English.

In 1723 Dr. Anderson published the first edition of the Book of Constitutions, in which the history of the Fraternity of Freemasons is, he says, "collected from their general records and their faithful traditions of many ages." He gives the legend taken, as he says, from "a certain record of Freemasons written in the reign of King Edward IV.," which manuscript, Preston asserts, "is said to have been in the possession of the famous Elias Ashmole." As the old manuscripts were generally inaccessible to the Fraternity, and indeed, until recently but few of them have been discovered), it is to the publication of the legend by Anderson, and subsequently by Preston, that we are to attribute its general adoption by the Craft for more than a century and a half. The form of the legend given by Anderson in his first edition, varies slightly from that in his second. In the former, he places the date of the occurrence at 930; in his second, at 926; in the former, he styles the congregation at York a General Lodge; in his second, a Grand Lodge. Now, as the modern and universally accepted form of the legend agrees in both respects with the latter statement, and not with the former, it must be concluded that the second edition, and the subsequent ones by Entick and Nott and Buchouk, who only repeat Anderson, furnished the form of the legend as now popular.

In the second edition of the Constitutions (p. 63), published in 1738, Anderson gives the legend in the following words: "In all the Old Constitutions it is written to this purpose, viz.: "That though the antient records of the Brotherhood in England were most of them destroyt or lost in the war with the Danes, who burnt the Monasteries where the Records were kept; yet King Athelstan, (the grandson of King Alfred,) the first appointed King of England, who translated the Holy Bible into the Saxon language, when he had brought the land into rest and peace, built many great works, and encourag'd many Masons from France and elsewhere, whom he appointed overseers thereof: they brought with them the Charges and Regulations of the foreign Lodges, and prevail'd with the King to increase the wages. "That Prince Edwin, the King's Brother, being taught Geometry and Masonry, for the love he had to the said Craft, and to the honorable principes whereon it is grounded, purchase'd a Free Charter of King Athelstan his Brother, for the Free Masons having among themselves a Connection or a power and freedom to regulate themselves to amend what might happen amiss and to hold an yearly Communication in a General Assembly. "That accordingly Prince Edwin summond all the Frees and Accepted Masons in the Realm, to meet him in the Temple at York, who came and form'd the Grand Lodge under him as their Grand Master, a. D. 926. "That they brought with them many old Writings and Records of the Craft, some in Greek, some in Latin, some in French, and other languages; and from the contents thereof, they framed the Constitutions of the English Lodges, and made a Law for themselves, to preserve and observe the same in all Time coming, etc., etc., etc." Preston accepted the legend, and gave it in his second edition (p. 198) in the following words: "Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a Charter from Athelstane, empowering them to meet annually in communication at York. In this city, the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old records in Greek, Latin, and other languages, from which it is said the Constitutions of the English Lodge have been extracted."
Such is the "York Legend," as it has been accepted by the Craft, contained in all the old manuscripts from at least the end of the fourteenth century to the present day; officially sanctioned by Anderson, the historiographer of the Grand Lodge in 1723, and repeated by Preston, by Oliver, and by almost all succeeding Masonic writers. Only recently has anyone thought of doubting its authenticity; and now the important question in Masonic literature is whether it is a myth or a history—whether it is all or in any part fiction or truth—and if so, what portion belongs to the former and what to the latter category. In coming to a conclusion on this subject, the question necessarily divides itself into three forms:

1. Was there an Assembly of Masons held in or about the year 926, at York, under the patronage or by the permission of King Athelstan? There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility or even probability. He was a warrior king, in the best tradition of the great Alfred; he was a promoter of civilization; he patronized learning, built many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the "frithgild" or free guilds or sodalities, were incorporated by law. There is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons. The uninterrupted existence for several centuries of a tradition that such an Assembly was held, requires that those who deny it should furnish some more satisfactory reason for their opinion than has yet been produced.

"Incredulity," says Voltaire, "is the foundation of history." But it must be confessed that, while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction. The Rev. Mr. Woodford, in an essay on The Connection of York with the History of Freemasonry in England, inserted in Huguenot's Unpublished Records of the Craft, has critically discussed this subject, and comes to this conclusion. "I see no reason, therefore, to reject so old a tradition, that under Athelstan the Operative Masons obtained his patronage, and met in General Assembly." To that verdict I subscribe.

2. Was Edwin, the brother of Athelstan, the person who convoked that Assembly? This question has already been discussed in the article Edwin, where the suggestion is made that the Edwin alluded to in the legend was the son of Athelstan, because they were deposited in the Archives of the now extinct Grand Lodge of all England, whose seat was at the city of York. But the MS. No. 3 is now missing, although it is mentioned in the inventory made at York in 1724, nos. 2, 4, and 5, now in possession of the York Lodge. Recently Huguen discovered nos. 2 and 6 in the Archives of the Grand Lodge of England, at London. The dates of these manu-
scripts, which do not correspond with the number of their titles, are as follows:

No. 1 has the date of 1600.
" 2 " 1704.
" 3 " 1803.
" 4 " 1893.
" 5 is undated, but is supposed to be about 1670.
" 6 also is undated, but is considered to be about 1680.

Of these MSS. all but No. 3 have been published by the late Bro. W. J. Hughan in his Ancient York Masonic Rolls. (1894.) Bro. Hughan deems No. 4 of some importance because it contains the following sentence: "The one of the elders taking the Book, and that hee or shee that is to be made mason shall lay their hands thereon, and the charge shall bee given." This, he thinks, affords some presumption that women were admitted as members of the old Masonic guilds, although he admits that we possess no other evidence confirmatory of this theory. The truth is, that the sentence was a translation of the same clause written in other Old Constitutions in Latin. In the MSS. No. 1, the sentence is thus: "Tunc unus ex senioribus librum et ille vel illa, etc., etc., "he or they." The writer of No. 4 copied, most probably, from No. 1, and his translation of "hee or shee" from "ille vel illa," instead of "he or they," was either the result of ignorance in mistaking illa, they, for illa, she, or of carelessness in writing shee for they. It is evident that the charges thus to be sworn to, and which immediately follow, were of such a nature as made most of them physically impossible for women to perform; nor are females allowed to be among the number of the manuscripts. All Masons there are founders, and are so to be addressed.

There are two other York Manuscripts of the Operative Masons, which have been published in the Fabric Rolls of York Minster, an invaluable work, edited by the Rev. James Raine, and issued under the patronage and at the expense of the Surtees Society.

York Rite. This is the oldest of all the Rites, and consists originally of only three degrees: 1. Entered Apprentice; 2. Fellow-Craft; 3. Master Mason. The last included a part which contained the True Word, but which was disrupted from it by Dunckerley in the latter part of the last century, and has never been restored. The Rite in its purity does not now exist anywhere. The nearest approach to it is the St. John's Masonry of Scotland, but the Master's Degree of the Grand Lodge of Scotland is not the Master's Degree of the York Rite. When Dunckerley dismembered the Third Degree, he destroyed the identity of the Rite. In 1673, it was apparently recognised by the United Grand Lodge of England, when it defined "pure Ancient Masonry to consist of three degrees, and no more: viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." Had the Grand Lodge abolished the Royal Arch Degree, which was then practised as an independent Order in England, and reincorporated its secrets in the degree of Master Mason, the York Rite would have been revived. But by recognising the Royal Arch as a separate degree, and retaining the Master's Degree in its mutilated form, they repudiated the Rite. In the United States it has been the almost universal usage to call the Masonry they practised the York Rite. But it has no better claim to this designation than it has to be called the Ancient and Accepted Rite, or the French Rite, or the Rite of Schröder. It has no pretensions to the York Rite. Of its first three degrees, the Master's is the mutilated one which took the Masonry of England out of the York Rite, and it has added to these three degrees six others which were never known to the Ancient York Rite, or that which was practised in England, in the earlier half of the eighteenth century, by the legitimate Grand Lodge. In all my writings for years past, I have ventured to distinguish the Masonry practised in the United States, consisting of nine degrees as the "American Rite," a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practised in no other country.

Bro. Hughan, speaking of the York Rite (Unpubl. Rec., p. 148), says, "there is no such Rite, and what it was no one now knows." I think that this declaration is too sweeping in its language. He is correct in saying that there is at this time no such Rite. I have just described its decadence; but he is wrong in asserting that we are not in most of its character. In using the title, there is no reference to the Grand Lodge of all England, which met for some years during the last century, but rather to the York legend, and to the hypothesis that York was the cradle of English Masonry. The York Rite was that Rite which was most probably organised or modified at the revival in 1717, and practised for fifty years by the Constitutional Grand Lodge of England. It consisted of only the three Symbolic degrees, the last one, or the Master's, containing within itself the secrets now transferred to the Royal Arch. This Rite was carried into its purity to France in 1725, and into America at a later period. About the middle of the eighteenth century the continental Masons, and about the end of it the Americans, began to superimpose upon it those high degrees which, with the necessary mutilation of the third, have given rise to numerous other Rites. But the Ancient York Rite, though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.

Yug or Yug. One of the ages, according to Hindu mythology, into which the Hindus divide the duration or existence of the world.
ZEDEKIAH

Z. (Heb. ז, Zev.) Twenty-sixth and last letter of the English alphabet. In Hebrew the numerical value is seven. This letter was added to the Latin from the Greek in the time of Cicero. The Greek letter is ζ, z.

Zabud. An historical personage at the court of King Solomon, whose name appears in several of the high degrees. In that of Select Master in the Scottish Rite, it has been corrupted into Zabud. He is mentioned in 1 Kings iv. 6, where he is described in the authorized version as being "principal officer and the king's friend." The original is Zabud ben Nathan cohen regnum hakmelek, which is literally "Zabud, son of Nathan, a priest, the friend of the king." Adam Clarke says he was "the king's chief favorite, his confidant." Smith (Dict. Bib.) says: "This position, if it was an official one, was evidently distinct from that of counselor, occupied by Ahithophel under David, and had more of the character of private friendship about it." Kitto (Cycloped. Bib. Lit.) says of Zabud and of his brother Azariah, that their advancement in the household of King Solomon "may doubtless be ascribed not only to the young king's respect for the venerable prophet (their father), who had been his instructor, but to the friendship he had contracted with his sons during the course of education. The office or rather honor, of 'friend of the king,' we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the state necessarily imposes. It implies the possession of the utmost confidence of, and familiar intercourse with, the monarch, to whose person 'the friend' at all times has access, and whose influence is therefore often far greater, even in matters of state, than that of the recognized ministers of government."

This has been fully carried out in the legend of the Select Master's Degree.

Zabulon. The Greek form of Zebulun, the tenth son of Jacob. Delaunay (Thistleur, p. 76) says that some ritualists suppose that it is the true form of the word of which Jabulun is a corruption. This is incorrect. Jabulun is a corrupt form of Gib'um. Zabulon has no connection with the high degrees, except that in the Royal Arch he represents one of the stones in the Pastoral.

Zaddik. (Heb., צדי.) A name applied to the Deity.

Zedikiel. The name of one of the angels of the seven planets, according to the Jewish rabbin—-the angel of the planet Jupiter.

Zedok. A personage in some of the Ineffable degrees of the Scottish Rite. In Scripture he is represented as having been one of the two chief priests in the time of David, Abiathar being the other. He subsequently, by order of David, anointed Solomon to be king, by whom he was rewarded with the post of high priest. Josephus (Ant., x, 3, § 6) says that "Sadoc, the high priest, was the first high priest of the Temple which Solomon built." Yet it has been supposed by some authors, in consequence of his name not being mentioned in the detailed account of the dedication, that he had died before the completion of the Temple.

Zaphnath-paneah. An Egyptian title given to the patriarch Joseph by the Egyptian king under whom he was viceroy. The name has been interpreted "Revealer of secrets," and is a password in the old rituals of the Scottish Rite.

Zarathustra. The name, in the Zend language, of that great reformer in religion more commonly known to Europeans as Zoroaster, which see.

Zarriil. The angel that, in accordance with the Kaballistical system, governs the sun.

Zarathan. The Zarthan of 1 Kings vii. 46 appears to be the same place as the Zeredathah of 2 Chron. iv. 17. In the Masonic ritual, the latter word is always used. (See Zerubabel.) Zarathan is Zerubabel. ("Time without end.") According to the Parsees, the name of a deity or abstract principle which existed even before the birth of Ahriman and Ormuds.

Zeal. Ever since the revival in 1717 (for it is found in the earliest lectures) it was taught that Apprentices served their Masters with "freedom, fervency, and zeal"; and the symbols of the first two of these virtues were chalk and charcoal. In the oldest rituals, earthen pot (which see) was designated as the symbol of zeal; but this was changed by Preston to clay, and so it still remains. (See Fervency and Freedom.)

The instruction to the Operative Mason to serve his Master with freedom, fervency, and zeal—to work for his interests willingly, ardent, and zealously—is easily understood. In its application to Speculative Masonry, for the Master of the Work we substitute the Great Architect of the Universe, and then our zeal, like our freedom and our fervency, is directed to a higher end. The zeal of a Speculative Mason is shown by advancing the morality, and by promoting the happiness of his fellow-creatures.

Zebulon. Son of Jacob and Leah; in the exodus his tribe marched next to Judah and Issachar, and received the territory bounded on the east by the south half of the Lake of Galilee, including Rimmon, Nazareth, and the plain of Butera, where stood Cana of Galilee. Heb. 11, 31, Heaven, or the abode of God. (See Jabulun.)

Zedkiah. "The son of Iddo," born in Babylonia during the captivity, who joined Zerubbabel on his return to Palestine. A leader and a man of influence, being both priest and prophet.

Zebediah. A personage in some of the high degrees, whose melancholy fate is de-
scribed in the 2d Book of Kings and in
the prophecies of Jeremiah. He was the
twentieth and last king of Judah. When
Nebuchadnezzar heard of the second
siege of Jerusalem deposed Jehoiachin, whom he car-
rried as a captive to Babylon, he placed Zedek-
iah on the throne in his stead. By this act
Zedekiah became tributary to the king of the
Chaldees, who exacted from him a solemn oath
of fidelity and obedience. This oath he ob-
served no longer than till an opportunity oc-
curred of violating it. In the language of the
author of the Books of Chronicles, "he re-
belled against King Nebuchadnezzar, who had
made him swear by God." (2 Chron. xxxvi.
13.)

This course soon brought down upon him
the vengeance of the offended monarch, who
invaded the land of Judah with an immense
army. Remaining himself at Riblah, a town
on the northern border of Palestine, he sent
the army under his general, Nebuzaradan, to
Jerusalem, which was invested by the Baby-
lonian forces. After a siege of about one year,
during which the inhabitants endured many
hardships, the city was taken by an assault,
the Chaldeans driving it through breaches in
the northern wall.

It is very natural to suppose, that when the
enemy were most pressing in their attack upon
the devoted city; when the breach which was
to give them entrance had been effected; and
when Nebuchadnezzar, acting in his second
at the Temple were already filled with Chaldean
soldiers, a council of his princes and nobles
should have been held by Zedekiah in the
Temple, to which they had fled for refuge, and
that he should ask their advice as to the most
feasible method of escape from the impending
danger. History, it is true, gives no account
of any such assembly; but the written record
of these important events which is now extant
is very brief, and, as there is every reason to
admit that the Chaldean or Chaldean-like
C indication does not appear to be any historical objection
of the introduction of Zedekiah into the legend
of the Superexcellent Master's Degree, as
having been present and holding a council at
the time of the siege. By the advice of this
council, Zedekiah attempted to make his es-
cape across the Jordan. But he and his at-
tendants were, says Jeremiah, pursued by the
Chaldean army, and overtaken in the plains
of Jericho, and carried before Nebuchadn-
ner. His sons and his nobles were slain, and,
his eyes being put out, he was bound in
chains and carried captive to Babylon, where
at a later period he died.

Zelator. 1. The First Degree of the Ger-
man Rose Croix. The title expresses the
spirit of emulation which should characterise
the neophyte.

2. The First Degree in the First Order of
the Rosicrucian Society.

Zemzem. The holy well in Mecca.

Zemzama. The inner portion of a gentle-
man's house in India, devoted to the use of
females. In contrast with the front or
men's portion, it is devoid of comforts.

Each woman has a small cell, on the second or
third story, fronting on the inner court of the
square structure.

Zendavesta. The scriptures of the Zoroa-
estician religion containing the doctrines of Zoro-
aster. Avesta means the sacred text, and
Zend the commentary. The work as we now
have it is supposed to have been collected by
learned priests of the Sassanian period, who
translated it into the Pahlavi, or vernacular
language of Persia. The greater part of the
work was lost during the persecutions by the
Mohammedan conquerors of Persia. One
only of the books has been preserved, the Ven-
didad, comprising twenty-two chapters. The
Yasna and the Vispered together constitute
the collection of fragments which are termed
Vendidad Sadé. There is another fragmenta-
tory collection called Yasht Sadé. And these
continue all that remain of the original text.
So that, however comprehensively the Zend-
avesta must have been in its original form, the
work as it now exists makes but a compara-
tively small book.

The ancients, to whom it was familiar, as
well as the modern Parsees, attribute its au-
thorship to Zoroaster. But Dr. Haug, rightly
conceiving that it was not in the power of any
one man to have composed so vast a work as
it must have been in its original extent, sup-
poses that it was the joint production of the
original Zarathustra Sîrman and his suc-
cessors, the high priest of the religion, who
assumed the same name.

The Zendavesta is the scripture of the mod-
ern Parsee; and hence for the Parsee Mason,
of whom there are not a few, it constitutes the
Book of the Law, the Trestle-Board. Unfor-
fortunately, however, to the Parsee it is a sealed
book, for, being written in the old Zend lan-
guage, which is now extinct, its contents can-
not be understood. But the Parsees recog-
nise the Zendavesta as of Divine authority,
and say in the Gathas, there are three Doctrines in use among them: "We consider
these books as heavenly books, because God
sent the tidings of these books to us through
the holy prophet Zurhotst."

Zemith. That point in the heavens which
is vertical to the spectator, and from which a
perpendicular line passing through him and
extended would reach the center of the earth.
All the old documents of the Ancient and Ac-
cepted Scottish Rite are dated "under the
Celestial Canopy of the Zemith which answers
to——"; the latitude of the place whence the
document is issued being then given. The
latitude alone is expressed because it indicates
the place of the sun's meridian height. The
longitude is always omitted, because every
place whence such a document is issued is
called the Grand East, the one spot where the
sun rises. The theory implied is, that al-
though the south of the Lodge may vary, its
chief point must always be in the east, the
point of sunrise, where longitude begins.

Zemzama. The term by which the Hindustanes initiation, which writers on ritual-
ism have compared to the Masonic apron.
Between eight and fifteen years of age, every Hindu boy is imperatively required to receive the investiture of the sanzaar. The investiture is accompanied by solemn ceremonies of prayer and sacrifice. After the investiture, the boy is said to have received his second birth, and from that time a Hindu is called by a name which signifies "twice born."

Coleman (Mythology of the Hindus, p. 185) thus describes the saunasar:

"The sacred thread must be made by a Brahman. It consists of three strings, each ninety-six hands (forty-eight yards), which are twisted together; it is then folded into three, and again twisted; these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder (next the skin, extending half-way down the right thigh) by the Brahmanas, Ksetris, and Vaisyas castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisya at twelve. The period may, from especial causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts."

Zeraias. One of the three officers appointed by King Solomon to superintend the hewing of the timbers in the forests of Lebanon.

Zerubal. The name of King Solomon's Captain of the Guards, in the degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the degree. If derived from Hebrew, its root will be found in "zar," an enemy, and "yab," bad, and it would signify "an enemy of the enemy.""}

Zeredathah. The name of the place between which and Succoth are the clay grounds where Hiram Abif is said to have cast the brased utensils for the use of the Temple. (See Clay Ground.)

In writing the life of Zerubbabel from a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the high degrees, Zerubbabel is less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.

Zerubbabel, who, in the Book of Ezra, is called "Sheehbassar, the prince of Judah," was the grandson of that King Jehoiachin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiachin.

As soon as the decree of the Persian monarch had been promulgated to his Jewish subjects, the tribes of Judah and Benjamin, with the priests and Levites, assembled at Babylon, and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. Some few from the other tribes, whose love of their country and its ancient worship had not been obliterated by the luxuries of the Babylonian court, united with the followers of Zerubbabel, and accompanied him to Jerusalem. The greater number, however, remained; and even of the priests, who were divided into twenty-four courses, only four courses returned, who, however, divided themselves, each class into eight years, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back, many years after, by Ezra. Only forty-two thousand three hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most valiant, whom he placed as advanced guards at the head of the army. Their progress homeward was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of valuable vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the edict of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardor as to insure a signal victory, most of the Assyrians having being slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ.

During their captivity, the Jews had continued, without intermission, to practise the rights of Freemasonry, and had established at various places regular Lodges in Chaldea. Especially, according to the Rabbinical traditions, had they instituted their mystic fraternity at Naharda, on the Euphrates; and, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch Degree.

As soon as captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiachin.
of Divine worship was erected near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jeshua as High Priest, and Haggai as Scribe, or principal officer of State. It was there determined to commence the building of the second Temple upon the same site which had been occupied by the first, and the people liberally contributed sixty-one thousand drachmas of gold, and five thousand minas of silver, or nearly a quarter of a million of dollars, toward defraying the expenses; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple.

The site having been thus determined upon, it was found necessary to begin by removing the rubbish of the old Temple, which still encumbered the earth, and prevented the workmen from making the necessary arrangements for laying the foundation. It was during this operation that an important discovery was made. By the labour of the people, and the active and original assistance of Zerubbabel, a platform was discovered, that stone of foundation, so intimately connected with the history of Freemasonry, and to which we have before had repeated occasion to allude, are supposed by a Masonic tradition to have been Esdras, Zachariah, and Nehemiah, the three holy men who, for refusing to worship the golden image, had been thrown by Nebuchadnezzar into a fiery furnace, from which they emerged uninjured. In the Chaldee language, they were known by the names of Sopherethas, Messereth, and Aber-zebo. It was in penetrating into some of the subterranean vaults, that the Masonic stone of foundation, with other important mysteries connected with it, were discovered by the three fortunate sojourners, and presented to them by Zerubbabel and his companions Jeshua and Haggai, whose traditional knowledge of Masonry, which they had received in a direct line from the builders of the first Temple, enabled them at once to appreciate the great importance of these mysteries.

As soon as that wonderful discovery was made, on which depends not only the existence of the Royal Arch Degree, but the most important mystery of Freemasonry, the Jews proceeded on a certain day, before the rising of the sun, to lay the foundation-stone of the second Temple; and for that purpose, we are told, Zerubbabel selected that stone of foundation which had been discovered by the three sojourners. On this occasion, we learn that the young rejoiced with shouts and acclamations, but that the aged professed to be overpowered with their groans and lamentations, when they reflected on the superb magnificence of the first Temple, and compared it with the expected inferiority of the present structure. As in the building of the first Temple, so in this, the Tyrians and Sidonians were engaged to furnish the timber from the forests of Lebanon, and to conduct it in the same manner on floats by sea to Joppa.

Scarce had the workmen well commenced their labours, when they were interrupted by the Samaritans, who had an application to be permitted to unite with them in the construction of the Temple. But the Jews, who looked upon them as idolaters, refused to accept of their services. The Samaritans, in consequence, became their bitter enemies, and so prevailed, by misrepresentations, with the ministers of Cyrus, as to cause them to put such obstructions in the way of the construction of the edifice as seriously to impede its progress for several years. With such difficulty and danger were the works conducted during this period, that the workmen were compelled to labor with the trowel in one hand and the sword in the other. To commemorate these worthy craftsmen, who were thus ready, either to fight or to labor in the cause of God, as circumstances might require, two large trowels, crossed at right angles, were placed on the altar of the Temple, and the inscription on it read: "[Cyrus has ended the captivity of the Jews]."

In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor, died, and his son Cambyses, in Scripture called Ahaseurus, ascended the throne. The Samaritans and the other enemies of the Jews, who were becoming bolder in their designs, succeeded in obtaining from Cambyses a peremptory order for the stoppage of all the works at Jerusalem, and the Temple consequently remained in an unfinished state until the second year of the reign of Darius, the successor of Cambyses.

Darius appears to have had, like Cyrus, a great friendship for the Israelites, and especially for Zerubbabel, with whom he was well acquainted in his youth. We are informed, as an evidence of this, that, when a private man made a vow, that if he should ever ascend the throne, he would restore all the vessels of the Temple that had been retained by Cyrus, Zerubbabel, being well aware of the friendly disposition of the king, determined, immediately after his accession to power, to make a personal application to him for his assistance and protection in rebuilding the Temple. Accordingly he departed from Jerusalem, and after a journey full of peril, in which he was continually attacked by parties of his enemies, he was arrested as a spy by the Persian guards in the vicinity of Babylon, and carried in chains before Darius, who, however immediately recognized him as the friend and companion of his youth, and ordering him instantly to be released, distanced him to be present at a magnificent feast which he was about to give to the Court. It is said that on this occasion, Zerubbabel, having explained to Darius the occasion of his visit, implored the interposition of his authority for
the protection of the Israelites engaged in the restoration of the Temple. The king promised to grant all his requests, provided he would reveal to him the secrets of Freemasonry. But this the faithful prince at once refused to do. He declined the favor of the monarch at the price of his infamy, and expressed his willingness rather to meet death or exile, than to violate his sacred obligations as a Mason. This firmness and fidelity only raised his character still higher in the estimation of Darius, who seems, indeed, to have been endowed with many noble qualities both of heart and mind.

It was on this occasion, at the feast given by King Darius, that, agreeably to the custom of Eastern monarchs, he proposed to his courtiers the question whether the power of wine, women, or the king, was the strongest. Answers were manifold, according to persons, assigning the precedence to each of these elements in power; but when Zerubbabel was called on to assert his opinion, he declared that though the power of wine and of the king might be great, that of women was still greater, but that above all, truth bore the victory. Josephus says that the sentiments of Zerubbabel having been deemed to contain the most wisdom, the king commanded him to ask something over and above what he had promised as the prize of the victor in the philosophic discussion, to found upon the arch to fulfill the vow that he had made in his youth, to rebuild the Temple, and restore the vessels that had been taken away by Nebuchadnezzar. The king forthwith granted his request, promised him the most ample protection in the future prosecution of the work, and sent him home to Jerusalem laden with honors, and under the conduct of an escort.

Henceforth, although from time to time annoyed by their adversaries, the builders met with serious obstruction, and finally, twenty years after its commencement, in the sixth year of the reign of Darius, and on the third day of the month Adar, 515 years B.C., the Temple was completed, and on the 25th of the same month, the people celebrated the dedication, and the house solemnly dedicated to Jehovah with the greatest joy.

After this we hear nothing further of Zerubbabel, nor is the time or manner of his death either recorded in Scripture or preserved by Masonic tradition. We have, however, reason for believing that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judea, fifty-seven years after the completion of the Temple.

Zetland, Thomas Dundas, Earl of. One of the most noted of the noblemen of England, born in 1755, and initiated in the "Prince of Wales Lodge, No. 299," on June 18, 1830. Appointed J. G. Warden in 1855, Deputy in 1859, Prov. G. M. in 1840. Upon the death of the Duke of Sussex, in 1846, the Earl became the chief ruler of the Craft, until March, 1844, when he was elected M. W. G. M., which office he held until 1850.
In the meantime, he sent his friend Hans Carl Baumann to Stockholm, that he might receive manuscripts of the degrees of the Swedish system which had been promised him by Carl Friederich von Eckeoff. Scottish Grand Masons found it not to be to their interest. In 1768, Baumann returned with the manuscripts, which, however, it appears from a subsequent declaration made by the Duke of Sudermania, were very imperfect.

But, imperfect as they were, out of them Zinnendorf constructed a new Rite in opposition to the Strict Observance. Possessed of great talent and energy, and, his enemies said, of but little scrupulousness as to means, he succeeded in attracting to him many friends and followers. In 1766, he established at Potsdam the Lodge “Minerval,” and in 1767, at Berlin, the Lodge of the “Three Golden Keys.” Masons were found to give him countenance and assistance in other places, so that on June 24, 1770, twelve Lodges of a system were enabled to unite in the formation of a body which they called the Grand Lodge of all the Freemasons of Germany.

The success of this body, under the adverse circumstances by which it was surrounded, must in great measure be attributed to the ability and energy of its founder, as well as to the freedom with which he made use of every means for its advancement without any reference to their want of firmness. Having induced the Prince of Hesse-Darmstadt to accept the Grand Mastership, he succeeded, through his influence, in obtaining the recognition and alliance of the Grand Lodge of England in 1773; but that body seven years after withdrew from the connection. In 1774, Zinnendorf secured the protectorate of the King of Prussia for his Grand Lodge. Thus patronised, the Grand Lodge of Germany rapidly extended its influence and increased in growth, so that in 1778 it had thirty-four Lodges under its immediate jurisdiction, and provincial Lodges were established in Austria, Silesia, Pomerania, Lower Saxony, and Russia. Findel explains this great accession of strength by supposing that it could only have been the consequence of the ardent desire of the German Masons to obtain the promised revelations of the high degrees of the system of Zinnendorf.

In 1774, Zinnendorf had been elected Grand Master, which office he held until his death.

But he had his difficulties to encounter. In the Lodge “Royal York,” at Berlin, he found an active and powerful antagonist. The Duke of Sudermania, Grand Master of Sweden, in an official document issued in 1777, declared that the Warrant which had been granted by Eckeoff to Zinnendorf, and on the strength of which he had founded his Grand Lodge, was spurious and unauthorized; the Grand Lodge of Sweden pronounced him to be a fomentor of disturbances and an insolent calumniator of the Swedish Grand Master, and in 1780 the Grand Lodge of England withdrew from its alliance.

But Zinnendorf was undismayed. Having quit the service of the government in 1779, he made a journey to Sweden in an unsuccessful effort to secure all the documents connected with the Swedish system. Returning hence, he continued to preside over the Grand Lodge with unabated zeal and undiminished vigor until his death, which took place June 6, 1782.

Von Zinnendorf undoubtedly committed many errors, but we cannot withhold from him the praise of having earnestly sought to introduce into German Masonry a better system than the one which was prevailing in the last quarter of the eighteenth century.

Zinnendorf, Rite of. The Rite invented by Count Von Zinnendorf, and fabricated out of imperfect copies of the Swedish system, with additions from the Illuminism of Avignon and the reveries of Swedenborg. It consisted of seven degrees, divided into three sections as follows:

I. Blue Masonry.
   1. Apprentice.
   2. Fellow-Craft.

II. Red Masonry.
   5. Scottish Master.

III. Capitular Masonry.
   7. Chapter of the Elect.

It was practised by the Grand Lodge of Germany, which had been established by Zinnendorf, and by the Lodges of its obedience.

Zinnendorf, Count von, Nicolaus Ludwig. Founder of the existing sect of Moravian brethren; also of a religious society which he called the “Order of the Grain of Mustard-Seed.” He was ordained bishop of the Moravians in 1737, and at request of King Frederick William I. of Prussia, went to London, and was received by Wesley. In 1741 he proceeded to Bethlehem, in America, and founded the Moravian settlements. The prolific author of a hundred volumes. He was born at Dresden in 1700, and died in 1760.

Zion. Mount Zion was the southwestern of the three hills which constituted the high table-land on which Jerusalem was built. It was the royal residence, and hence it is often called “the city of David.” The name is sometimes used as synonymous with Jerusalem.

Zithern. An instrument of music of 28 strings drawn over a shallow box; both hands are employed in playing on it.

Zion. This is said, in one of the ineffable degrees of the Scottish Rite, to be the name of the balustrade before the Sanetum Sanctorum. There is no such word in Hebrew,
but it may be a corruption of the Talmudic נ"א, eisca, which Buxtorf (Lex. Talm.) defines as "a beam, a little beam, a small rafter."

Zoan. An Egyptian town, known to the Greeks as Tanis or Tanais or Tanais, is said to have been founded 3700 B.C., and probably the residence of the Pharaohs of the Exodus.

Zodiac. Many of the Egyptian temples contain astronomical representations; notably those of Eeshah, Contra Latopolis, and Dendera, where were found their zodiacs and ceilings. Antiquity accorded to the records of the Egyptian empire by calculations made from the positions of the stars on the monuments and on these ceilings. Close.scrutiny now reveals these positions to be fanciful and the data unreliable. The zodiac of Denderah has been removed to Paris, where it forms the chief ornament of the museum of the Louvre. Those remaining in Egypt are suffering from deterioration. Crosses will be found to be a portion of five of the signs of the zodiac.

Zodicum Masonic. (Zodiacum Masonique.) A series of twelve degrees, named after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitical Council of France, and in the manuscript collection of Puevret.

Zohar. (Heb. ז"ע, splendor.) After the surrender of Jerusalem, through the victory of Vespasian, among the fugitives was Simon Ben Jochai, who remained an Anchorite. The text refers to him as a seer, and believed he was visited by the prophet Elijah. His son, Rabbi Eliezer, and his clerk, Rabbi Abbah, when visiting him, took down his pronounced Divine precepts, which were in time gathered and formed into the famous Zohar or Zohar. From this work, the Sepher Jeteroth, and the Commentary of the Ten Sephirot was formed the Kabbala. The Zohar, its history, and as well as that of its author, overflow with beautiful yet ideal material.

Zoharitil. ("The Illuminated.") A society founded by Jacob Franck at the beginning of the last century.

Zonar. The symbolic girdle of the Christians and Jews worn in the Levant, as a mark of distinction, that they may be known from the Mohammedans.

Zoroast. More correctly, Zarathustra. He was the legislator and prophet of the ancient Bactrians, out of whose doctrines the modern religion of the Parsees has been developed. As to the age in which Zoroaster flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mentions his name is Xenophon of Lydia, and he places his era at about 900 years before the Trojan war, which would be about 1800 years before Christ. Aristotle and Eudoxus say that he lived 6,000 years before Plato; while Berosus, the Babylonian historian, makes him a king of Babylon, and the founder of a dynasty which reigned over Babylon between 2300 and 2000 B.C. The Parsees are more moderate in their calculations, and say that their prophet was a contemporary of Hystaspes, the father of Darius, and according to his 2050 B.C. Haug, however, in his Synopsis of the Sacred Books of the Parsees, declares that this supposition is utterly groundless. He thinks that we can, under no circumstances, assign him a later date than 1000 B.C. and is not even disturbed to place his era much earlier, and make him a contemporary of Assurbanipal.

Bro. Albert Pike, who has devoted much labor to the investigation of this confused subject of the Zoroastrian era, says, in an able article in Mackey's National Freemason (vol. III., No. 8): "In the year 1908 before Alexander, or 2234 B.C., a Zarathushrian king of Media conquered Babylon. The religion even then had degenerated into Magism, and was of unknown age. The unfortunate theory that Vitaeas, one of the most efficient allies of Zarathustra, was the father of Hystaspes, has long ago been set at rest. In the Chaldean lists of Berosus, as found in the Armenian edition of Eusebius, the name Zarathusrest appears as that of the Median conqueror of Babylon: but he was not. I believe he received this title from being a follower of Zarathustra and professing his religion. He was preceded by a series of eighty-four Median kings; and the real Zarathustra lived in Bactria long before the tide of emigration had made him a contemporary of Merodach and Eudoxus, according to Pliny, place Zarathustra 6000 years before the death of Plato; Hermippus, 5000 years before the Trojan war. Plato died 348 B.C.; so that the two dates substantially agree, making the date of Zarathustra's reign 6300 or 8350 B.C., and I have no doubt that this is not far from the truth."

Bunson, however (God in History, vol. i., b. iii., ch. vi., p. 276), speaks of Zarathustra Spitama, as living under the reign of Hystaspes toward the year 3000 B.C., certainly not later than toward 2500 B.C. He calls him "one of the mightiest intellects and one of the greatest men of all time"; and he says of him: "Accounted by his contemporaries a blamer, an atheist, and he was ordained to have 128 years, and 32 years death; regarded even by his own adherents, after some centuries, as the founder of magic, by others as a sorcerer and deceiver, he was, nevertheless, recognised already by Hippocrates as a great spiritual hero, and esteemed the earliest sage of a primeval epoch-reaching back to 5000 years before their date—by Eudoxus, Plato, and Aristotle."

The name of this great reformer is always spelled in the Zendavesta as Zarathustra, with which I am satisfied Spitama, since Haug says, was the family name, while the former was his surname, and hence both he and Bunson designate him as Zarathustra Spitama. The Greeks corrupted Zarathustra into Zoroastres and Zoroastres, and the Romans into Zoroaster by which name he has always, until recently, been known to
ZOROASTER

ZURTHOST 879

Europeans. His home was in Bactria, an ancient country of Asia between the Oxus River on the north and the Caucasian range of mountains on the south, and in the immediate vicinity of the Parisian race, one of whose first emigrations, indeed, was into Bactria.

The religion of Zoroaster finds its origin in a social, political, and religious schism of the Bactrian Iranians from the primitive Aryans. These latter led a nomadic and pastoral life in their native home, and continued the same habits after their emigration. But a portion of these tribes, whom Haug calls "the proper Iranians," became weary of these wanderings, after they had reached the highlands of Bactria abandoned the pastoral and wandering life of their ancestors, and directed their attention to agriculture. This political ascension was soon followed by wars, principally of a predatory kind, waged for the purpose of booty, by the nomadic Aryans on the agricultural settlements of the Iranians, whose rich fields were tempting objects to the spoiler.

The political estrangement was speedily and naturally followed by a religious one. It was an axiom that Zoroaster, the founder of the Parsee religion, and denouncing the nature-worship of the old Aryan faith, established his spiritual religion, in which, says Bunsen, "the antagonisms of light and darkness, of sunshine and storm, become transformed into antagonisms of good and evil, exalting a beneficent or corrupting influence on the mind."

The doctrine of pure Zoroastrianism was monotheistic. The Supreme Being was called Ahuramazda, and Haug says that Zoroaster's conception of him was perfectly identical with the Jewish notion of Jehovah. He is called "the Creator of the earthly and spiritual life, the Lord of the whole universe, at whose hands are all the creatures." He is wisdom and intellect; the light itself, and the source of light; the rewarder of the virtuous and the punisher of the wicked.

The dualistic doctrine of Ormuzd and Ahrimanes, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroastrian teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in Ahuramazda two spirits, inherent in his nature, the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non-existence or evil. Evil was the absence of good as darkness was the absence of light.

Zoroaster taught the idea of a future life and the immortality of the soul. The doctrine of the resurrection is one of the principal dogmas of the Zendavesta. He also clearly inculcated the belief of a heaven and a hell. The former was called the house of hymns, because the angels were supposed to sing hymns there; the latter the house of destruction, and to it were relentlessly consigned the poets and priests of the old Aryan religion.

The doctrine of sacred names, so familiar to the Hebrews, was also taught by Zoroaster. In one of the Yashts, a portion of the Zendavesta, Ahuramazda tells Zarathustra that the utterance of one of his sacred names, of which he enumerates twenty, is the best protection from evil. Of these names, one is ahmi, "I am," and another, ahmi yat ahmi, "I am who I am." The reader will be reminded here of the holy name in Exodus, "Ehyeh asher Ehyeh," or "I am that I am."

The doctrine of Zoroaster was not forever confined to Bactria, but passed over into other countries; nor in the transmission did it fail to suffer some corruption. From its original seat it spread into Media, and under the name of Magi, or the doctrine of the Magavans, was incorporated at Babylon with the Chaldean philosophy, whence we find its traces in the Rabbinism and the Kabbalism of the Hebrews. It was carried, too, into Persia, where it has been developed into the modern and still existing sect of the Parsees, of whom we now find two divisions, the conservatives and liberals; the former cultivating the whole modified doctrine of Zoroaster, and the latter retaining much of the doctrine, but rejecting to a very great extent the ceremonial ritual.

Zschokke, J. H. D. One of the most eminent Masons and German authors known to this century. Born at Magdeburg, 1771, died 1848.

Zuni Indians. A tribe inhabiting New Mexico, U. S., whose mystic services have attracted the attention of Masonic scholars in consequence of their similarity to those in vogue by the Masonic Fraternity. These Indians have a formal religious initiation, in which the suppliant kneels at the altar to take his vows, after being received upon the point of an instrument of torture to the flesh. Among their forms and ceremonies are facing the east, circumambulation, tests of endurance, and being peculiarly clothed. Insecence is burned, and the sun worshiped at its rising.

Zurthost. The name given by the modern Parsees to Zarathustra or Zoroaster. They call him their prophet, and their religious sect the Zarthosti community.
PRONOUNCING DICTIONARY
FOR USE BY THE
MASSONIC FRATERNITY,
Containing over Fourteen Hundred Words liable to Mispronunciation.
The Form of Instruction for Pronunciation is the same Defined
in the American Dictionary, by Noah Webster, LL.D.

BY CHARLES T. McCLENACHAN.

KEY TO THE PRONUNCIATION.

VOICES, REGULAR LONG AND SHORT SOUNDS.

<table>
<thead>
<tr>
<th>Sound 1</th>
<th>Sound 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>A, E (long), as in Aye, File.</td>
<td>O, O (long), as in Old, Note.</td>
</tr>
<tr>
<td>A, E (short), as in Add, Put.</td>
<td>O, O (short), as in Odd, Not.</td>
</tr>
<tr>
<td>Â, Â (Italian), as in Arv, Father, Far.</td>
<td>Ù, Ù (long), as in Une, Hiss.</td>
</tr>
<tr>
<td>Ê, Ê (long), as in Eve, Miss.</td>
<td>Ù, Ù (short), as in Û, Hiss.</td>
</tr>
<tr>
<td>È, È (short), as in Ed, Not.</td>
<td>Ý, Ý (long), as in My, Fly.</td>
</tr>
<tr>
<td>I, I (long), as in Ice, Please.</td>
<td>Ý, Ý (short), as in Oye, Yipah.</td>
</tr>
<tr>
<td>Ë, Ë (short), as in Ûl, Fly.</td>
<td></td>
</tr>
</tbody>
</table>

The above simple process is adopted, omitting instruction relating to diphthongs or
triphthongs, occasional sounds, or references to consonants.

Accent.—The principal accent is denoted by a heavy mark; the secondary, by a
lighter mark, as in Ab'ra-ca-dab'ra. In the division of words into syllables, these marks
also supply the place of the hyphen.

<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PRONUNCIATION.</th>
<th>PROPER MASSONIC PRONUNCIATION.</th>
<th>NOTATIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ab</td>
<td>Ab</td>
<td>Heb. Father; 11th Hebraic month.</td>
</tr>
<tr>
<td>Abactus</td>
<td>A'bâ-cus'cús</td>
<td>Flooring blocks.</td>
</tr>
<tr>
<td>Abacns</td>
<td>A'bâs-cís</td>
<td>A drawing-board—a tray.</td>
</tr>
<tr>
<td>Abaddon</td>
<td>A'bâd-don</td>
<td>The destroyer, or angel of darkness.</td>
</tr>
<tr>
<td>Abasar</td>
<td>A'bâzâr</td>
<td>Master of Ceremonies of 6th Degree.</td>
</tr>
<tr>
<td>Abchál</td>
<td>A'bchâl</td>
<td></td>
</tr>
<tr>
<td>Abda</td>
<td>A'b'dâ</td>
<td>Father of Adoniram.</td>
</tr>
<tr>
<td>Abdamon</td>
<td>A'b'dâ'môn</td>
<td>To serve.</td>
</tr>
<tr>
<td>Abdiel</td>
<td>A'b'diel</td>
<td>Servant of God.</td>
</tr>
<tr>
<td>Abdittum</td>
<td>A'b'di-to'-rúm</td>
<td>A secret place for deposit of records.</td>
</tr>
<tr>
<td>Abellites</td>
<td>A'bêl-tës</td>
<td>A secret order of the 18th century,</td>
</tr>
<tr>
<td>Abib</td>
<td>A'bîb</td>
<td>Seventh Jewish month.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
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<td>----------------------------------</td>
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</tr>
<tr>
<td>Abhala</td>
<td>Āb’i-bā’lā</td>
<td>Derived from Hebrew Abi and Balah.</td>
</tr>
<tr>
<td>Abibalk</td>
<td>Āb’i-bā’lk</td>
<td>Chief of the three assassins.</td>
</tr>
<tr>
<td>Abif</td>
<td>Āb’i-f</td>
<td>Literally, his father.</td>
</tr>
<tr>
<td>Abihaiel</td>
<td>Āb’i-hā’el</td>
<td>Father of Strength.</td>
</tr>
<tr>
<td>Abihu</td>
<td>Āb’i-hū</td>
<td>A son of Aaron. [man.</td>
</tr>
<tr>
<td>Abraham</td>
<td>Āb’rām</td>
<td>Abiram Akisop, traitorous crafts-</td>
</tr>
<tr>
<td>Abilution</td>
<td>Āb’il-ū’āwnun</td>
<td>Washing, baptising.</td>
</tr>
<tr>
<td>Abras</td>
<td>Āb-rā’as</td>
<td>Acquiring the sciences of Abrac.</td>
</tr>
<tr>
<td>Abracadabra</td>
<td>Āb-rā’ād-dāb’rād</td>
<td>A term of incantation.</td>
</tr>
<tr>
<td>Abraxas</td>
<td>Ābr-āx-ās</td>
<td>A symbol of the year.</td>
</tr>
<tr>
<td>Acacia</td>
<td>Āc-ā’cā’ā</td>
<td>Symbolic of the soul's immortality.</td>
</tr>
<tr>
<td>Acanthus</td>
<td>Āk-ān’thu’s</td>
<td>A part of the Corinthian capital.</td>
</tr>
<tr>
<td>Accessory</td>
<td>Ak-sēs-śo-ś</td>
<td>Private companionship.</td>
</tr>
<tr>
<td>Accolade</td>
<td>Āk-co-lād’ē</td>
<td>The welcome into knighthood.</td>
</tr>
<tr>
<td>Aceldama</td>
<td>Āk-ēl’dā-mā’ā</td>
<td>Field of blood.</td>
</tr>
<tr>
<td>Acher</td>
<td>Āk-chā’er</td>
<td>Ā-kā’er.</td>
</tr>
<tr>
<td>Acharon Schiltz</td>
<td>Āk-ār-on Schilt-żn</td>
<td>Ā-kā’r-on Schilt-żn.</td>
</tr>
<tr>
<td>Achias</td>
<td>Āk-ā’r-ās</td>
<td>Ā-kē-ās.</td>
</tr>
<tr>
<td>Achishar</td>
<td>Āk-ī-shār</td>
<td>One over the household of Solomon.</td>
</tr>
<tr>
<td>Achmetha</td>
<td>Āk-mē-thā’ā</td>
<td>Name of a Hebrew city.</td>
</tr>
<tr>
<td>Achtariel</td>
<td>Āk-tā’r-é-āl</td>
<td>Kabbalistic name of God.</td>
</tr>
<tr>
<td>Acolyte</td>
<td>Āk-ō-lēt</td>
<td>Candle bearer. Church servant.</td>
</tr>
<tr>
<td>Accumbent</td>
<td>Āk-co-mē’-tē’-ō’</td>
<td>Ā-koomē-te’ō.</td>
</tr>
<tr>
<td>Ad    Adai</td>
<td>Ād-ā’ā’</td>
<td>Jephthas's daughter.</td>
</tr>
<tr>
<td>Adar</td>
<td>Ād-ā’r</td>
<td>The twelfth Jewish month.</td>
</tr>
<tr>
<td>Adar</td>
<td>Ād-ā’r</td>
<td>An expert.</td>
</tr>
<tr>
<td>Adopt</td>
<td>Ād-opt’</td>
<td>Seventh Degree of the Swedish Rite.</td>
</tr>
<tr>
<td>Adept                           Adeptius Coronatus</td>
<td>Ad-opt’-ūs Cord-ō-nā’tus</td>
<td>Cling to.</td>
</tr>
<tr>
<td>Ader</td>
<td>Ād-ō’r</td>
<td>To determine.</td>
</tr>
<tr>
<td>Adare</td>
<td>Ād-ōr</td>
<td>A Hebrew city.</td>
</tr>
<tr>
<td>Ad Maiorum                      Ad Maiorum</td>
<td>Ad maior-um</td>
<td>Ad maior-um</td>
</tr>
<tr>
<td>Del Gloriam                      Del Gloriam</td>
<td>Del glor-ium</td>
<td>Del glor-ium</td>
</tr>
<tr>
<td>Adonal</td>
<td>Ād-nō’lā’ y’</td>
<td>Ā-dō-nā’lā. The Lord.</td>
</tr>
<tr>
<td>Adoniram</td>
<td>Ād-ōn-im’-ram</td>
<td>Signifying the master who is exalted.</td>
</tr>
<tr>
<td>Adoniram</td>
<td>Ād-ōn-im’-ram</td>
<td>Son of Abda.</td>
</tr>
<tr>
<td>Adonis</td>
<td>Ād-ō-nis</td>
<td>Son of Myrrha and Cinyras.</td>
</tr>
<tr>
<td>Adult</td>
<td>Ād-ōlt’</td>
<td>Of full age.</td>
</tr>
<tr>
<td>Ad Vitam</td>
<td>Ād-vē-tām</td>
<td>For life.</td>
</tr>
<tr>
<td>Adytum</td>
<td>Ād-y-tum</td>
<td>A retired part of the ancient temples.</td>
</tr>
<tr>
<td>Änneled</td>
<td>Än-ne’d’</td>
<td>A creation of Virgil.</td>
</tr>
<tr>
<td>Änneled</td>
<td>Än-ne’d’</td>
<td>E’on. Age or duration of anything.</td>
</tr>
<tr>
<td>Änneled</td>
<td>Än-ne’d’</td>
<td>An adopted one.</td>
</tr>
<tr>
<td>Affiliae</td>
<td>Afi-nil-e-nil’</td>
<td>Ag’s-pe. Love feasts.</td>
</tr>
<tr>
<td>Agapē</td>
<td>Åg-air’</td>
<td>Ag’s-pe. Love feasts.</td>
</tr>
<tr>
<td>Agate</td>
<td>Åg’-it</td>
<td>The eighth stone in the breastplate.</td>
</tr>
<tr>
<td>Agathopades                      Xag-thō-pa’-dē’s</td>
<td>Ecclesiastical Order of 16th century.</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>Åj-ē’</td>
<td>Of a given number of years.</td>
</tr>
<tr>
<td>Agia</td>
<td>Åg’-iā’</td>
<td>One of the Kabbalistic names of God.</td>
</tr>
<tr>
<td>Agnus Dei</td>
<td>Åg’-nus Dei’</td>
<td>Ag’-nis Dā’ē. Lamb of God.</td>
</tr>
<tr>
<td>WORDS OF</td>
<td>PROPER</td>
<td>NOTATIONS.</td>
</tr>
<tr>
<td>----------</td>
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</tr>
<tr>
<td>DOUTFUL PRONUNCIATION.</td>
<td>MAROON PRONUNCIATION.</td>
<td></td>
</tr>
<tr>
<td>Abad</td>
<td>A'had</td>
<td>A name of God.</td>
</tr>
<tr>
<td>Ababath Olam</td>
<td>A-ha'bah Oh-lam</td>
<td>Eternal love.</td>
</tr>
<tr>
<td>Abahuerus</td>
<td>A-ha'ru-rus</td>
<td>Name of a Persian king.</td>
</tr>
<tr>
<td>Abel</td>
<td>A'hal</td>
<td>A curtain of the Tabernacle.</td>
</tr>
<tr>
<td>Abisah</td>
<td>A-bis'ah</td>
<td>A-bis'a. One of the scribes of Solon.</td>
</tr>
</tbody>
</table>
| Abilud | A-bil'ud | The father of Joseph. [mon.]
| Abilman Rezon | A-bi'man Re'zon | [hom.]
| Abispa | A-bis'pa | The will of selected brethren. |
| Abisamach | A-bis'ma-akhir | The son of Jetdo. |
| Abisar | A-bis'ar | The father of Abishab. |
| Abisbar | A-bis'bar | A-bis'ar. |
| Abjub | A-bi'ju'b | An officer over Solomon's house. |
| Abolbas | A-bo'l-bas | A skilful artist. | [hold.]
| Abriman | A-br'im-man | Principle of evil in Zoroaster system. |
| Achemolatarch | A'chem-olatarch | The Prince of Captivity. |
| Afriaxapole | A'fri-a-xapole | A city of Germany. |
| Afkar | A'kar | Or Achar, a password. |
| Akrop | A-krop | One of the ruffians of the Third De-
| Alya | A-lay-yah | A symbol of manumission. [gree.]
| Alchemy | A-ke'mi-ke'mi | The science of Chemistry. |
| Aldebaran | A-deb'er-ron | A star of the first magnitude. |
| Aleppo | A-lep'po | A town in northern Syria. |
| Alethophile | A-le'tho-phil' | Lover of Truth. |
| Alfers | A'l-fer | Chief God of the Scandinavians. |
| Algabal | A'gal-bal | Signify The Builder. |
| Allah | A'l | The God of the Moabites. |
| Allegiance | A-lej'ans | Fealty. |
| Allegory | A-lej-go-ry | A fable, or figurative expression. |
| Allelujah | A-le-lu-yah | Praise Jehovah. |
| Alleriate | A-le'-rie-at' | To relieve. |
| Allies | A'lis | Companions in enterprise. |
| Allocution | A-lo-k'kut' | The official opening address. |
| Almoneer | A-lo'mon-er | Dispenser of alms. |
| Alms | Ams | Charitable gifts. |
| Al-o-m-jah | A-lo-m-jah | A name of the Supreme Being. |
| Alpha | A'fa | Greek letter A. [land.]
<p>| Alpina | A'l-pi-nah | Name of Grand Lodge of Switzerland. |
| Alas | A'las | The All-powerful God. |
| Al Shaddai | A-la-shad'da-e | The second sanctified name of God. |
| Al-Sirat | A-la-'sirat | The path. |
| Alyceber | A-lyi-ker | Master of the Tribe of Manasseh. |
| Amal-Sagghi | A-mal-sag'ghi | Fifth step of Kadosh ladder. |
| Amar-Jah | A-ma-jah | God shone. |
| Ambeth | A-me'-bath | A country in Syria. |
| Ameni | A-men'-ti | Place of Judgment of the Dead. |
| Ameth | A-met' | See Emet. |
| Amethyst | A-mi-thist | A stone in the breastplate. |
| Amictas | A-mi-cits | Association of students of Germany. |
| Aminitéas | A-mi-nite-as | One of the Chiefs of Israel. |
| Amis Reunis | A-mis Re'union | A'mis Re'unas. |
| Ammonites | A-mo-mon-jah | Descendants of Lot. |</p>
<table>
<thead>
<tr>
<th>Words of Doubtful Pronunciation</th>
<th>Proper Masonic Pronunciation</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amhadas</td>
<td>Åm-ðsh'-pads</td>
<td>Principle of good among Persians.</td>
</tr>
<tr>
<td>Amulet</td>
<td>Åm'-u-le-ta</td>
<td>Mystic gems.</td>
</tr>
<tr>
<td>Amun</td>
<td>Å'mùn</td>
<td>The Supreme God of the Egyptians.</td>
</tr>
<tr>
<td>Anachronism</td>
<td>An-a-chro'-nism</td>
<td>An error in computing time.</td>
</tr>
<tr>
<td>Anakim</td>
<td>Ån'-ak-im</td>
<td>Giants.</td>
</tr>
<tr>
<td>Ananias</td>
<td>Ån-a-nì-as</td>
<td>Sapphira's conspirator.</td>
</tr>
<tr>
<td>Ancient</td>
<td>Ån'ant</td>
<td>Indefinite time.</td>
</tr>
<tr>
<td>André</td>
<td>Áñ'dra</td>
<td>Christopher Karl André.</td>
</tr>
<tr>
<td>Andreas</td>
<td>Àn'dra-z</td>
<td>John Valentine André.</td>
</tr>
<tr>
<td>Androgynous</td>
<td>Ån'-dròg'-ynous</td>
<td>An-dròg-ziyous. Side degrees.</td>
</tr>
<tr>
<td>Angol</td>
<td>Án'-jol</td>
<td>Messenger.</td>
</tr>
<tr>
<td>Angerona</td>
<td>Ån'-gö-rö-nä</td>
<td>A pagan deity of the Romans.</td>
</tr>
<tr>
<td>Animus Mundii</td>
<td>Àn'-ma Mùn'di</td>
<td>Soul of the World.</td>
</tr>
<tr>
<td>Annihilate</td>
<td>Àn-nil'he-late</td>
<td>Destroy finally.</td>
</tr>
<tr>
<td>Anne Delegation</td>
<td>Ån'-nö Dé-jé-glè-nës</td>
<td>In the year of the Deponent.</td>
</tr>
<tr>
<td>Anne Domini</td>
<td>Ån'-nö Dö-më-në</td>
<td>The year of the Lord.</td>
</tr>
<tr>
<td>Anne Hebraico</td>
<td>Ån'-nö Hë-brë-kë-o</td>
<td>In the Hebrew year.</td>
</tr>
<tr>
<td>Anne Inventionis</td>
<td>Àn'-nö In-vën'-she-6-nës</td>
<td>The year of discovery.</td>
</tr>
<tr>
<td>Anne Lucid</td>
<td>Àn'-nö Lë-cë</td>
<td>In the year of light.</td>
</tr>
<tr>
<td>Anne Mundii</td>
<td>Àn'-nö Mùn'di</td>
<td>The year of the world.</td>
</tr>
<tr>
<td>Anne Ordinis</td>
<td>Àn'-nö Or'di-nës</td>
<td>In the year of the Order.</td>
</tr>
<tr>
<td>Annular</td>
<td>Àn'-në-ërë</td>
<td>French annual record of proceedings.</td>
</tr>
<tr>
<td>Ansyrech</td>
<td>Àn'-sy-rë-chë</td>
<td>A sect of northern Syria.</td>
</tr>
<tr>
<td>Antarctique</td>
<td>Ànt-ar-këc</td>
<td>Opposite to the northern circle.</td>
</tr>
<tr>
<td>Antepenult</td>
<td>Ån'-të-pë-nëlt'</td>
<td>The last syllable except two.</td>
</tr>
<tr>
<td>Antipodes</td>
<td>Ànt'-i-pë-de'ëns</td>
<td>Les Antipodes.</td>
</tr>
<tr>
<td>Anubis or Anepe</td>
<td>Ån'-ô-bës or Àn'-ë-pë</td>
<td>Egyptian deity. Son of Osiris and</td>
</tr>
<tr>
<td>Apame</td>
<td>Åp'-më</td>
<td>Wife of King Darius. [Nephtys.</td>
</tr>
<tr>
<td>Aphanism</td>
<td>Åph'an-'ëm</td>
<td>Concealing of the body.</td>
</tr>
<tr>
<td>Apharesithites</td>
<td>Å-phär'-a-sëth-ëtes</td>
<td>A Persian tribe.</td>
</tr>
<tr>
<td>Apocrypha</td>
<td>À-pëk'-ë-ëps</td>
<td>Book of Revelation.</td>
</tr>
<tr>
<td>Apollo</td>
<td>Å-pö'lô</td>
<td>A Greek deity.</td>
</tr>
<tr>
<td>Aporrheta</td>
<td>Å-prër'-hë-tsë</td>
<td>Intelligible to the initiated.</td>
</tr>
<tr>
<td>Apostile</td>
<td>À-pë-sël'</td>
<td>A deputed agent.</td>
</tr>
<tr>
<td>Apotheosis</td>
<td>Àp-ë-the-'ë-sës</td>
<td>Deification.</td>
</tr>
<tr>
<td>Apparent</td>
<td>Àp-pë-rë'ënt</td>
<td>Evident.</td>
</tr>
<tr>
<td>Apprentice</td>
<td>Àp-ëm-prent'-ësis</td>
<td>The servitor of a mechanic.</td>
</tr>
<tr>
<td>Apron</td>
<td>À-prën</td>
<td>Badge of a Mason.</td>
</tr>
<tr>
<td>Arab</td>
<td>À-rëb or À'rëb</td>
<td>Inhabitant of Arabia.</td>
</tr>
<tr>
<td>Arabid</td>
<td>À-rëb-'ët</td>
<td>Pertaining to the Wilderness.</td>
</tr>
<tr>
<td>Aral</td>
<td>À-re'l</td>
<td>&quot;Lion of God.&quot;</td>
</tr>
<tr>
<td>Aranyaka</td>
<td>Ár-an-yë-kës</td>
<td>An appendage to the Veda of the</td>
</tr>
<tr>
<td>Arasunah</td>
<td>Ár-asùn'ëh</td>
<td>See Orman. [Indians.</td>
</tr>
<tr>
<td>Arbroath</td>
<td>Àr-brô-thë</td>
<td>Abbey of England, 12th century.</td>
</tr>
<tr>
<td>Arcana</td>
<td>Ár'-ka'-ës</td>
<td>Secrets, mystery.</td>
</tr>
<tr>
<td>Archangel</td>
<td>Àr'-kën'-jël</td>
<td>An angel of the highest order.</td>
</tr>
<tr>
<td>Archbishops</td>
<td>Àr'bësh-'op</td>
<td>A church dignitary.</td>
</tr>
<tr>
<td>Archetype.</td>
<td>Àr'-ke'-ëp</td>
<td>An original model.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MANSONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>--------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Archimagus.</td>
<td>Ā’r-’chi-mā’gus</td>
<td>Chief Ruler.</td>
</tr>
<tr>
<td>Archipelago.</td>
<td>Ā’r-ki-pel’-ag-o</td>
<td>Group of islands.</td>
</tr>
<tr>
<td>Architect.</td>
<td>Ā’r’k-tect</td>
<td>Skilled in the art of building.</td>
</tr>
<tr>
<td>Architecunst.</td>
<td>Ā’r’chi-tēk-ti-ku-s</td>
<td>Relating to Architecture.</td>
</tr>
<tr>
<td>Archives.</td>
<td>Ā’r’k-ve-s</td>
<td>Place for records.</td>
</tr>
<tr>
<td>Archiviste.</td>
<td>Ā’r’chi-vi-stē</td>
<td>An officer in charge of the archives.</td>
</tr>
<tr>
<td>Arctic.</td>
<td>Ā’r’k’-tik</td>
<td>A northern circle of space.</td>
</tr>
<tr>
<td>Arduous.</td>
<td>Ā’r’du-us</td>
<td>With difficulty.</td>
</tr>
<tr>
<td>Area.</td>
<td>Ā’r̅e-a</td>
<td>The given surface.</td>
</tr>
<tr>
<td>Arelim.</td>
<td>Ā’r̅e-lim</td>
<td>Literally, valiant, heroic.</td>
</tr>
<tr>
<td>Areopagus.</td>
<td>Ā’r̅e-op’-gus</td>
<td>A tribunal.</td>
</tr>
<tr>
<td>Ariasmey.</td>
<td>Ā’r̅i-an-Isme</td>
<td>The doctrine of Arius.</td>
</tr>
<tr>
<td>Arid.</td>
<td>Ā’r̅i-d</td>
<td>Exhausted of moisture.</td>
</tr>
<tr>
<td>Arles.</td>
<td>Ā’r̅i-e-s</td>
<td>The sign Ram in the Zodiac.</td>
</tr>
<tr>
<td>Armenbucce.</td>
<td>Ā’r̅men-bücche</td>
<td>The poor box.</td>
</tr>
<tr>
<td>Armistice.</td>
<td>Ā’r̅mis-tie</td>
<td>Temporary truce.</td>
</tr>
<tr>
<td>Araba.</td>
<td>Ā’r̅o-ba</td>
<td>Pledge, covenant.</td>
</tr>
<tr>
<td>Aroma.</td>
<td>Ā’r̅o-ma</td>
<td>An agreeable odor.</td>
</tr>
<tr>
<td>Arrogant.</td>
<td>Ā’r̅o-gant</td>
<td>Overbearing.</td>
</tr>
<tr>
<td>Artaban.</td>
<td>Ā’r̅t-a-bān</td>
<td>A Scribe in the Scottish Rite.</td>
</tr>
<tr>
<td>Artaxeres.</td>
<td>Ā’r̅t-a-zerk’-ses</td>
<td>A Persian king.</td>
</tr>
<tr>
<td>Artificer.</td>
<td>Ā’r̅t-i-fiser</td>
<td>Designer of buildings.</td>
</tr>
<tr>
<td>Assyrian.</td>
<td>Ā’r̅y-an</td>
<td>One of three historical divisions of religion.</td>
</tr>
<tr>
<td>Asarota.</td>
<td>K’ṣ-a-rō’ta</td>
<td>A variegated pavement.</td>
</tr>
<tr>
<td>Asher.</td>
<td>Āsh’er</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Ashlar.</td>
<td>Āsh’lar</td>
<td>Stone as taken from the quarry.</td>
</tr>
<tr>
<td>Asia.</td>
<td>Ā’sh-a</td>
<td>An Eastern continent.</td>
</tr>
<tr>
<td>Asnappery.</td>
<td>Ā-s-nap’-per</td>
<td>One who aspires.</td>
</tr>
<tr>
<td>Asprant.</td>
<td>Ā-s-prant</td>
<td>Companion with.</td>
</tr>
<tr>
<td>Associate.</td>
<td>Ā-s-so’b-st</td>
<td>Assyria.</td>
</tr>
<tr>
<td>Assur.</td>
<td>Ā’s-surr</td>
<td>Female deity of the Phoenicians.</td>
</tr>
<tr>
<td>Astarte.</td>
<td>Ās-tär’t-e</td>
<td>The Grand Lodge of Russia.</td>
</tr>
<tr>
<td>Astra.</td>
<td>Ās-trā-tē</td>
<td>Place of retreat.</td>
</tr>
<tr>
<td>Asylum.</td>
<td>Ā-s-lūm</td>
<td>[assembled.</td>
</tr>
<tr>
<td>Atelier.</td>
<td>Ā-tē-lēr</td>
<td>A workshop where workmen are assembled.</td>
</tr>
<tr>
<td>Athenaeum.</td>
<td>Ā-th-e-ne’üm</td>
<td>A building for philosophic instruction.</td>
</tr>
<tr>
<td>Atoea.</td>
<td>Ā-tō-e’a</td>
<td>Daughter of Cyrus.</td>
</tr>
<tr>
<td>Attacked.</td>
<td>Ā-t-takt’</td>
<td>Assailed, assaulted.</td>
</tr>
<tr>
<td>Athakaths.</td>
<td>Ā’t-ha-kā’thā</td>
<td>Commentary on Canonical books of Buddhism.</td>
</tr>
<tr>
<td>Atouchement.</td>
<td>Ā-t’ou-ché-maun</td>
<td>Ā-touché-mént.</td>
</tr>
<tr>
<td>Atys.</td>
<td>Ā’t’s</td>
<td>The Phrygian god.</td>
</tr>
<tr>
<td>Audacious.</td>
<td>Āw-dā’shu-s</td>
<td>Contemning law.</td>
</tr>
<tr>
<td>Audience.</td>
<td>Au’-dence’</td>
<td>An assembly of hearers.</td>
</tr>
<tr>
<td>Aude.</td>
<td>Āu’-dē</td>
<td>Hear, see, and be silent.</td>
</tr>
<tr>
<td>Aude, Vide, Tace.</td>
<td>Āu’-dē, Vi-de, Ti-če</td>
<td>Inspector, overseer.</td>
</tr>
<tr>
<td>Aufseher.</td>
<td>Āuf’sé-hēr</td>
<td>Angel of Fire.</td>
</tr>
<tr>
<td>Aurel.</td>
<td>Au’-re-l</td>
<td>Or Urim.</td>
</tr>
<tr>
<td>Aurim.</td>
<td>Au’-rim</td>
<td>Chosen, selected.</td>
</tr>
<tr>
<td>Ausserwahlers.</td>
<td>Āus’er-wah-l’-ters</td>
<td>God of the Hindus.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
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<td>---------------------------------</td>
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</tr>
<tr>
<td>Aut Mori</td>
<td>Aut Mo’rə</td>
<td>Either conquer or die.</td>
</tr>
<tr>
<td>Aut Vincere</td>
<td>Aut Vin’o’rə</td>
<td>The descent of a Hindu deity.</td>
</tr>
<tr>
<td>Aratær</td>
<td>À’rə-tər</td>
<td>Self-evident truth.</td>
</tr>
<tr>
<td>Aris</td>
<td>À’ris</td>
<td>An affirmative vote.</td>
</tr>
<tr>
<td>Axiom</td>
<td>À’kəm</td>
<td>Amon, Ajun.</td>
</tr>
<tr>
<td>Ayea</td>
<td>À’</td>
<td>Solomon’s Captain of the Guards.</td>
</tr>
<tr>
<td>Aynon</td>
<td>À’ynən</td>
<td>“Saepgoat,&quot; the demon of dry places.</td>
</tr>
<tr>
<td>Azariah</td>
<td>Àzə-rə’ə</td>
<td>Be-s’im. Master.</td>
</tr>
<tr>
<td>Azazel</td>
<td>Àzə’zəl</td>
<td>Son of grief.</td>
</tr>
<tr>
<td>Baal</td>
<td>Ba’al</td>
<td>Gate of Bel. A kingdom.</td>
</tr>
<tr>
<td>Beana</td>
<td>Bə-an’ə</td>
<td>The pastoral staff carried by a bishop.</td>
</tr>
<tr>
<td>Babylon</td>
<td>Bab’ə-lon</td>
<td>See Baphomet.</td>
</tr>
<tr>
<td>Bactylea</td>
<td>Bək’tələ</td>
<td>Guardian of the sacred ark.</td>
</tr>
<tr>
<td>Bæcilius</td>
<td>Bə’ku-lus</td>
<td>A canopy supported by pillars.</td>
</tr>
<tr>
<td>Bafomet</td>
<td>Ba’fo-mət</td>
<td>A ribbon worn from shoulder to hip.</td>
</tr>
<tr>
<td>Baguilal</td>
<td>Ba’gu-kəl</td>
<td>A medicinal gum.</td>
</tr>
<tr>
<td>Baldachin</td>
<td>Bəl’də-əchən</td>
<td>Joseph Baldasso. See Capliostr.</td>
</tr>
<tr>
<td>Baldrick</td>
<td>Bəl’drik</td>
<td>The support of a stair-rail.</td>
</tr>
<tr>
<td>Balm</td>
<td>Bəm</td>
<td>A Captain of Guards.</td>
</tr>
<tr>
<td>Balsamo</td>
<td>Bəl’sə’mo</td>
<td>An imaginary idol or symbol.</td>
</tr>
<tr>
<td>Baluster</td>
<td>Bəl’us-te-rə</td>
<td>A father’s son. Son of Abba or Abba.</td>
</tr>
<tr>
<td>Banacas</td>
<td>Bən’ə-kəs</td>
<td>Not Bər-bə’ri-ous. [Father.</td>
</tr>
<tr>
<td>Baphomet</td>
<td>Bəf’ə-mət</td>
<td>Bearded Brothers.</td>
</tr>
<tr>
<td>Barabba</td>
<td>Bər’ə-bə</td>
<td>Son of Commandment.</td>
</tr>
<tr>
<td>Barbarous</td>
<td>Bər’bə-rəs</td>
<td>Augustin Barruel.</td>
</tr>
<tr>
<td>Barath Fratres</td>
<td>Bər’ə-th’Frət’res</td>
<td>Fragrant, spicy. [Jaws.</td>
</tr>
<tr>
<td>Bar Mitzvah</td>
<td>Bər Mıts’vəh</td>
<td>Court-room for administration of A voice from the Shekinah.</td>
</tr>
<tr>
<td>Barruel, Abbe</td>
<td>Bar’rue, Ab’bə</td>
<td>To be with God.</td>
</tr>
<tr>
<td>Basmoth</td>
<td>Bəs’məth</td>
<td>To carry.</td>
</tr>
<tr>
<td>Basilica</td>
<td>Bəs’i-lə</td>
<td>Bə-shə’ne.</td>
</tr>
<tr>
<td>Bath Kole</td>
<td>Bath Kəl</td>
<td>A contraction of Baal.</td>
</tr>
<tr>
<td>Bea Macha</td>
<td>Bə-Mək’ə</td>
<td>The Baal of Scripture.</td>
</tr>
<tr>
<td>Beaucenifer</td>
<td>Beau-ca’n-fər</td>
<td>King of Babylon.</td>
</tr>
<tr>
<td>Beauscant</td>
<td>Beau’skənt</td>
<td>See Mackencac.</td>
</tr>
<tr>
<td>Begone</td>
<td>Be-go’nə</td>
<td>Not Be-gawn’.</td>
</tr>
<tr>
<td>Bel</td>
<td>Bel</td>
<td>A contraction of Baal.</td>
</tr>
<tr>
<td>Beleus</td>
<td>Bə-lə’əs</td>
<td>The Baal of Scripture.</td>
</tr>
<tr>
<td>Beleshaxar</td>
<td>Bel’əshə’xər</td>
<td>King of Babylon.</td>
</tr>
<tr>
<td>Benac</td>
<td>Bə’nəc</td>
<td>See Mackencac.</td>
</tr>
<tr>
<td>Benai</td>
<td>Be-na’i</td>
<td>The Intelligent God.</td>
</tr>
<tr>
<td>Bendekear</td>
<td>Ben’də-kər</td>
<td>One of the Princes of Solomon.</td>
</tr>
<tr>
<td>Benjamin</td>
<td>Ben’ja-min</td>
<td>Youngest son of Jacob.</td>
</tr>
<tr>
<td>Benhurim</td>
<td>Ben-kə’rəm</td>
<td>Free since birth.</td>
</tr>
<tr>
<td>Bevinah</td>
<td>Ben’və</td>
<td>The son of Jah.</td>
</tr>
<tr>
<td>Beveheth</td>
<td>Bə-rə</td>
<td>Alliance.</td>
</tr>
<tr>
<td>Beryl</td>
<td>Bər’il</td>
<td>Chrysolite, topaz.</td>
</tr>
<tr>
<td>Bethlehem</td>
<td>Beth’le-e m</td>
<td>Literally, Place of food. Of Judah.</td>
</tr>
<tr>
<td>Word of Doubtful Pronunciation</td>
<td>Proper Masoric Pronunciation</td>
<td>Notations</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-----------------------------</td>
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</tr>
<tr>
<td>Beyrie</td>
<td>Bey're-je</td>
<td>François Louis de Beyrie.</td>
</tr>
<tr>
<td>Beyond</td>
<td>Be-yond'</td>
<td>Not Be-yund'.</td>
</tr>
<tr>
<td>Besaleel</td>
<td>Be-sâ'l'e-el</td>
<td>A builder of the Ark of the Covenant.</td>
</tr>
<tr>
<td>Bienial</td>
<td>Bi'en'-ni-al</td>
<td>Not Bi-en'yal.</td>
</tr>
<tr>
<td>Brash</td>
<td>B'â's</td>
<td>The mother of understanding.</td>
</tr>
<tr>
<td>Blatant</td>
<td>Bl'tant</td>
<td>Not Blâ'tant.</td>
</tr>
<tr>
<td>Blessed</td>
<td>Bless-ed</td>
<td>Not Blet.</td>
</tr>
<tr>
<td>Boas</td>
<td>Bo'â's</td>
<td>Literally, fleetness, strength.</td>
</tr>
<tr>
<td>Bochim</td>
<td>Bo'chim</td>
<td>Bo'kim. The weepers.</td>
</tr>
<tr>
<td>Boeber</td>
<td>Bo-e'ber</td>
<td>Johann Boeber.</td>
</tr>
<tr>
<td>Boeheim</td>
<td>Boeh'men</td>
<td>Jacob Boeheim.</td>
</tr>
<tr>
<td>Bone</td>
<td>Bône'</td>
<td>Boneh, a builder.</td>
</tr>
<tr>
<td>Bosonelan</td>
<td>Bô'son-ên</td>
<td>Fourth Degree of African Architects.</td>
</tr>
<tr>
<td>Boun</td>
<td>Bûrn</td>
<td>Bound, limit.</td>
</tr>
<tr>
<td>Bramin</td>
<td>Brâm-in</td>
<td>Corruption of Brahman.</td>
</tr>
<tr>
<td>Brethren</td>
<td>Breth'ren</td>
<td>Not Breth'ren.</td>
</tr>
<tr>
<td>Buddha</td>
<td>Bû'dâ</td>
<td>A Hindu god.</td>
</tr>
<tr>
<td>Buh</td>
<td>Bûh</td>
<td>A corruption of the word Bel.</td>
</tr>
<tr>
<td>Buhle</td>
<td>Bûhle</td>
<td>Johann Gottlieb Buhle.</td>
</tr>
<tr>
<td>Bul</td>
<td>Bul</td>
<td>The rain-god.</td>
</tr>
<tr>
<td>Buri or Bure</td>
<td>Bû'rî or Bû're</td>
<td>The first god of Norse mythology.</td>
</tr>
<tr>
<td>Byblos</td>
<td>Byb'lo's</td>
<td>An ancient city of Phoinicia.</td>
</tr>
<tr>
<td>Byzantine</td>
<td>B'z-an-tin</td>
<td>An art from the days of Constantine.</td>
</tr>
<tr>
<td>Caaba or Kaaba</td>
<td>Ca-'âb' or Ka-'âb'</td>
<td>Square building or temple in Mecca.</td>
</tr>
<tr>
<td>Cabala</td>
<td>Ca-'bâ'</td>
<td>Kabbala. Mystical philosophy or Dry, sandy. (Theosophy of Jews.</td>
</tr>
<tr>
<td>Cabriac</td>
<td>Ca-'bri'-âo</td>
<td>A man's reasonable ability.</td>
</tr>
<tr>
<td>Cable-town</td>
<td>Ka'-ble-to</td>
<td>A district containing twenty cities.</td>
</tr>
<tr>
<td>Cabul</td>
<td>Ca'bul</td>
<td>Peace, power, wisdom.</td>
</tr>
<tr>
<td>Caduceus</td>
<td>Ca'dû'co-us</td>
<td>A builder of walls.</td>
</tr>
<tr>
<td>Cenoméristi</td>
<td>Ca'no-me-ta'ri-us</td>
<td>A Masonic charistian.</td>
</tr>
<tr>
<td>Cagliostro</td>
<td>Ca'gli'o-tro</td>
<td>Sheets of paper or parchment fastened together.</td>
</tr>
<tr>
<td>Cahier</td>
<td>Câh'ie're</td>
<td>Keeps of stones of a conical form.</td>
</tr>
<tr>
<td>Cairns</td>
<td>Câ'irns</td>
<td>Military Order, instituted 1168.</td>
</tr>
<tr>
<td>Calatrava</td>
<td>Ca'l-strâ'vâ</td>
<td>A sultan of Egypt about 1110.</td>
</tr>
<tr>
<td>Calid</td>
<td>Ca'lid</td>
<td>Noted Grecian artist.</td>
</tr>
<tr>
<td>Callimachus</td>
<td>Ca'll-im'-chis</td>
<td>Tranquil, serene.</td>
</tr>
<tr>
<td>Calm</td>
<td>Kâm</td>
<td>A Hindu god.</td>
</tr>
<tr>
<td>Cama</td>
<td>Ka'mâ</td>
<td>Descendants of Cama.</td>
</tr>
<tr>
<td>Cannaist</td>
<td>Ka'nâ-n-îte</td>
<td>A branched candlestick.</td>
</tr>
<tr>
<td>Candelabra</td>
<td>Kân-del'-â'brâ</td>
<td>The name of a star.</td>
</tr>
<tr>
<td>Cantilerer</td>
<td>Can't-il-ë'vër</td>
<td>A projecting block or bracket.</td>
</tr>
<tr>
<td>Capillar</td>
<td>Kâ-plit'-u-lar</td>
<td>Pertaining to a Chapter.</td>
</tr>
<tr>
<td>Capella</td>
<td>Kâ-pêl'â</td>
<td>A Zodiacal sign, the Goat.</td>
</tr>
<tr>
<td>Capronnos</td>
<td>Kâ-ri-korn'us</td>
<td>A monk of the Order of St. Francis.</td>
</tr>
<tr>
<td>Capuchin</td>
<td>Ca'pu-chin</td>
<td>Not Kâr-a-van'. Company of mer-</td>
</tr>
<tr>
<td>Caravan</td>
<td>Kâr'a-van</td>
<td>A secret society of Italy.</td>
</tr>
<tr>
<td>Carbonarism</td>
<td>Câr-bô-nar-ism</td>
<td>Chants.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-------------------------------</td>
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</tr>
<tr>
<td>Carbuncle</td>
<td>Kā’bun-kēl</td>
<td>A stone in the breastplate.</td>
</tr>
<tr>
<td>Carmel</td>
<td>Kā’mel</td>
<td>Literally, a fruitful place.</td>
</tr>
<tr>
<td>Caryatides</td>
<td>Cā’rāt-ādēs</td>
<td>The women of Carys.</td>
</tr>
<tr>
<td>Casmaran</td>
<td>Cā’smā-rān</td>
<td>The angel of air.</td>
</tr>
<tr>
<td>Catacombs</td>
<td>Kā’tā-kōmbs</td>
<td>A cave for the burial of the dead.</td>
</tr>
<tr>
<td>Catechumen</td>
<td>Cā’tē-chu-men</td>
<td>A novice in religious rites.</td>
</tr>
<tr>
<td>Cathari</td>
<td>Cāth’ār-I</td>
<td>[tury].</td>
</tr>
<tr>
<td>Cement</td>
<td>Se-m’ent or Se-men’t</td>
<td>The noun. The bond of union.</td>
</tr>
<tr>
<td>Cemetery</td>
<td>Se-m’e-tēr-I</td>
<td>The verb. To bind together.</td>
</tr>
<tr>
<td>Cenophorus</td>
<td>Cēn’ō-phō’rus</td>
<td>A place of burial.</td>
</tr>
<tr>
<td>Centaine</td>
<td>Cēn’tāiné</td>
<td>Officer in charge of sacred implement.</td>
</tr>
<tr>
<td>Centenary</td>
<td>Sen’tē-nār-r</td>
<td>A mystical society of 19th century.</td>
</tr>
<tr>
<td>Conser</td>
<td>Sen’ser</td>
<td>Not Sen-tēn’s-r. A century.</td>
</tr>
<tr>
<td>Cephas</td>
<td>Sé-fās</td>
<td>An incense cup or vase.</td>
</tr>
<tr>
<td>Ceres</td>
<td>Sé-rēs</td>
<td>A Syrian name. Literally, a stone.</td>
</tr>
<tr>
<td>Ceridwen</td>
<td>Cē-rīd’wēn</td>
<td>The goddess of corn.</td>
</tr>
<tr>
<td>Cernau</td>
<td>Cē-rēnau</td>
<td>The Isis of the Druids.</td>
</tr>
<tr>
<td>Ceruleau</td>
<td>Sé-rū’-le-an</td>
<td>Cē’nō.</td>
</tr>
<tr>
<td>Chaldes</td>
<td>Chāl-de’s</td>
<td>The color of the sky.</td>
</tr>
<tr>
<td>Chalice</td>
<td>Chāl’is</td>
<td>A country along the Euphrates and Tigris rivers.</td>
</tr>
<tr>
<td>Chamber</td>
<td>Chāl’ber</td>
<td>An enclosed place.</td>
</tr>
<tr>
<td>Chaos</td>
<td>Ka’us</td>
<td>Not Ka’us. A confused mass.</td>
</tr>
<tr>
<td>Chapeau</td>
<td>Chāp’eau</td>
<td>Shāpo’.</td>
</tr>
<tr>
<td>Chapters</td>
<td>Chāp’e-tērs</td>
<td>The capital of a column.</td>
</tr>
<tr>
<td>Chasidim</td>
<td>Chās’id-im</td>
<td>A sect in the time of the Maccabees.</td>
</tr>
<tr>
<td>Chaum</td>
<td>Kām</td>
<td>Not Kas’um. A void space.</td>
</tr>
<tr>
<td>Chastanier</td>
<td>Chās’tān’-yār</td>
<td>Benedict Chastanier.</td>
</tr>
<tr>
<td>Chasuble</td>
<td>Chās’u-bēl</td>
<td>An outer dress in imitation of the She-der’-vēl.</td>
</tr>
<tr>
<td>Chef-d’ouvre</td>
<td>Chēf’-d’ouvēr</td>
<td>[Roman toga]. Literally, those held fast.</td>
</tr>
<tr>
<td>Cherubim</td>
<td>Chēr’u-bim</td>
<td>Signifying mercy.</td>
</tr>
<tr>
<td>Chessed</td>
<td>Chēs’ed</td>
<td>Name of the second Jewish month.</td>
</tr>
<tr>
<td>Chevan</td>
<td>Chēv’en</td>
<td>A city of Palestine.</td>
</tr>
<tr>
<td>Chevah</td>
<td>Chēv’h</td>
<td>A worthy Mason.</td>
</tr>
<tr>
<td>Chibbenum</td>
<td>Chīb’-bēn-hūm</td>
<td>Carpenter.</td>
</tr>
<tr>
<td>Chisel</td>
<td>Chīs’el</td>
<td>An instrument used by a mason or Pertaining to chivalry.</td>
</tr>
<tr>
<td>Chivalric</td>
<td>Shīv-ul’rik</td>
<td>Heb., Wisdom.</td>
</tr>
<tr>
<td>Chochmah</td>
<td>Chōk’māh</td>
<td>The Hindu God.</td>
</tr>
<tr>
<td>Chrisma</td>
<td>Krīsh’nā</td>
<td>A stone in the breastplate.</td>
</tr>
<tr>
<td>Chrysostite</td>
<td>Kri’s-o-lite</td>
<td>Illegal.</td>
</tr>
<tr>
<td>Clandestine</td>
<td>Klān-des’tin</td>
<td>A cross charged with another cross.</td>
</tr>
<tr>
<td>Cleche</td>
<td>Klēch</td>
<td>Invested with reaiment.</td>
</tr>
<tr>
<td>Cœur de Lion</td>
<td>Kūr de Lō’ōn</td>
<td>A winding staircase.</td>
</tr>
<tr>
<td>Cochleous</td>
<td>Coch’lé-us</td>
<td>An assembly.</td>
</tr>
<tr>
<td>Coetus</td>
<td>Co’-ē-ths</td>
<td>Living at the same time.</td>
</tr>
<tr>
<td>Coffin</td>
<td>Ko’f-in</td>
<td>Within the knowledge.</td>
</tr>
<tr>
<td>Cognisant</td>
<td>Kon’t-sant</td>
<td>Not Co-la’shun. Lumoeon.</td>
</tr>
<tr>
<td>Collision</td>
<td>Ko’-la-shun</td>
<td></td>
</tr>
<tr>
<td>Words of Doubtful Pronunciation</td>
<td>Pronounced Pronunciation</td>
<td>Notations</td>
</tr>
<tr>
<td>----------------------------------</td>
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</tr>
<tr>
<td>Collocatio</td>
<td>Kōl'lo-kō'shi-o</td>
<td>Col-lo-cal'sheo.</td>
</tr>
<tr>
<td>Columna</td>
<td>Kōl'um</td>
<td>Not Kol'um. A pillar.</td>
</tr>
<tr>
<td>Comment</td>
<td>Kom'ment</td>
<td>To explain, to expound.</td>
</tr>
<tr>
<td>Commiserate</td>
<td>Kom-mis'er-ēt</td>
<td>Compassion for, to pity.</td>
</tr>
<tr>
<td>Compagnon</td>
<td>Kōm-pa'gon</td>
<td>A French term for Fellow-Craft.</td>
</tr>
<tr>
<td>Composite</td>
<td>Kōm-po'st</td>
<td>An order of Architecture.</td>
</tr>
<tr>
<td>Conclave</td>
<td>Kön'klāve</td>
<td>An assemblage of Templars.</td>
</tr>
<tr>
<td>Condemner</td>
<td>Kön-dem'ner</td>
<td>Not Kon-dem'ner. One who censures.</td>
</tr>
<tr>
<td>Constistory</td>
<td>Kön-sis'to-ry</td>
<td>An assemblage of brethren of the R.</td>
</tr>
<tr>
<td>Consummation</td>
<td>Kön'sum-ma'tum</td>
<td>It is finished. [Secret.</td>
</tr>
<tr>
<td>Conspiracy</td>
<td>Kon-sphr's-as.</td>
<td>A combination for evil purpose.</td>
</tr>
<tr>
<td>Constans</td>
<td>Kön'stāns</td>
<td>Unwavering, constant.</td>
</tr>
<tr>
<td>Contemplating</td>
<td>Kön'tem-pla-ting</td>
<td>Looking around carefully on all sides.</td>
</tr>
<tr>
<td>Convocation</td>
<td>Kön'vo-ka'shun</td>
<td>An assemblage of Royal Arch Masons.</td>
</tr>
<tr>
<td>Corde Gladio Potens</td>
<td>Kōr'da ghi'di-o po'tē-sa</td>
<td>Powerful in heart and with the</td>
</tr>
<tr>
<td>Cordon</td>
<td>Kōr'don</td>
<td>A ribbon of honor. [sword.</td>
</tr>
<tr>
<td>Cerdilian</td>
<td>Kōr'in-thi-an</td>
<td>An order in Architecture.</td>
</tr>
<tr>
<td>Cerybantes</td>
<td>Kēr'y-ba'nes</td>
<td>Rites in honor of Atys.</td>
</tr>
<tr>
<td>Costume</td>
<td>Kōr'stum</td>
<td>A manner of dress.</td>
</tr>
<tr>
<td>Cetyto</td>
<td>Kōr'tē-tō</td>
<td>Mysteries of. Rites of the Bona Dea.</td>
</tr>
<tr>
<td>Coustos</td>
<td>Kōr'stōs</td>
<td>John Coustos.</td>
</tr>
<tr>
<td>Couverur</td>
<td>Kōr'vye-r</td>
<td>Kū'vyr.</td>
</tr>
<tr>
<td>Covenant</td>
<td>Kōr've-nant</td>
<td>An agreement, a contract.</td>
</tr>
<tr>
<td>Cowans</td>
<td>Kōr'van</td>
<td>Pretenders, dry dikes, intruders.</td>
</tr>
<tr>
<td>Cowls</td>
<td>Kōr'sl</td>
<td>The hood of the mantle.</td>
</tr>
<tr>
<td>Creta Repos</td>
<td>Kēr'tē Re-pō's</td>
<td>An Egyptian rite of seven degrees.</td>
</tr>
<tr>
<td>Credence</td>
<td>Kōr'dence</td>
<td>Not Kōr'dence. Reliance on evidence.</td>
</tr>
<tr>
<td>Cresset</td>
<td>Kōr'se-r</td>
<td>Symbol of Light and Truth, open</td>
</tr>
<tr>
<td>Crète</td>
<td>Kōr'tē</td>
<td>lamp.</td>
</tr>
<tr>
<td>Cromleigh</td>
<td>Kōrm'lish</td>
<td>An island in the Mediterranean.</td>
</tr>
<tr>
<td>Cresler</td>
<td>Kōr'sler</td>
<td>A large stone resting on two or more</td>
</tr>
<tr>
<td>Crotona</td>
<td>Kōr-to'nā</td>
<td>The staff of the Prelate. [stones.</td>
</tr>
<tr>
<td>Cryptic</td>
<td>Krip'ti</td>
<td>A city of Greek colonists in Italy.</td>
</tr>
<tr>
<td>Crucifix Ansesta</td>
<td>Crūk-ān-es-tē</td>
<td>Pertaining to Royal and Select Masons.</td>
</tr>
<tr>
<td>Cun Civil</td>
<td>Kūn Śiv</td>
<td>The cross with a handle. [Insonry.</td>
</tr>
<tr>
<td>Cupola</td>
<td>Kūpō-la</td>
<td>Arise and kneel.</td>
</tr>
<tr>
<td>Cureres</td>
<td>Kūr'ri-ēs</td>
<td>Not Kū'pa-lō. A surmounting dome.</td>
</tr>
<tr>
<td>Custos Arcani</td>
<td>Kūs'ōs Ar-kā'nī</td>
<td>Priests of ancient Crete.</td>
</tr>
<tr>
<td>Cynocephalus</td>
<td>Cyn'o-kēp-ha's-ōs</td>
<td>The guardian of the treasury.</td>
</tr>
<tr>
<td>Cynosure</td>
<td>Sin'ō-shōōr</td>
<td>A large man with head of a dog.</td>
</tr>
<tr>
<td>Cyrene</td>
<td>Cy-ri'ne</td>
<td>The center of attraction.</td>
</tr>
<tr>
<td>Cyprus</td>
<td>Sī'ryā</td>
<td>Ancient city of North Africa.</td>
</tr>
<tr>
<td>Dabry</td>
<td>Da'be'ry</td>
<td>A King of Persia.</td>
</tr>
<tr>
<td>Dactyl</td>
<td>Da'kty-li</td>
<td>Most sacred.</td>
</tr>
<tr>
<td>Daduchos</td>
<td>Da'dūk-oš</td>
<td>Priests of Cybele.</td>
</tr>
<tr>
<td>Dafnes</td>
<td>Da-fōnes</td>
<td>A torch-bearer.</td>
</tr>
<tr>
<td>WORDS OF DOUTEOUL PRONUNCIATION</td>
<td>PROPER MAROMIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------------------------------</td>
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</tr>
<tr>
<td>Diodalus</td>
<td>Dé'a-las</td>
<td>A famous artist and mechanician.</td>
</tr>
<tr>
<td>Dale</td>
<td>Dá’s</td>
<td>A canopy.</td>
</tr>
<tr>
<td>Dambool</td>
<td>Dám-bool</td>
<td>Rock temple of Buddhists of Ceylon.</td>
</tr>
<tr>
<td>Dao</td>
<td>Dá’ó</td>
<td>From Dör, to shine.</td>
</tr>
<tr>
<td>Darakel</td>
<td>Dá-rák-éél</td>
<td>By direction of God.</td>
</tr>
<tr>
<td>Darius</td>
<td>Dá-r’üs</td>
<td>A King of Persia. [Moses.</td>
</tr>
<tr>
<td>Deathan</td>
<td>Dá-thán</td>
<td>A Reubenite who revolted against</td>
</tr>
<tr>
<td>Dassard</td>
<td>Dá-sárd</td>
<td>Michel François Dassard.</td>
</tr>
<tr>
<td>Decrepit</td>
<td>De-crépit</td>
<td>Wasted by age. [the sun.</td>
</tr>
<tr>
<td>Deisell</td>
<td>Dé-éis-él</td>
<td>Southward, following the course of</td>
</tr>
<tr>
<td>Delamay</td>
<td>Dén-lá-m’any</td>
<td>François H. Stanislaus Delaunay.</td>
</tr>
<tr>
<td>Delicate</td>
<td>Dé-lí-cáté-ted</td>
<td>Marked, described.</td>
</tr>
<tr>
<td>Delta</td>
<td>Dá-tá</td>
<td>Fourth letter of Greek alphabet.</td>
</tr>
<tr>
<td>Demeter</td>
<td>Dém-é-tér</td>
<td>Greek name of Ceres.</td>
</tr>
<tr>
<td>Demit</td>
<td>Démit</td>
<td>Release.</td>
</tr>
<tr>
<td>Denderah</td>
<td>Dén-déri-há</td>
<td>A ruined town of Upper Egypt.</td>
</tr>
<tr>
<td>Depths</td>
<td>Děths</td>
<td>Not Depe nor Debta. Profundity.</td>
</tr>
<tr>
<td>Dergate</td>
<td>Dér-gáte</td>
<td>Degrade.</td>
</tr>
<tr>
<td>Desaguliers</td>
<td>Dés-ag’ü-hírs</td>
<td>John Theophilus Desaguliers.</td>
</tr>
<tr>
<td>Design</td>
<td>Dés-án</td>
<td>A preliminary sketch.</td>
</tr>
<tr>
<td>Dessart</td>
<td>Des-sart</td>
<td>The last course of a feast.</td>
</tr>
<tr>
<td>Deuchar Charters</td>
<td>Dé-chár’ Charters</td>
<td>Working warrants.</td>
</tr>
<tr>
<td>Deus Meurque Jus</td>
<td>Dé-us Mórm’que Jus</td>
<td>God and my right.</td>
</tr>
<tr>
<td>Devor</td>
<td>Dé-vóir</td>
<td>Dé’vó-a.</td>
</tr>
<tr>
<td>Dew</td>
<td>Dów</td>
<td>Atmospheric moisture.</td>
</tr>
<tr>
<td>Descal</td>
<td>Dé-sál</td>
<td>A Druidic term.</td>
</tr>
<tr>
<td>Deus et mon Droit</td>
<td>Díeu et mon Droit</td>
<td>Died et mon Droit.</td>
</tr>
<tr>
<td>Deus le Vent</td>
<td>Díeu le Vént</td>
<td>Died et Veu-t.</td>
</tr>
<tr>
<td>Diesydan</td>
<td>Dí-e-sí-an</td>
<td>Celebrations by which the years</td>
</tr>
<tr>
<td>were numbered.</td>
<td></td>
<td>Greek name of Bacchus.</td>
</tr>
<tr>
<td>Diocynus</td>
<td>Dí-o-nyús</td>
<td>Not Di-o-plo’ma. A sealed writing.</td>
</tr>
<tr>
<td>Diplomas</td>
<td>Dí-plo’ma</td>
<td>To drive from a place of rest.</td>
</tr>
<tr>
<td>Dialodge</td>
<td>Dí-la-dége</td>
<td>Faithless.</td>
</tr>
<tr>
<td>Dialyal.</td>
<td>Dí-la-yél</td>
<td>Separation into component parts.</td>
</tr>
<tr>
<td>Dissolve.</td>
<td>Dí-solvé</td>
<td>A portion of territory.</td>
</tr>
<tr>
<td>District</td>
<td>Dí-trikt</td>
<td>The “Shining Light of Heaven.”</td>
</tr>
<tr>
<td>Din</td>
<td>Dí’n</td>
<td>Deprive of, remove.</td>
</tr>
<tr>
<td>Divest</td>
<td>Dí-rest</td>
<td>To make publicly known.</td>
</tr>
<tr>
<td>Divulge</td>
<td>Dí-vuljé</td>
<td>O Lord, my God.</td>
</tr>
<tr>
<td>Demino Deus Meus</td>
<td>Dém’i-díus Dé-us M’as’us</td>
<td>A Roman Emperor.</td>
</tr>
<tr>
<td>Demisian</td>
<td>Dém-i-si-an</td>
<td>Wearers of the demi-cross.</td>
</tr>
<tr>
<td>Donats</td>
<td>Dón’its</td>
<td>An order in Architecture.</td>
</tr>
<tr>
<td>Doric</td>
<td>Dór-lik</td>
<td>Not Dóth. Third person of do.</td>
</tr>
<tr>
<td>Deth</td>
<td>Dúth</td>
<td>A coin, a weight.</td>
</tr>
<tr>
<td>Drachma</td>
<td>Drak’ma</td>
<td>Johann Heinrich Bernhardt Drasche.</td>
</tr>
<tr>
<td>Draseke</td>
<td>Drás-e-séke</td>
<td>A Celtic priest.</td>
</tr>
<tr>
<td>Druid</td>
<td>Drúd’il</td>
<td>A sect of religionists in Syria.</td>
</tr>
<tr>
<td>Druses</td>
<td>Drú’és</td>
<td></td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>MAJESTIC PRONUNCIATION</td>
<td>NOTATION</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>------------------------</td>
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</tr>
<tr>
<td>Duad</td>
<td>Du'ad</td>
<td>Number two in Pythagorean system.</td>
</tr>
<tr>
<td>Due Guard</td>
<td>Du' Gār'd</td>
<td>Mode of recognition.</td>
</tr>
<tr>
<td>Dupaty</td>
<td>Du'pā-tēy</td>
<td>Louis Emanuel Charles M. Dupaty.</td>
</tr>
<tr>
<td>Dyaus</td>
<td>Dy'ās</td>
<td>Sanskrit for sky. Bright, exalted.</td>
</tr>
<tr>
<td>Dyema Sore</td>
<td>Dy'ē-mā So-re</td>
<td>A Masonic romance by Van Meyn.</td>
</tr>
<tr>
<td>Eastward</td>
<td>East'ward</td>
<td>Not East'ard. Direction of the East.</td>
</tr>
<tr>
<td>Ebai</td>
<td>Eb'al</td>
<td>Literally, bare. Son of Shobal.</td>
</tr>
<tr>
<td>Ebhan Bohan</td>
<td>Eb'han Boh'ān</td>
<td>A witness stone set up by Bohan.</td>
</tr>
<tr>
<td>Ebil</td>
<td>Eb'īs</td>
<td>Arabic for Prince of Apostate Angels.</td>
</tr>
<tr>
<td>Ecbanan</td>
<td>Ec-bān'ān</td>
<td>Capital of Media.</td>
</tr>
<tr>
<td>Edicta</td>
<td>Ediktis</td>
<td>A'ced-seas.</td>
</tr>
<tr>
<td>Eheyeah</td>
<td>E-hē'ye'ah</td>
<td>Degrees by an authority.</td>
</tr>
<tr>
<td>Elai beni almanah</td>
<td>El'ā-i bēn-i āl-mā'ānāh</td>
<td>I am that I am.</td>
</tr>
<tr>
<td>Elcanan</td>
<td>El-chān'ān</td>
<td>Third Degree A. A. Scottish Rite.</td>
</tr>
<tr>
<td>Eleazar</td>
<td>El-e-ā sar</td>
<td>Āl-ānāt.</td>
</tr>
<tr>
<td>Elekta</td>
<td>El-e-lkē-tā</td>
<td>Son of Aaron.</td>
</tr>
<tr>
<td>Elcham</td>
<td>El-chām</td>
<td>Relating to charity.</td>
</tr>
<tr>
<td>Elphantas</td>
<td>El-phant'ās</td>
<td>See Elchanan.</td>
</tr>
<tr>
<td>Eleusian</td>
<td>El-e'-ān'ān</td>
<td>An ancient Cretian city.</td>
</tr>
<tr>
<td>Eleus</td>
<td>El'-ēs</td>
<td>An ancient Cretian city.</td>
</tr>
<tr>
<td>Eklasaph</td>
<td>E-kē-sēf</td>
<td>An ancient Cretian city.</td>
</tr>
<tr>
<td>Elijah</td>
<td>El-i-hē'-ēph</td>
<td>A Levite.</td>
</tr>
<tr>
<td>Elimech</td>
<td>El-i-meχ</td>
<td>One of Solomon's secretaries.</td>
</tr>
<tr>
<td>El Shaddal</td>
<td>El Shād'dāl</td>
<td>The Creator.</td>
</tr>
<tr>
<td>Elu</td>
<td>El'u</td>
<td>The second name of God in the Bible.</td>
</tr>
<tr>
<td>Elul</td>
<td>El'-ūl</td>
<td>See Elus.</td>
</tr>
<tr>
<td>Elut</td>
<td>El'-ūt</td>
<td>Twelfth civil month of Jewish year.</td>
</tr>
<tr>
<td>Elus</td>
<td>El'-ūs</td>
<td>Elected.</td>
</tr>
<tr>
<td>Elysium</td>
<td>El-ē-lé'-um</td>
<td>A place of happiness.</td>
</tr>
<tr>
<td>Emeritus</td>
<td>El-emē'-ētis</td>
<td>One who has served out his time.</td>
</tr>
<tr>
<td>Emeth</td>
<td>El-emēt</td>
<td>Integrity, fidelity, firmness.</td>
</tr>
<tr>
<td>Emir</td>
<td>El-emir</td>
<td>An Arabic counselor.</td>
</tr>
<tr>
<td>Emounah</td>
<td>El-emūn'ān</td>
<td>Fidelity, truth.</td>
</tr>
<tr>
<td>Empeyrnan</td>
<td>El-em-pē'-ēr-an</td>
<td>The highest Heaven.</td>
</tr>
<tr>
<td>Emmunah</td>
<td>El-em-mūn'ān</td>
<td>Fidelity to one's promises.</td>
</tr>
<tr>
<td>Encyclical</td>
<td>El-ēn'-yē-kāl</td>
<td>Circular, sent to many places and</td>
</tr>
<tr>
<td>En famille</td>
<td>En fā-mēl'ē</td>
<td>En fā-mēl.</td>
</tr>
<tr>
<td>Enochian</td>
<td>El-nō'-ēn'ān</td>
<td>E-nō'ēn'ān, relating to Enoch.</td>
</tr>
<tr>
<td>En Soph</td>
<td>El'-ōn'ē</td>
<td>Sacred vestment of the high priest.</td>
</tr>
<tr>
<td>Ephod</td>
<td>Ephōd</td>
<td>Divine spirits in intermediate state.</td>
</tr>
<tr>
<td>Eons</td>
<td>E'ōn'ē</td>
<td>Easter.</td>
</tr>
<tr>
<td>Ecotre</td>
<td>Ec-ōtre</td>
<td>An ancient city of Asia.</td>
</tr>
<tr>
<td>Ephesus</td>
<td>E-phē'-ēsus</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Ephraim</td>
<td>E-ph'ē-ram</td>
<td>A letter, a missive.</td>
</tr>
<tr>
<td>Epistle</td>
<td>E-pīs'ē</td>
<td>A summary.</td>
</tr>
<tr>
<td>Proper Name</td>
<td>Pronunciation</td>
<td>Notes</td>
</tr>
<tr>
<td>-------------</td>
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<td>-------</td>
</tr>
<tr>
<td>Egypt</td>
<td>E'pöpt</td>
<td>An eye-witness.</td>
</tr>
<tr>
<td>Eques</td>
<td>E'kèisz</td>
<td>Signifying knight.</td>
</tr>
<tr>
<td>Equites</td>
<td>E'k'litz</td>
<td>Equity.</td>
</tr>
<tr>
<td>Eranol</td>
<td>E'rè-no'il</td>
<td>Friendly societies among the Greeks.</td>
</tr>
<tr>
<td>Erica</td>
<td>E'ri'kè</td>
<td>A sacred plant among the Egyptians.</td>
</tr>
<tr>
<td>Brosch</td>
<td>A'rèhz</td>
<td>The Celestial Raven.</td>
</tr>
<tr>
<td>Erand</td>
<td>E'rand</td>
<td>A commission.</td>
</tr>
<tr>
<td>Erratum</td>
<td>E'ram'tum</td>
<td>An error in writing.</td>
</tr>
<tr>
<td>Ezer Haddon</td>
<td>E'zar Hå'd'don</td>
<td>A king of Assyria.</td>
</tr>
<tr>
<td>Esoteric</td>
<td>E's'o-tèr'ic</td>
<td>That which is taught to a select few.</td>
</tr>
<tr>
<td>Esperance</td>
<td>E's'pè-ràncè</td>
<td>E's'pè-ràncè.</td>
</tr>
<tr>
<td>Esquire</td>
<td>E's'kwèrz'</td>
<td>An armor-bearer.</td>
</tr>
<tr>
<td>Erim</td>
<td>E'sir'm</td>
<td>The Hebrew number twenty.</td>
</tr>
<tr>
<td>Essences</td>
<td>E's'en'-ès</td>
<td>E's'en'-ès. A Jewish sect.</td>
</tr>
<tr>
<td>Esther</td>
<td>E'sêter</td>
<td>Wife of King Ahasuerus.</td>
</tr>
<tr>
<td>Ethanum or Tishri</td>
<td>E'th'è-a-ñ'm</td>
<td>The seventh Hebrew month.</td>
</tr>
<tr>
<td>Eumolpus</td>
<td>È'mòl'pèzús</td>
<td>A king of Eleusia.</td>
</tr>
<tr>
<td>Eunuch</td>
<td>È'nùñch</td>
<td>Prohibited candidates.</td>
</tr>
<tr>
<td>Eureks</td>
<td>È'ru'kà</td>
<td>I have found it.</td>
</tr>
<tr>
<td>European</td>
<td>È'ru'p'ë'èn</td>
<td>Relating to Europe.</td>
</tr>
<tr>
<td>Evrates</td>
<td>È'vat'èz</td>
<td>2d Degree in the Druidical system.</td>
</tr>
<tr>
<td>Evelines, Secte des</td>
<td>È'vèl'lièz, Sëctè dës</td>
<td>È-và-lé. Bright, enlightened.</td>
</tr>
<tr>
<td>Evergeten Bundder</td>
<td>È'ver-gë'tèn Bùnd'dèr</td>
<td>Secret orders similar to the Illuminati.</td>
</tr>
<tr>
<td>Evora</td>
<td>È'vò-rà</td>
<td>Knights of. A military order.</td>
</tr>
<tr>
<td>Exalt</td>
<td>Èg's-awl't</td>
<td>To elevate.</td>
</tr>
<tr>
<td>Examine</td>
<td>Èg's-ëm'èn</td>
<td>To scrutinise.</td>
</tr>
<tr>
<td>Example</td>
<td>Èg's-ëm'pl'</td>
<td>To be imitated.</td>
</tr>
<tr>
<td>Escalbar</td>
<td>Èx'kèl'ba'rz'</td>
<td>King Arthur's famous sword.</td>
</tr>
<tr>
<td>Excellent</td>
<td>Èk's-e'l-kènt</td>
<td>Admiraible.</td>
</tr>
<tr>
<td>Executive</td>
<td>Èg's-ëk'ë-tèv'</td>
<td>An executor of the laws.</td>
</tr>
<tr>
<td>Exempt</td>
<td>Èg's-em't'</td>
<td>Not subject.</td>
</tr>
<tr>
<td>Exit</td>
<td>Èg's-ëst'</td>
<td>The state of being.</td>
</tr>
<tr>
<td>Exodusium</td>
<td>Èg's-ôr'ës-ëm'</td>
<td>The introduction.</td>
</tr>
<tr>
<td>Exoteria</td>
<td>Èx'o-tèr'ic</td>
<td>Public, not secret.</td>
</tr>
<tr>
<td>Expert</td>
<td>Èk's-ëpertz'</td>
<td>An experienced person.</td>
</tr>
<tr>
<td>Expiration</td>
<td>Èk's-ëp'ëtzh'mn</td>
<td>A breathing out.</td>
</tr>
<tr>
<td>Extempore</td>
<td>Èk's-em't'pè-re</td>
<td>Without previous study.</td>
</tr>
<tr>
<td>Eschiel</td>
<td>È'së'kèl</td>
<td>A Hebrew prophet.</td>
</tr>
<tr>
<td>Esel</td>
<td>È'sèl</td>
<td>Division, separation.</td>
</tr>
<tr>
<td>Familien Logen</td>
<td>Få-mël't-en Løgen</td>
<td>A family lodge, private.</td>
</tr>
<tr>
<td>Famor</td>
<td>Fån'or</td>
<td>Name given to the Syrian Mason.</td>
</tr>
<tr>
<td>Fasces</td>
<td>Fås'tès</td>
<td>Speeches or records done up in a roll.</td>
</tr>
<tr>
<td>Fealty</td>
<td>Fë's'l-ty</td>
<td>Loyalty.</td>
</tr>
<tr>
<td>February</td>
<td>Fëb'rè-gë-a-fi</td>
<td>Second month in the Calendar.</td>
</tr>
<tr>
<td>Fel-Fex</td>
<td>Fèl-Fëz-ëfëz'</td>
<td>Signifying School of Thought.</td>
</tr>
<tr>
<td>Pendours</td>
<td>Fën'dèr'æz'</td>
<td>Fån-destr.</td>
</tr>
<tr>
<td>Fervency</td>
<td>Fër'venz-èy</td>
<td>Devotion.</td>
</tr>
<tr>
<td>Feuillants</td>
<td>Fëu'-ëllënts</td>
<td>Feu-ëllënts.</td>
</tr>
<tr>
<td>Flat Lux</td>
<td>Fël Lux</td>
<td>Let there be light.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MAORIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>--------------------------------</td>
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</tr>
<tr>
<td>Flat Justitia</td>
<td>F'at Jüs-ti-ch-a</td>
<td>Let justice be done though the heav-ens fall.</td>
</tr>
<tr>
<td>Rust Colum</td>
<td>rüt' st ö-lim</td>
<td>Faithfulness.</td>
</tr>
<tr>
<td>Fidelity</td>
<td>Fid-i-ti</td>
<td>A Roman goddess. Faith.</td>
</tr>
<tr>
<td>Fides</td>
<td>Fid-es</td>
<td>Confiding trust.</td>
</tr>
<tr>
<td>Fiducial</td>
<td>Fid-üch-al</td>
<td>Head-band.</td>
</tr>
<tr>
<td>Fidel</td>
<td>Fid-ell</td>
<td>Revenue of a person or state.</td>
</tr>
<tr>
<td>Finance</td>
<td>Fin-nanc</td>
<td>The front of the skull.</td>
</tr>
<tr>
<td>Forehead</td>
<td>För-ed</td>
<td>Not För-est. A large tract of wood.</td>
</tr>
<tr>
<td>Forest</td>
<td>För-est</td>
<td>An odorous resin.</td>
</tr>
<tr>
<td>Frankincense</td>
<td>Fränk-in-sênce</td>
<td>Latin for Brother.</td>
</tr>
<tr>
<td>Frater</td>
<td>Fret-ter</td>
<td>Fri-mow-er. A builder of walls.</td>
</tr>
<tr>
<td>Freimaurer</td>
<td>Fre-maw-rër</td>
<td>Frères Pön-tives.</td>
</tr>
<tr>
<td>Frères Pontivés</td>
<td>Frères Pön-tives</td>
<td>Personal attachment. [and cornice.</td>
</tr>
<tr>
<td>Friendship</td>
<td>Frend'-ship</td>
<td>Frees.</td>
</tr>
<tr>
<td>Friese</td>
<td>Frees</td>
<td>The entablature, between architrave</td>
</tr>
<tr>
<td>Fyfet</td>
<td>Fyi-fôt</td>
<td>An ancient symbol.</td>
</tr>
<tr>
<td>Gabeaon</td>
<td>Ga-bë-ön</td>
<td>A high place.</td>
</tr>
<tr>
<td>Gabor</td>
<td>Ga-bor</td>
<td>Strong.</td>
</tr>
<tr>
<td>Gabriel</td>
<td>Ga-bri-el</td>
<td>An angel.</td>
</tr>
<tr>
<td>Geddicke</td>
<td>Ged'di-kës</td>
<td>Johann Christian Gädicke.</td>
</tr>
<tr>
<td>Galahad</td>
<td>Ga-l'ëd</td>
<td>A corruption of Gilead.</td>
</tr>
<tr>
<td>Gareb</td>
<td>Ga-reb</td>
<td>A Hebrew engraver. [mund.</td>
</tr>
<tr>
<td>Garment</td>
<td>Ga-rënt-sët</td>
<td>Corruption of Garmond or Gari-</td>
</tr>
<tr>
<td>Garinus</td>
<td>Ga-rënu-sët</td>
<td>A standard-bearer. [prentice.</td>
</tr>
<tr>
<td>Garel</td>
<td>Ga-rel</td>
<td>A working tool of an Entered Ap-</td>
</tr>
<tr>
<td>Gedaliath</td>
<td>Ga-dal'ëth</td>
<td>Son of Pashur.</td>
</tr>
<tr>
<td>Gemara</td>
<td>Gë-märë</td>
<td>See Talmud.</td>
</tr>
<tr>
<td>Generalissimo</td>
<td>Gen-ël-al-lë-æ-në-mëß</td>
<td>Second officer in command of K. T.</td>
</tr>
<tr>
<td>Geometry</td>
<td>Je-om-të-trë</td>
<td>A science of magnitudes.</td>
</tr>
<tr>
<td>Gethsemane</td>
<td>Gët'ëm-sëmë-nës</td>
<td>A garden near Jerusalem.</td>
</tr>
<tr>
<td>Gerahon</td>
<td>Gër'ë-hon</td>
<td>A son of Levi.</td>
</tr>
<tr>
<td>Ghesmoul</td>
<td>Gës'mul</td>
<td>A step of the Kadosh ladder.</td>
</tr>
<tr>
<td>Ghesmoul Einah Thebounah</td>
<td>Gës'moul Bëtnah Tëb-ounah</td>
<td>Prudence in the midst of vicissi-</td>
</tr>
<tr>
<td>Gilbeas</td>
<td>Gël-be-ës</td>
<td>literally, height.</td>
</tr>
<tr>
<td>Gilbim</td>
<td>Gëlb-im</td>
<td>Stonemason.</td>
</tr>
<tr>
<td>Gilgal</td>
<td>Gël-gal</td>
<td>The Syrian mountains. [edge.</td>
</tr>
<tr>
<td>Gnostics</td>
<td>Gënsti's-tës</td>
<td>The Nos'tikas. Superior or celestial knowl-</td>
</tr>
<tr>
<td>God</td>
<td>God</td>
<td>Not Gawd.</td>
</tr>
<tr>
<td>Godfrey de St. Aldemar</td>
<td>God-fri de San Aldë-mar</td>
<td>One of the founders of ancient Knights Templar.</td>
</tr>
<tr>
<td>Goethe</td>
<td>Gëth-tës</td>
<td>John Wolfgang von Goethe.</td>
</tr>
<tr>
<td>Goesta</td>
<td>Gë-stës</td>
<td>Go-ë-s'hä.</td>
</tr>
<tr>
<td>Golgotha</td>
<td>Gól-gö-tha</td>
<td>Name given to Calvary by the Jews.</td>
</tr>
<tr>
<td>Gomel</td>
<td>Gëm-ël</td>
<td>Reward.</td>
</tr>
<tr>
<td>Gormorrah</td>
<td>Gërm-o-ra</td>
<td>A society opposing Freemasonry.</td>
</tr>
<tr>
<td>Gomorrah</td>
<td>Gom-o-ra</td>
<td>Name of a Hebrew city.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MARITON PRONUNCIATION</td>
<td>NOTATIONS</td>
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<tr>
<td>---------------------------------</td>
<td>-----------------------------</td>
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</tr>
<tr>
<td>Genfalon</td>
<td>Gün'fäl-ôn'</td>
<td>Ecclesiastical banner.</td>
</tr>
<tr>
<td>Gordian</td>
<td>Gôrd-ân'</td>
<td>Not Gord'yan.</td>
</tr>
<tr>
<td>Gorgeous</td>
<td>Gôr'jûs</td>
<td>Magnificent.</td>
</tr>
<tr>
<td>Gothic</td>
<td>Göth'îc</td>
<td>A style of Architecture.</td>
</tr>
<tr>
<td>Gravelot</td>
<td>Grâv'â-löt</td>
<td>One of the three ruffians.</td>
</tr>
<tr>
<td>Gugemos</td>
<td>Gô'gômôs</td>
<td>Baron von Gugemos.</td>
</tr>
<tr>
<td>Guilea</td>
<td>Gîlès</td>
<td>A ruffian in the Scottish Rite.</td>
</tr>
<tr>
<td>Guilmâin</td>
<td>Guîl'mêeûin</td>
<td>Ge'ye-mâin.</td>
</tr>
<tr>
<td>Guttural</td>
<td>Gût'tûr-âl</td>
<td>Pertaining to the throat.</td>
</tr>
<tr>
<td>Gymnosophists</td>
<td>Gym'nôs'o-ûfists</td>
<td>Signifying &quot;naked sages.&quot;</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>Hab'âk-kûk</td>
<td>Love's embrace. A Jewish prophet.</td>
</tr>
<tr>
<td>Habna</td>
<td>Hab'ôn</td>
<td>Initiate of 4th Degree, Mod. Fr. R.</td>
</tr>
<tr>
<td>Habramah</td>
<td>Hab'râ-mâh</td>
<td>Used only in France. [med.</td>
</tr>
<tr>
<td>Hadesases</td>
<td>Hâ-dâs'ês</td>
<td>Traditions handed down by Moham-</td>
</tr>
<tr>
<td>Hafedha</td>
<td>Hât'ed-hâ</td>
<td>Second of four gods of Arab tribe</td>
</tr>
<tr>
<td>Haggai</td>
<td>Hág'gi-ôl</td>
<td>A Hebrew prophet. [of Ad.</td>
</tr>
<tr>
<td>Hah</td>
<td>Háh'</td>
<td>Hebrew definite article &quot;the,&quot;</td>
</tr>
<tr>
<td>Hall</td>
<td>Hall'</td>
<td>Whence do you hail?</td>
</tr>
<tr>
<td>Hale</td>
<td>Hale'</td>
<td>To hide.</td>
</tr>
<tr>
<td>Halfedjah</td>
<td>Hal'f-ëd-ŷâ</td>
<td>Praise ye Jehovah.</td>
</tr>
<tr>
<td>Hamallel</td>
<td>Hâm'-âl-êl</td>
<td>The angel of Venus.</td>
</tr>
<tr>
<td>Hashtiel</td>
<td>Hásp'têl-êl</td>
<td>Hásp-si-el.</td>
</tr>
<tr>
<td>Harnouester</td>
<td>Hârn-oûster-êr</td>
<td>Harn-west-er.</td>
</tr>
<tr>
<td>Harodim</td>
<td>Har'o-dâm</td>
<td>Princes in Masonry.</td>
</tr>
<tr>
<td>Haruspices</td>
<td>Har'ûs-p'ôsîs</td>
<td>Implying a soothsayer or aruspice.</td>
</tr>
<tr>
<td>Haupts-Hutte</td>
<td>Haupt-Hütte</td>
<td>Hott-bûte.</td>
</tr>
<tr>
<td>Hautes Grades</td>
<td>Haûtes Grades</td>
<td>Hôs-grâs-d.</td>
</tr>
<tr>
<td>Hcaal</td>
<td>Hêl'</td>
<td>To make legal.</td>
</tr>
<tr>
<td>Heaven</td>
<td>Hêvn'</td>
<td>The abode of bliss.</td>
</tr>
<tr>
<td>Hexatomb</td>
<td>Hêk's-tûm</td>
<td>A sacrifice of a hundred oxen.</td>
</tr>
<tr>
<td>Heptagon</td>
<td>Hêp'ta-gôn</td>
<td>A plane figure of seven equal sides.</td>
</tr>
<tr>
<td>Hermelmes</td>
<td>Hêrm-mêmes</td>
<td>A corruption of Hermes.</td>
</tr>
<tr>
<td>Hermendad</td>
<td>Hêrm-end-dâm</td>
<td>“Spanish Brotherhood.”</td>
</tr>
<tr>
<td>Hermes</td>
<td>Hêrm'-êmôs</td>
<td>The Greek God, Mercury.</td>
</tr>
<tr>
<td>Hierodotn</td>
<td>Hêrô-ô-dôn</td>
<td>Mythical mountain in Scotland.</td>
</tr>
<tr>
<td>Hosed</td>
<td>Hôsad'</td>
<td>Literally, kindness.</td>
</tr>
<tr>
<td>Hbbut-Hakkabber</td>
<td>Hô'but Hâk'â-ber</td>
<td>Beating of the sepulcher.</td>
</tr>
<tr>
<td>Hieronymites</td>
<td>Hîr'ô-nôm-i-ûsîtes</td>
<td>Hermit Order of the 14th century.</td>
</tr>
<tr>
<td>Hierophylax</td>
<td>Hîr'ô-ðôf-ûldxîs</td>
<td>Guardian of the holy vessels and</td>
</tr>
<tr>
<td>Hindu</td>
<td>Hind'û</td>
<td>A native of Hindustan. [vestments.</td>
</tr>
<tr>
<td>Hiram Abba</td>
<td>Hîr'âm Ab'bâ</td>
<td>Not Abi. Hiram the Master, Father.</td>
</tr>
<tr>
<td>Hiram-Abiff</td>
<td>Hîr'am-Ab'îf</td>
<td>A widow's son of the tribe of Naph-</td>
</tr>
<tr>
<td>Ho la Tai</td>
<td>Hô'la tâ-ê</td>
<td>He has suffered. [tal.</td>
</tr>
<tr>
<td>Homage</td>
<td>Hôm'ôjî</td>
<td>Reversal worship.</td>
</tr>
<tr>
<td>Hor</td>
<td>Hôr'</td>
<td>The mountain on which Aaron died</td>
</tr>
<tr>
<td>Horeb</td>
<td>Hô'rhôb</td>
<td>The Mount Sinai range. [earth.</td>
</tr>
<tr>
<td>Horizon</td>
<td>Hôr'-rôn</td>
<td>Not Hor'ôsôn. Visible boundary of</td>
</tr>
<tr>
<td>Hoschea</td>
<td>Hôs-ch'hô-a</td>
<td>A corruption of the word hussa.</td>
</tr>
<tr>
<td>Hospitales</td>
<td>Hôs-pî-tal-êrs</td>
<td>A branch of the Templar Knighthood.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER FORMATION</td>
<td>NOETATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------------</td>
<td>------------</td>
</tr>
<tr>
<td>Humble</td>
<td>Hum’bl</td>
<td>Lowly of mind.</td>
</tr>
<tr>
<td>Huska</td>
<td>Hūs’kā</td>
<td>Acclamation.</td>
</tr>
<tr>
<td>Hypotemuse</td>
<td>Hi-pot’e-nūs</td>
<td>The longest side of a right angle</td>
</tr>
<tr>
<td>Hypatides</td>
<td>His-tā’pēs</td>
<td>Father of the Persian King, Darius.</td>
</tr>
<tr>
<td>Hyssop</td>
<td>Hīs’up</td>
<td>A species of caper.</td>
</tr>
<tr>
<td>Iasiric</td>
<td>Yäś’rīc</td>
<td>Searchers after universal medicine.</td>
</tr>
<tr>
<td>I-Coic-kill</td>
<td>I-kōk’-šil’</td>
<td>Ik’-šil’.</td>
</tr>
<tr>
<td>Iconoclasts</td>
<td>I-kōk’-kla-st’</td>
<td>Image-breakers.</td>
</tr>
<tr>
<td>Iconology</td>
<td>I-kōn-o-gy</td>
<td>Teaching the doctrine of images.</td>
</tr>
<tr>
<td>Jesus Homminum</td>
<td>Yä’sūs Hom’-e-nūm</td>
<td>Jesus, savior of men.</td>
</tr>
<tr>
<td>Salvator</td>
<td>Sāl-vā’tor</td>
<td>Jesus of Nazareth, King of the Jews.</td>
</tr>
<tr>
<td>Jesus Nasareus</td>
<td>Yä’sūs Nā-sā-řē-nūs</td>
<td>See Ho-ḥi.</td>
</tr>
<tr>
<td>Rex Judeorum</td>
<td>Rēx ḟō-dē-ś-rūm</td>
<td>Eighth month of the Hebrew year.</td>
</tr>
<tr>
<td>In-Bo</td>
<td>In-bō</td>
<td>Immaculate.</td>
</tr>
<tr>
<td>Ijar</td>
<td>I-jår</td>
<td>God with us.</td>
</tr>
<tr>
<td>Illuminati</td>
<td>Il’-i-mi-nā’tt</td>
<td>Im’-ōm.</td>
</tr>
<tr>
<td>Immanuel</td>
<td>Im-man’-u-el</td>
<td>Unending existence.</td>
</tr>
<tr>
<td>Insam</td>
<td>Im’sam</td>
<td>Profane, wicked.</td>
</tr>
<tr>
<td>Immortality</td>
<td>Im-mor-tał’-tľ</td>
<td>Not Im-paw’-stor. A deceiver.</td>
</tr>
<tr>
<td>Immipeous</td>
<td>Im-pō’-tōr</td>
<td>Transcendent, peerless.</td>
</tr>
<tr>
<td>Impostor</td>
<td>Im-pō’-tōr</td>
<td>Pertaining to the Indies.</td>
</tr>
<tr>
<td>Incomparable</td>
<td>In-kōm’-pa-ra-bl</td>
<td>Unutterable.</td>
</tr>
<tr>
<td>Indian</td>
<td>In’-dē-an</td>
<td>Without explanation.</td>
</tr>
<tr>
<td>Ineptible</td>
<td>In’-ěp’-bl</td>
<td>By this sign thou shalt conquer.</td>
</tr>
<tr>
<td>Inexplicable</td>
<td>In-ěk’-pē-kā-bl</td>
<td>Performing the first rite.</td>
</tr>
<tr>
<td>In Hoec Signo Vincen</td>
<td>In Hök Sīg’nō Vin’-ēs</td>
<td>Search for information.</td>
</tr>
<tr>
<td>Initiate</td>
<td>In’-i-bē’-tē</td>
<td>Erect, establish.</td>
</tr>
<tr>
<td>Inquiry</td>
<td>In’-i-kw’-rē</td>
<td>Engaging the attention or curiosity.</td>
</tr>
<tr>
<td>Institute</td>
<td>In’-i-tē-tōt</td>
<td>A style of Architecture.</td>
</tr>
<tr>
<td>Interesting</td>
<td>In’-i-tē-tēng</td>
<td>Incapable of being recalled.</td>
</tr>
<tr>
<td>Ionie</td>
<td>I-o-n’é</td>
<td>One of the five masters of Solomon.</td>
</tr>
<tr>
<td>Irrervicable</td>
<td>Ir-rev’-ō-ca-bl</td>
<td>Literally, hewers.</td>
</tr>
<tr>
<td>Itshngt</td>
<td>Išch’-n-g’f</td>
<td>God is bearing.</td>
</tr>
<tr>
<td>Isch Chetsch</td>
<td>Išch-chētsh</td>
<td>Men of burden.</td>
</tr>
<tr>
<td>Ishmael</td>
<td>Išch-mā’-ēl</td>
<td>A select master.</td>
</tr>
<tr>
<td>Ish Sahal</td>
<td>Išch-sā’-bēl</td>
<td>A flat rectangular bronze plate.</td>
</tr>
<tr>
<td>Ish Sedi</td>
<td>Išch-sē’-dē</td>
<td>The Moslem faith.</td>
</tr>
<tr>
<td>Isiac Tables</td>
<td>Iš’-iā Tā’bēs</td>
<td>Place by itself.</td>
</tr>
<tr>
<td>Isalmiam</td>
<td>Iš’-i-lam’-īm</td>
<td>Trumpeting Angel of Resurrection.</td>
</tr>
<tr>
<td>Isolate</td>
<td>Iš’-i-lāte</td>
<td>Sister of Osiris. Beneficient Goddess</td>
</tr>
<tr>
<td>Issafore</td>
<td>Iš’-a-fo’-ēl</td>
<td>Youngest son of Aaron.</td>
</tr>
<tr>
<td>Ishtar</td>
<td>I-tsh’-tē-ōs</td>
<td>The twenty-eight creations of Or-</td>
</tr>
<tr>
<td>Isadis</td>
<td>Iš’-adēs</td>
<td></td>
</tr>
<tr>
<td>Jaaborou Hammain</td>
<td>Jā-bō’-rō Hām-mā’-în</td>
<td>A word of covered significance.</td>
</tr>
<tr>
<td>Jabesh</td>
<td>Jā-bē’-sh</td>
<td>Dry place.</td>
</tr>
<tr>
<td>Jabescheh</td>
<td>Jā-bē’-sh’ēh</td>
<td>The dry soil.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>PROPER MAGNIFIC PRONUNCIATION</td>
<td>NOTATIONS</td>
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</tr>
<tr>
<td>Jabulum</td>
<td>Ja'tou-lûm</td>
<td>Corruption of Ju-bô-lîm'. Temple.</td>
</tr>
<tr>
<td>Jachin</td>
<td>Ja’kîn</td>
<td>To establish. A pillar in Solomon’s</td>
</tr>
<tr>
<td>Jacobina</td>
<td>Ja’kîn-în</td>
<td>Ja’kin-th. Corruption of Shekinah.</td>
</tr>
<tr>
<td>Jacobith</td>
<td>Ja-sînth</td>
<td>A mineral gum of value.</td>
</tr>
<tr>
<td>Jacques de Molay</td>
<td>Shâk’ dâ Mô-lîy’</td>
<td>Past Grand Master of the Templars.</td>
</tr>
<tr>
<td>Jafuhar</td>
<td>Ja’fû-hîr</td>
<td>Synonym for Thor.</td>
</tr>
<tr>
<td>Jah</td>
<td>Jâh</td>
<td>Triliteral name of God.</td>
</tr>
<tr>
<td>Jamblichus</td>
<td>Jâm’bî-chus</td>
<td>A Neoplatonic philosopher.</td>
</tr>
<tr>
<td>James de Molay</td>
<td>James de Molay</td>
<td>Last Grand Master of ancient K. T.</td>
</tr>
<tr>
<td>Jaines</td>
<td>Ja’î-nîs</td>
<td>A cross adopted by the Jainas.</td>
</tr>
<tr>
<td>Jared</td>
<td>Ja’re’d</td>
<td>Descendant of Seth. Lived 662</td>
</tr>
<tr>
<td>Jasher</td>
<td>Ja’shèr</td>
<td>Upright. (years.</td>
</tr>
<tr>
<td>Jasper</td>
<td>Ja’s per</td>
<td>Fourth stone in the breastplate.</td>
</tr>
<tr>
<td>Jebuiites</td>
<td>Jeb’u-iotes</td>
<td>Natives of Jebus (afterward Jerusalem.</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>Ja-hô-sh’s-fat</td>
<td>A valley east of Jerusalem. (lem).</td>
</tr>
<tr>
<td>Jekean</td>
<td>Je’kîn</td>
<td>Son of Abraham and Keturah.</td>
</tr>
<tr>
<td>Jeroboam</td>
<td>Je-rô-bô’am</td>
<td>First king of the ten tribes.</td>
</tr>
<tr>
<td>Jetzrah Sepher</td>
<td>Je-tz’ra’-rah Se’pher</td>
<td>A traditional document.</td>
</tr>
<tr>
<td>Jev. Jev. Jua</td>
<td>Ja’vî. Jo’vî. Ju-à</td>
<td>Abbreviations and corruptions of</td>
</tr>
<tr>
<td>Jescoeds</td>
<td>Je’sek’dès</td>
<td>Jah is honor. Jehovah.</td>
</tr>
<tr>
<td>Joabert</td>
<td>Jo’-bîr’ert</td>
<td>The chief favorite of Solomon.</td>
</tr>
<tr>
<td>Joach</td>
<td>Jo’ah</td>
<td>Jah is brother.</td>
</tr>
<tr>
<td>Jobel</td>
<td>Jo’bel</td>
<td>A name of God.</td>
</tr>
<tr>
<td>Jochebed</td>
<td>Jo-cho’bêd</td>
<td>Jo-kê-bêd. Jah is honor.</td>
</tr>
<tr>
<td>Jod he va’u he</td>
<td>Yo’d hâ va’u hê</td>
<td>Hebrew letters spelling Jehovah.</td>
</tr>
<tr>
<td>John</td>
<td>Jo’ha</td>
<td>Jah is living. A mystical word.</td>
</tr>
<tr>
<td>Joppa</td>
<td>Jô-p’pa</td>
<td>Seacoast city, 37 miles from Jerusalem.</td>
</tr>
<tr>
<td>Jordan</td>
<td>Jo’dan</td>
<td>A tortuous river of Palestine. (lem.</td>
</tr>
<tr>
<td>Josieth</td>
<td>Jo’sèdak</td>
<td>Jah is righteous. Father of Jehua.</td>
</tr>
<tr>
<td>Joshua</td>
<td>Josh’-u’-a</td>
<td>High priest who rebuilt the temple.</td>
</tr>
<tr>
<td>Jua</td>
<td>Jo’a</td>
<td>Corrupted form of Tetragrammaton.</td>
</tr>
<tr>
<td>Jubal</td>
<td>Ju’bal</td>
<td>Shout, blow. Son of Adah.</td>
</tr>
<tr>
<td>Juhalein</td>
<td>Ju’hal-cîn</td>
<td>Founder of the science of music.</td>
</tr>
<tr>
<td>Jubeloa-o-m</td>
<td>Ju-bô-la’-o’m’</td>
<td>Assassins.</td>
</tr>
<tr>
<td>Jubala</td>
<td>Ju-bô-la’</td>
<td>First russian.</td>
</tr>
<tr>
<td>Jubalø</td>
<td>Ju-bô-lô’</td>
<td>Second russian.</td>
</tr>
<tr>
<td>Jubelum</td>
<td>Ju-bô-lûm</td>
<td>Third russian.</td>
</tr>
<tr>
<td>Kaaba</td>
<td>Ka’bê’-bê</td>
<td>Kit-á’bara. Holy temple of Mecca.</td>
</tr>
<tr>
<td>Kabbala</td>
<td>Ka’bê-la’</td>
<td>A mystical philosophy of the Jews.</td>
</tr>
<tr>
<td>Kabbalistic</td>
<td>Ka’bal-la-tîc</td>
<td>Pertaining to the mysteries.</td>
</tr>
<tr>
<td>Kadoch</td>
<td>Ka’dôsh</td>
<td>Holy. Same as Kedesh.</td>
</tr>
<tr>
<td>Kadiri</td>
<td>Ka’drî</td>
<td>An Arabian secret society.</td>
</tr>
<tr>
<td>Kames</td>
<td>Ka’mè’î</td>
<td>An amulet.</td>
</tr>
<tr>
<td>Karmatians</td>
<td>Kár-ma’î-tîns</td>
<td>A Mohammedan sect.</td>
</tr>
<tr>
<td>Kasiderns</td>
<td>Ka’sî-de’-âns</td>
<td>Latinised spelling of Chasdim.</td>
</tr>
<tr>
<td>Katharnis</td>
<td>Ka-thârnes</td>
<td>Ceremony of purification.</td>
</tr>
<tr>
<td>Khem</td>
<td>Khêm</td>
<td>The Egyptian deity, Amon.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>MASCULINE PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>--------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Khepra</td>
<td>Khê’prâ</td>
<td>An Egyptian deity.</td>
</tr>
<tr>
<td>Kher-heb</td>
<td>Khê’rib</td>
<td>Master of Ceremonies.</td>
</tr>
<tr>
<td>Khesvan</td>
<td>Khê’svân</td>
<td>Second month of Jewish civil year.</td>
</tr>
<tr>
<td>Khetem el Nabîm</td>
<td>Khê’têm el Naḇîm</td>
<td>Krûtâm el Nahb-Tîm.</td>
</tr>
<tr>
<td>Khon</td>
<td>Khôn</td>
<td>The dead. Subject to examination.</td>
</tr>
<tr>
<td>Khotbah</td>
<td>Khôt’bab</td>
<td>Mohammedan Confession of Faith.</td>
</tr>
<tr>
<td>Khurum-Abbas</td>
<td>Khû-rûm-Åb-bâs</td>
<td>Hiram Abbas.</td>
</tr>
<tr>
<td>Kl</td>
<td>Kl</td>
<td>In old Ritual of A. A. Scottish Rite.</td>
</tr>
<tr>
<td>Kidron</td>
<td>Kl’dron</td>
<td>Turbid water. A brook near Mount of Olives.</td>
</tr>
<tr>
<td>Kislev</td>
<td>Kîs’lev</td>
<td>The third Hebrew month.</td>
</tr>
<tr>
<td>Knewt-neb-sa</td>
<td>Knewt’neb-sa</td>
<td>Nûte’neba.</td>
</tr>
<tr>
<td>Kohath</td>
<td>Kô’hâth</td>
<td>Assembly. Ancestor of Moses.</td>
</tr>
<tr>
<td>Koljik</td>
<td>Kô’jîk</td>
<td>The ancient religion of Japan.</td>
</tr>
<tr>
<td>Konx Ompan</td>
<td>Köxn  Ön’pâx</td>
<td>Definition uncertain.</td>
</tr>
<tr>
<td>Korah</td>
<td>Kô’râh</td>
<td>Baldness. A son of Essu.</td>
</tr>
<tr>
<td>Koran</td>
<td>Kô’rân</td>
<td>The reading. The Moslem Bible.</td>
</tr>
<tr>
<td>Krishna</td>
<td>Krîsh’nâ</td>
<td>ATrimurti in Hindu religious system.</td>
</tr>
<tr>
<td>Kulma</td>
<td>Kûl’mâ</td>
<td>Hindustani Confession of Faith.</td>
</tr>
<tr>
<td>Kum Klâr</td>
<td>Kûn Kl’rî</td>
<td>Arose! and kneel!</td>
</tr>
<tr>
<td>Kum</td>
<td>Kûn</td>
<td>The creative fiat of God.</td>
</tr>
<tr>
<td>Laanah</td>
<td>Lâ’a-nâh</td>
<td>Wormwood.</td>
</tr>
<tr>
<td>Labarum</td>
<td>Lâ’bâ-rum</td>
<td>Monogram of Christ.</td>
</tr>
<tr>
<td>Laborare est orare</td>
<td>Lâ’-bo-ra’rē est b-s’rē</td>
<td>To labor is to pray.</td>
</tr>
<tr>
<td>Lacorne</td>
<td>Lâ’- corne</td>
<td>Lâ’k’or’nâ.</td>
</tr>
<tr>
<td>Lakak Deror Pessah</td>
<td>Lâ’k’ak Dé’r or Pê’s’âh</td>
<td>Liberty of passage and thought.</td>
</tr>
<tr>
<td>Lalande</td>
<td>Lâ’-lân’dê</td>
<td>See Delaland.</td>
</tr>
<tr>
<td>Lamalzm</td>
<td>Lâ’mâ-lâm</td>
<td>Religion of Tibet and Mongolia.</td>
</tr>
<tr>
<td>Lamma Sabactani</td>
<td>Lâm’mâ Sâ’bâ-ta’nî</td>
<td>Used in French Rite of Adoption.</td>
</tr>
<tr>
<td>Lantureus</td>
<td>Lân’tûr-e’tûs</td>
<td>Instituted in 1771.</td>
</tr>
<tr>
<td>Laplcida</td>
<td>Lâ’pl’c’dâ</td>
<td>A stone-cutter.</td>
</tr>
<tr>
<td>Larudan, Abbâ</td>
<td>Lâ’rû-dân, Åb’bê</td>
<td>Author of a libellous work.</td>
</tr>
<tr>
<td>Latomia</td>
<td>Lâ’tô-mê’â</td>
<td>A stone quarry.</td>
</tr>
<tr>
<td>Latres</td>
<td>Lâ’trôs</td>
<td>A brick.</td>
</tr>
<tr>
<td>Laos Deo</td>
<td>Lâw-fo Dî’o</td>
<td>God be praised.</td>
</tr>
<tr>
<td>Laurel</td>
<td>Lôr’eł</td>
<td>An evergreen shrub.</td>
</tr>
<tr>
<td>Lebanon</td>
<td>Lë’b’e-mon</td>
<td>The forest mountains in Syria.</td>
</tr>
<tr>
<td>Lechaugeur</td>
<td>Lë- châng’gur</td>
<td></td>
</tr>
<tr>
<td>Lefranc</td>
<td>Lë-frânc</td>
<td>A bitter enemy of Freemasonry.</td>
</tr>
<tr>
<td>Legate</td>
<td>Lëg’ate</td>
<td>An ambassador.</td>
</tr>
<tr>
<td>Legend</td>
<td>Lëj’e nd</td>
<td>A fable.</td>
</tr>
<tr>
<td>Lehrling</td>
<td>Lôhr’ling</td>
<td>German for Entered Apprentice.</td>
</tr>
<tr>
<td>Lemanceau</td>
<td>Lêm-an-os’ku</td>
<td>Lêm-an-os’.</td>
</tr>
<tr>
<td>Leonice</td>
<td>Lên’on’she’</td>
<td>Ancient sacrifices in honor of the sun.</td>
</tr>
<tr>
<td>Lepage</td>
<td>Lê-pä’e</td>
<td>Lê-pä’e.</td>
</tr>
<tr>
<td>Leuchê</td>
<td>Lêuch’e</td>
<td>A Masonic charlatan.</td>
</tr>
<tr>
<td>Level</td>
<td>Lê’vèl</td>
<td>An instrument to find a horizontal</td>
</tr>
<tr>
<td>Liberikon</td>
<td>Lê-vi’kôn</td>
<td>The spurious Gospel of St. John.</td>
</tr>
<tr>
<td>Libanus</td>
<td>Lî-bâ-nûs</td>
<td>The Latin for Lebanon.</td>
</tr>
<tr>
<td>Proper Masonic Pronunciation</td>
<td>Notations</td>
<td></td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td>A pouring out of liquor.</td>
<td>The Book.</td>
<td></td>
</tr>
<tr>
<td>Liberty.</td>
<td>A dissolute, licentious person.</td>
<td></td>
</tr>
<tr>
<td>Light.</td>
<td>A mystical sect of the 16th century.</td>
<td></td>
</tr>
<tr>
<td>To attend and bear.</td>
<td>A figure in some old floor cloths.</td>
<td></td>
</tr>
<tr>
<td>An Egyptian aquatic plant.</td>
<td>The word.</td>
<td></td>
</tr>
<tr>
<td>Devoted, faithful.</td>
<td>A town in Germany.</td>
<td></td>
</tr>
<tr>
<td>The Grand Light.</td>
<td>Light out of darkness.</td>
<td></td>
</tr>
<tr>
<td>Let there be light, and there was Literally, bending, curve.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ma'shah.</td>
<td>See Mac.</td>
<td></td>
</tr>
<tr>
<td>A heroic Jewish family.</td>
<td>Duchess Masonic clubs.</td>
<td></td>
</tr>
<tr>
<td>This word is now obsolete.</td>
<td>A mason, a constructor of walls.</td>
<td></td>
</tr>
<tr>
<td>Truth is mighty and will prevail.</td>
<td>Moslem prophet.</td>
<td></td>
</tr>
<tr>
<td>Hebrew pronunciation.</td>
<td>A standard-bearer.</td>
<td></td>
</tr>
<tr>
<td>Disciple of Buddha Sakyamuni.</td>
<td>Acting mistress.</td>
<td></td>
</tr>
<tr>
<td>Without an English equivalent.</td>
<td>An angel.</td>
<td></td>
</tr>
</tbody>
</table>
**Pronouncing Dictionary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Proper Pronunciation</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malachi</td>
<td>Māl-ā'chī</td>
<td>Messenger of Job.</td>
</tr>
<tr>
<td>Malakoth</td>
<td>Māl'akōth</td>
<td>The angelic messenger.</td>
</tr>
<tr>
<td>Malak Adhel Sayfeddia</td>
<td>Māl'ak-ah-dal-Sayf-ēd-dā</td>
<td>The just king who holds the Sword</td>
</tr>
<tr>
<td>Malta</td>
<td>Māl-tā</td>
<td>An island in the Mediterranean Sea.</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Mān-asē</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Mance</td>
<td>Mānće</td>
<td>Souls of the dead.</td>
</tr>
<tr>
<td>Manichseans</td>
<td>Mān-i-chē'sēans</td>
<td>Also termed Gnostics.</td>
</tr>
<tr>
<td>Manu</td>
<td>Mānū</td>
<td>Corresponding to the word West.</td>
</tr>
<tr>
<td>Marchesvan</td>
<td>Mār-kēsh vān</td>
<td>The second Jewish month.</td>
</tr>
<tr>
<td>Marduk</td>
<td>Mār-dūk</td>
<td>A victorious warrior-god.</td>
</tr>
<tr>
<td>Masora</td>
<td>Mās-ō'rā</td>
<td>A Hebrew work on the Bible.</td>
</tr>
<tr>
<td>Masoretic Points</td>
<td>Māsō-rēt'ik points</td>
<td>Vowel signs.</td>
</tr>
<tr>
<td>Massoneus</td>
<td>Mās-so'nūs</td>
<td>Mason.</td>
</tr>
<tr>
<td>Master</td>
<td>Mās-tēr</td>
<td>Lord, Chief, Prince.</td>
</tr>
<tr>
<td>Mathoc</td>
<td>Māthōc</td>
<td>Amiability.</td>
</tr>
<tr>
<td>Mausoleum</td>
<td>Māsō-lō'um</td>
<td>A stately sepulcher.</td>
</tr>
<tr>
<td>Maut</td>
<td>Māut</td>
<td>Mort.</td>
</tr>
<tr>
<td>Megacon</td>
<td>Mēg'-ōsm</td>
<td>An intermediate world.</td>
</tr>
<tr>
<td>Mehen</td>
<td>Mē-hēn</td>
<td>Or, May-ben.</td>
</tr>
<tr>
<td>Mehour</td>
<td>Mēh'ōr</td>
<td>Or, May-here.</td>
</tr>
<tr>
<td>Meister</td>
<td>Mēst'ēr</td>
<td>German for master.</td>
</tr>
<tr>
<td>Meichisedek</td>
<td>Mēsh-chē's-dēk</td>
<td>King of Salem.</td>
</tr>
<tr>
<td>Mēdech</td>
<td>Mēdēch</td>
<td>Mālah.</td>
</tr>
<tr>
<td>Melesino, Rite of</td>
<td>Mēlēs'-i-nō</td>
<td>Scarcely known out of Russia.</td>
</tr>
<tr>
<td>Melita</td>
<td>Mēl-tā</td>
<td>Ancient name of island of Malta.</td>
</tr>
<tr>
<td>Memento Mori</td>
<td>Mēm-mō'tō Mō-re</td>
<td>Remember death. [due thoughts.</td>
</tr>
<tr>
<td>Memory</td>
<td>Mēm'-re</td>
<td>Note: Memory. Mental powers to reproduce.</td>
</tr>
<tr>
<td>Memtschim</td>
<td>Mēm-tš'chim</td>
<td>Expert Master Masons.</td>
</tr>
<tr>
<td>Memu</td>
<td>Mēmū</td>
<td>Son of Braham.</td>
</tr>
<tr>
<td>Merari</td>
<td>Mēr'-ēr</td>
<td>Heb., Bitter, Youngest son of Levi.</td>
</tr>
<tr>
<td>Mer-Sker</td>
<td>Mēr'-sēk</td>
<td>Space in which the sun moves.</td>
</tr>
<tr>
<td>Meshia Meshianos</td>
<td>Mēsh'-ē Mēsh'-ēnē</td>
<td>Corresponding to Adam and Eve.</td>
</tr>
<tr>
<td>Mesopolyte</td>
<td>Mēs'-ō-po-lê-te</td>
<td>4th Degree of German Union of XXII.</td>
</tr>
<tr>
<td>Messurance</td>
<td>Mēs'-ō-rā'-nē'ō</td>
<td>I am the center of heaven.</td>
</tr>
<tr>
<td>Metusal</td>
<td>Mēt'-ūs-ēl</td>
<td>Heb., quarryman, one of the assassins.</td>
</tr>
<tr>
<td>Messua</td>
<td>Mēs'-ō-sē</td>
<td>Third principle of Judaism.</td>
</tr>
<tr>
<td>Microcosm</td>
<td>Mī-kō-kōsm</td>
<td>See Mōs.</td>
</tr>
<tr>
<td>Minos</td>
<td>Mīnōs</td>
<td>The lawgiver of Crete.</td>
</tr>
<tr>
<td>Mistietoe</td>
<td>Mis'-ē-tē</td>
<td>An evergreen plant.</td>
</tr>
<tr>
<td>Mithras</td>
<td>Mīth'-rēs</td>
<td>The principal deity of the Persians.</td>
</tr>
<tr>
<td>Miter</td>
<td>Mīt'-ēr</td>
<td>The covering of a bishop's head.</td>
</tr>
<tr>
<td>Misep</td>
<td>Mis'-ēp</td>
<td>A city in Gilead.</td>
</tr>
<tr>
<td>Misraim</td>
<td>Mis'-rām</td>
<td>Rite of, originated at Milan in 1805.</td>
</tr>
<tr>
<td>Meabon</td>
<td>Mēb'-ōn</td>
<td>Mō-ah'-bōn.</td>
</tr>
<tr>
<td>Moloch</td>
<td>Mōl'ōch</td>
<td>The deity of the Ammonites.</td>
</tr>
<tr>
<td>Montfaucon, Prior of</td>
<td>Mōnt'-fō-kōn', Prior of</td>
<td>One of the two traitors.</td>
</tr>
<tr>
<td>Monument</td>
<td>Mōnt'-ō-mēnt</td>
<td>A memorial.</td>
</tr>
<tr>
<td>Mopsei</td>
<td>Mōp'-ēsē</td>
<td>A pretended name for Masonry.</td>
</tr>
<tr>
<td>Moriah</td>
<td>Mōr'-ē-ē</td>
<td>The hill on which the Temple was</td>
</tr>
<tr>
<td>Mortal</td>
<td>Mōrtal</td>
<td>Subject to death.</td>
</tr>
</tbody>
</table>

[Note: The text continues with similar entries, each with proper pronunciation and notes.]
<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PRONUNCIATION.</th>
<th>PROPER MACRONIC PRONUNCIATION.</th>
<th>NOTATIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mosaic</td>
<td>Mō-ā-tō</td>
<td>Variegated, tessellated.</td>
</tr>
<tr>
<td>Meoelm</td>
<td>Mōs'lem</td>
<td>Mohammedan.</td>
</tr>
<tr>
<td>Mot de Semestre</td>
<td>Mōt' dē sē-mēstr'</td>
<td>Mō' de se-mest-r.</td>
</tr>
<tr>
<td>Murderer</td>
<td>Mus'der-er</td>
<td>Not Murd'er.</td>
</tr>
<tr>
<td>Mystagogue</td>
<td>Mūs'tō-gōgū'</td>
<td>One who makes or conducts an initiate.</td>
</tr>
<tr>
<td>Mystes</td>
<td>Mys'tēs</td>
<td>To shut the eyes.</td>
</tr>
<tr>
<td>Mythology</td>
<td>Mī-thōl'ō-jē</td>
<td>The science of myths.</td>
</tr>
<tr>
<td>Naamah</td>
<td>Nā'āmēth</td>
<td>The daughter of Lamech.</td>
</tr>
<tr>
<td>Nahaim</td>
<td>Nā'hā-im</td>
<td>See Schools of the Prophets.</td>
</tr>
<tr>
<td>Nadab</td>
<td>Nā'dāb</td>
<td>High priest of the Persians.</td>
</tr>
<tr>
<td>Naked</td>
<td>Nā'kōd</td>
<td>Unlothed, defenseless.</td>
</tr>
<tr>
<td>Naphthali</td>
<td>Nāf'tā-li</td>
<td>One of Jacob's sons.</td>
</tr>
<tr>
<td>Narbonne</td>
<td>Nār-bōnnē</td>
<td>Possible corruption of Magna Graecis.</td>
</tr>
<tr>
<td>Naxus Grecus</td>
<td>Nāx'ūs Grēkōs</td>
<td>An inhabitant of Nazareth.</td>
</tr>
<tr>
<td>Nazarene</td>
<td>Nāz'ā-reno</td>
<td>A King of Babylon.</td>
</tr>
<tr>
<td>Nebuchadneszar</td>
<td>Nēb-ūk-ād-nēz' šar</td>
<td>An officer under Nebuchadnessar.</td>
</tr>
<tr>
<td>Nebuzaradan</td>
<td>Nēbū-ū-zär' s-dān</td>
<td>Vengeance.</td>
</tr>
<tr>
<td>Necum</td>
<td>Nēkūm</td>
<td>Not the traitor, not the traitor, let the innocent bear it.</td>
</tr>
<tr>
<td>Nec proditur, nec proditur, innocens ferat</td>
<td>Nēk̪rođ-tor, nēk̪rođ-di-tor-nō-ēms fē-rāt</td>
<td>Promise.</td>
</tr>
<tr>
<td>Neder</td>
<td>Nā'dēr</td>
<td>Egyptiansynonym for Greek Athené.</td>
</tr>
<tr>
<td>Neth</td>
<td>Nēth</td>
<td>Signifying vengeance.</td>
</tr>
<tr>
<td>Nekam</td>
<td>Nē'kām</td>
<td>Same as Nekam.</td>
</tr>
<tr>
<td>Neocoros</td>
<td>Nē-o-cō'rōs</td>
<td>The Guardian of the Temple.</td>
</tr>
<tr>
<td>Ne plus ultra</td>
<td>Nā plus tī'trā</td>
<td>Nothing beyond.</td>
</tr>
<tr>
<td>Ne varietur</td>
<td>Nā vā-rē-tūr</td>
<td>Unless changed.</td>
</tr>
<tr>
<td>Nectiates</td>
<td>Nē-kōtā-ē' tes</td>
<td>Nē-kōtā-ō' tes.</td>
</tr>
<tr>
<td>Nihongi</td>
<td>Nī-hōn'gi</td>
<td>Chronicles of Nihon.</td>
</tr>
<tr>
<td>Nil nisi clavis</td>
<td>Nīl nīsī clāvis</td>
<td>Nothing but the key is wanting.</td>
</tr>
<tr>
<td>Nisn</td>
<td>Nī-san</td>
<td>First month of Jewish year.</td>
</tr>
<tr>
<td>Noachide</td>
<td>Nō-ach'ī-des</td>
<td>Descendants of Noah.</td>
</tr>
<tr>
<td>Nosodei</td>
<td>Nōs'ō-dē'</td>
<td>An apostate Templar.</td>
</tr>
<tr>
<td>Noonage</td>
<td>Nōn'aj</td>
<td>Under lawful age.</td>
</tr>
<tr>
<td>Nonis</td>
<td>Nō'nis</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Non nobis, Domine, non nobis, sed nomin ntu da gloriam</td>
<td>Nōn nō-bīs, Dōm'in-tē nē, nōn nōbīs, sēd nūm-in-bē tē-bē dā gēs-nō-ām</td>
<td>Not to us, O Lord! not to us, but to Thy name give the glory.</td>
</tr>
<tr>
<td>Normoe</td>
<td>Nōm'ne</td>
<td>Signifying Past, Present and Future.</td>
</tr>
<tr>
<td>Notuma</td>
<td>Nō-tūm</td>
<td>Anagram of Aumont.</td>
</tr>
<tr>
<td>Novice Maconne</td>
<td>Nōvīces Mā-kōn'ne</td>
<td>Novice Mā-sōn-nē.</td>
</tr>
<tr>
<td>Novitiate</td>
<td>Nō-vītā-te</td>
<td>A person under probation.</td>
</tr>
<tr>
<td>Nuk-pe-nuk</td>
<td>Nūk'pē-nūk</td>
<td>&quot;I am that I am.&quot;</td>
</tr>
<tr>
<td>Nyaya</td>
<td>Nī'yā'ya</td>
<td>A system of ancient Hindu phil.</td>
</tr>
<tr>
<td>Nyctasontes</td>
<td>Nīk'tā-sōn'tēs</td>
<td>An ancient sect.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MAROONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
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</tr>
<tr>
<td>Oannes</td>
<td>O-an'nes</td>
<td>Solemn affirmation.</td>
</tr>
<tr>
<td>Oath</td>
<td>Och</td>
<td>Binding in law or conscience.</td>
</tr>
<tr>
<td>Obligatory</td>
<td>Ob'lig-a-to-ry</td>
<td>Funeral rites or solemnities.</td>
</tr>
<tr>
<td>Obsequies</td>
<td>Ob'se-kwis</td>
<td>Secret, unknown.</td>
</tr>
<tr>
<td>Occult</td>
<td>O-kult'</td>
<td>Deserving hatred.</td>
</tr>
<tr>
<td>Odious</td>
<td>O-di-us</td>
<td>Not Aw! Away from.</td>
</tr>
<tr>
<td>Off</td>
<td>Off</td>
<td>Not Aw'ler. Present for acceptance.</td>
</tr>
<tr>
<td>Offer</td>
<td>Of-fer</td>
<td>Not Aw'fer. Assumed duties or business.</td>
</tr>
<tr>
<td>Office</td>
<td>Of-fis</td>
<td>To act as an officer.</td>
</tr>
<tr>
<td>Officiate</td>
<td>Of-fish'lat</td>
<td>[frequent].</td>
</tr>
<tr>
<td>Often</td>
<td>Of'n</td>
<td>Not of'ten. Frequent.</td>
</tr>
<tr>
<td>Oheb Eshah</td>
<td>O-heb E-lo'a</td>
<td>Love of God.</td>
</tr>
<tr>
<td>Oheb Karobo</td>
<td>O-heb k-a-ro'to'o</td>
<td>Love of neighbor.</td>
</tr>
<tr>
<td>Ohbanum</td>
<td>O-ba'nun</td>
<td>An aromatic sap, frankincense.</td>
</tr>
<tr>
<td>Omega</td>
<td>O-me'ga</td>
<td>Last letter of Greek alphabet.</td>
</tr>
<tr>
<td>Omer</td>
<td>O-me're</td>
<td>A Hebrew measure.</td>
</tr>
<tr>
<td>Omnia Tempus Altit</td>
<td>Om'ni-at-ta'me'pit'at'te'k'at</td>
<td>Time heals all things.</td>
</tr>
<tr>
<td>On</td>
<td>On</td>
<td>A name for Jehovah among Egyptians.</td>
</tr>
<tr>
<td>Onech</td>
<td>On'ch</td>
<td>After Enoch or Phenech (the Phoenix).</td>
</tr>
<tr>
<td>Onyx</td>
<td>On'ix</td>
<td>A stone of the breastplate.</td>
</tr>
<tr>
<td>Ophites</td>
<td>O-phites</td>
<td>Brotherhood of the Serpent.</td>
</tr>
<tr>
<td>Oral</td>
<td>O-ral</td>
<td>Verb, by word of mouth.</td>
</tr>
<tr>
<td>Orde ab Chao</td>
<td>O-re'da ab cha'o</td>
<td>Order out of chaos.</td>
</tr>
<tr>
<td>Oriflammme</td>
<td>O-riflammme</td>
<td>Ancient banner of the Counts of One of the constellation of stars.</td>
</tr>
<tr>
<td>Orion</td>
<td>O-r'un</td>
<td>Good and evil. Darkness and light.</td>
</tr>
<tr>
<td>Ormuds and Ahriman</td>
<td>Ormuds and Ah-r-man</td>
<td>Strong. Whose threshing floor became David's altar.</td>
</tr>
<tr>
<td>Orman</td>
<td>O-r'man</td>
<td>[ogy. Chief god of old Egyptian mythology. The assassin at the west gate. Pseudonym of Rosicrucian Michel Mayer.</td>
</tr>
<tr>
<td>Odriss</td>
<td>O-stris</td>
<td>Nuteach. One who inspects.</td>
</tr>
<tr>
<td>Oterfut</td>
<td>O-tur-fut</td>
<td>Acclamation.</td>
</tr>
<tr>
<td>Otreb</td>
<td>O-treb</td>
<td>A Prince of Judah.</td>
</tr>
<tr>
<td>Ouriel</td>
<td>Ou't-ri'el</td>
<td>Peruvian for Groot of the Universe. Latinized name of Hugh de Payens. Commonly called The Holy Land.</td>
</tr>
<tr>
<td>Overseer</td>
<td>O-ver-e'er</td>
<td>That which is an effectual defense. Degree in MSS. collections of Peu. One who begets offspring.</td>
</tr>
<tr>
<td>Osee</td>
<td>O'see</td>
<td>A fine quality of marble. An occult scientific work of Brahmanas.</td>
</tr>
<tr>
<td>Othad</td>
<td>O-tha'ad</td>
<td>An occult scientific work of Brahmanas.</td>
</tr>
<tr>
<td>Pachacamac</td>
<td>Pach'a-ca'mac</td>
<td>Followers of Zoroaster.</td>
</tr>
<tr>
<td>Paganis, Hugo de</td>
<td>Paa-ga'nis, Hugo de</td>
<td>French name for room for visitors.</td>
</tr>
<tr>
<td>Palestine</td>
<td>Paa-laa'tine</td>
<td>Couch or shrine bearers.</td>
</tr>
<tr>
<td>Palladium</td>
<td>Paa-laa'di-um</td>
<td>Greek for couch.</td>
</tr>
<tr>
<td>Paracelsus</td>
<td>Paa-rac-eels</td>
<td></td>
</tr>
<tr>
<td>Parent</td>
<td>Paa-ren'</td>
<td></td>
</tr>
<tr>
<td>Pari'an</td>
<td>Paa-ri-an</td>
<td></td>
</tr>
<tr>
<td>Parikhah Agrouchada</td>
<td>Pa'rikoh-a ' Agrouchada</td>
<td></td>
</tr>
<tr>
<td>Farinier</td>
<td>Paa-rin-er</td>
<td></td>
</tr>
<tr>
<td>Parsees</td>
<td>Paa-se's</td>
<td></td>
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<tr>
<td>Pas perdus</td>
<td>Paa' paa'du's</td>
<td></td>
</tr>
<tr>
<td>Fastophori</td>
<td>Paa'st-o-fa's</td>
<td></td>
</tr>
<tr>
<td>Fastoes</td>
<td>Paa'sto's</td>
<td></td>
</tr>
<tr>
<td>Words of Doubted Pronunciation</td>
<td>Proper Masonic Pronunciation</td>
<td>Notations</td>
</tr>
<tr>
<td>-------------------------------</td>
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</tr>
<tr>
<td>Patent</td>
<td>Pat'ent</td>
<td>A letter securing certain rights.</td>
</tr>
<tr>
<td>Pax vobiscum</td>
<td>Pax vo-bis'kwm</td>
<td>Peace be with you.</td>
</tr>
<tr>
<td>Pectoral</td>
<td>Pek'tor-al</td>
<td>Pertaining to the breast.</td>
</tr>
<tr>
<td>Pedal</td>
<td>Pe'dal</td>
<td>Pèdes, the feet.</td>
</tr>
<tr>
<td>Pedum</td>
<td>Pe'dum</td>
<td>Literally, a shepherd’s crook.</td>
</tr>
<tr>
<td>Peetash</td>
<td>Peet'ash</td>
<td>The Demon of Calumny.</td>
</tr>
<tr>
<td>Peleg or Phaeg</td>
<td>Pe-leg or Fa'leg</td>
<td>Division. A son of Eber.</td>
</tr>
<tr>
<td>Penance</td>
<td>Pen'ance</td>
<td>Suffering as evidence of repentance.</td>
</tr>
<tr>
<td>Pentacle</td>
<td>Pen'tak-ki</td>
<td>Two intersecting triangles.</td>
</tr>
<tr>
<td>Pentateuch</td>
<td>Pen'tat-uk</td>
<td>The five books of Moses.</td>
</tr>
<tr>
<td>Perambulate</td>
<td>Per-am'bu-laté</td>
<td>To walk over.</td>
</tr>
<tr>
<td>Periclyte</td>
<td>Per'i-cli-te</td>
<td>See Blest of Perignan.</td>
</tr>
<tr>
<td>Perigian</td>
<td>Per'i-gi-nan</td>
<td>A country in Western Asia.</td>
</tr>
<tr>
<td>Peristan</td>
<td>Per'i-ahan</td>
<td>An instrument for pounding.</td>
</tr>
<tr>
<td>Pestle</td>
<td>Per'sel</td>
<td>Separated, driven apart.</td>
</tr>
<tr>
<td>Phaal Chol</td>
<td>Fa'al Kol</td>
<td>Founded at Paris in 1840.</td>
</tr>
<tr>
<td>Phainoteleistis Society</td>
<td>Phai'no-te-le'shne</td>
<td>Division and subsequent reunion.</td>
</tr>
<tr>
<td>Phareal</td>
<td>Phar'e-al</td>
<td>A king, a sovereign.</td>
</tr>
<tr>
<td>Pharaoh</td>
<td>Phar'a-5</td>
<td>Congregated, reassembled.</td>
</tr>
<tr>
<td>Pharaeschole</td>
<td>Pha-ra-e'scho'le</td>
<td>Literally, Friends of Truth.</td>
</tr>
<tr>
<td>Philalethes</td>
<td>Phi-la-le'thes</td>
<td>An inhabitant of Philaletha.</td>
</tr>
<tr>
<td>Philistine</td>
<td>Phi-lis'tine</td>
<td>Established in French army in Spain.</td>
</tr>
<tr>
<td>Philocorotes, Order of</td>
<td>Phi-lo-cor'o-tes</td>
<td>Ornaments. [in 1808.</td>
</tr>
<tr>
<td>Phylacteries</td>
<td>Phy-lak'teras</td>
<td>By Bernard Picart.</td>
</tr>
<tr>
<td>Picart's Ceremonies</td>
<td>Pic'art</td>
<td>A partly projecting column.</td>
</tr>
<tr>
<td>Pilaster</td>
<td>Pil'as-ter</td>
<td>A pillar or support of an edifice.</td>
</tr>
<tr>
<td>Pillar</td>
<td>Pil'ir</td>
<td>Pin-so. To act as secretary.</td>
</tr>
<tr>
<td>Pinceau</td>
<td>Pin'ceau</td>
<td>Organiser of Council of Knights of the East.</td>
</tr>
<tr>
<td>Priest</td>
<td>Pri'het</td>
<td>The Bible of Buddhism.</td>
</tr>
<tr>
<td>Pitaka</td>
<td>Pit'a-ka</td>
<td>Spirit.</td>
</tr>
<tr>
<td>Pitris</td>
<td>Pit'ris</td>
<td>Designation for minutes in French.</td>
</tr>
<tr>
<td>Planche Tracee</td>
<td>Plan'che Trå-tse</td>
<td>A group of seven stars. (Lodges.</td>
</tr>
<tr>
<td>Pleiades</td>
<td>Plei'a-dés</td>
<td>Altogether separated.</td>
</tr>
<tr>
<td>Polkal</td>
<td>Pol'kal</td>
<td>Latin Chronicle by Ranulf Higden.</td>
</tr>
<tr>
<td>Polycromion</td>
<td>Pol-y-cröm'yon</td>
<td>Adopted as the symbol of plenty.</td>
</tr>
<tr>
<td>Pomme Grante</td>
<td>Pom'me Gran-get</td>
<td>Po-m Var-t.</td>
</tr>
<tr>
<td>Pomme Verte</td>
<td>Pom'me Verté</td>
<td>A small dagger.</td>
</tr>
<tr>
<td>Poniard</td>
<td>Pon'yard</td>
<td>Pon'te-feé Fréres.</td>
</tr>
<tr>
<td>Pontifére Frères</td>
<td>Pons'te-fe Fréres</td>
<td>Pontifére Frères.</td>
</tr>
<tr>
<td>Pontiff</td>
<td>Pons'tiff</td>
<td>A high priest.</td>
</tr>
<tr>
<td>Porch</td>
<td>Porch</td>
<td>Not Pawroh. A gate or entrance.</td>
</tr>
<tr>
<td>Position</td>
<td>Po'sish'un</td>
<td>Situation, station.</td>
</tr>
<tr>
<td>Postulant</td>
<td>Pons'tt-lant</td>
<td>From Latin postulans—seeking for.</td>
</tr>
<tr>
<td>Potens</td>
<td>Po'tens</td>
<td>Powerful.</td>
</tr>
<tr>
<td>Potentate</td>
<td>Po'ten-té</td>
<td>One of high authority.</td>
</tr>
<tr>
<td>Poursuivant</td>
<td>Pour-su'vant</td>
<td>Poor-su'e-yan.</td>
</tr>
<tr>
<td>Praxees</td>
<td>Præ'xs-ees</td>
<td>Followers of Praxees.</td>
</tr>
<tr>
<td>Prelate</td>
<td>Pre'l'ate</td>
<td>A dignitary of the church.</td>
</tr>
<tr>
<td>Procepte</td>
<td>Pre's Sept</td>
<td>An injunction, mandate.</td>
</tr>
<tr>
<td>Words of Doubtful Pronunciation</td>
<td>Proper Masonic Pronunciation</td>
<td>Notations</td>
</tr>
<tr>
<td>---------------------------------</td>
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</tr>
<tr>
<td>Presentation</td>
<td>Präs-en-ta’shun</td>
<td>Setting forth, a gift.</td>
</tr>
<tr>
<td>Princeps</td>
<td>Prin’cep’se</td>
<td>Chief.</td>
</tr>
<tr>
<td>Progress</td>
<td>Pro’gres</td>
<td>Advancement.</td>
</tr>
<tr>
<td>Proponenta</td>
<td>Prö-pö-nen’dik</td>
<td>Subjects to be proposed.</td>
</tr>
<tr>
<td>Propriety</td>
<td>Prop’y-los’üm</td>
<td>Court or vestibule in front of an</td>
</tr>
<tr>
<td>Pro tempore</td>
<td>Pro tem’pö-re</td>
<td>For the present time.</td>
</tr>
<tr>
<td>Protean</td>
<td>Pro’té-an</td>
<td>(edifice)</td>
</tr>
<tr>
<td>Proton</td>
<td>Pro’to-kol</td>
<td>Assuming different shapes.</td>
</tr>
<tr>
<td>Provoast</td>
<td>Prö’vust</td>
<td>The original writing.</td>
</tr>
<tr>
<td>Prudence</td>
<td>Prö’dence</td>
<td>A presiding officer.</td>
</tr>
<tr>
<td>Psalms</td>
<td>Säm’se</td>
<td>Wisdom applied to practice.</td>
</tr>
<tr>
<td>Pascham</td>
<td>Pasch’hem</td>
<td>A sacred song.</td>
</tr>
<tr>
<td>Psalterians</td>
<td>Pas’tö-ri’ësn</td>
<td>A sect of Arians.</td>
</tr>
<tr>
<td>Pseudonym</td>
<td>Pasö-dö’nym</td>
<td>Stö-do-nim. False or fictitious name.</td>
</tr>
<tr>
<td>Pulsant</td>
<td>Pö’is sant</td>
<td>Powerful.</td>
</tr>
<tr>
<td>Pulsant Opertetur</td>
<td>Pul-sant’i Öpö-ri-tö’ür</td>
<td>To him who knocks it shall be opened.</td>
</tr>
<tr>
<td>Punjaub</td>
<td>Pun-jöö’b</td>
<td>Pun-jawb.</td>
</tr>
<tr>
<td>Puranas</td>
<td>Pö-röö’nas</td>
<td>Text-books of worshipers of Vishnu.</td>
</tr>
<tr>
<td>Pursuevant</td>
<td>Pö’röö-sve-vant</td>
<td>Per’söö-vant, messenger.</td>
</tr>
<tr>
<td>Pythagoras</td>
<td>Py-thåg’ö-ras</td>
<td>School of, supposed model of Ma-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[sonry.</td>
</tr>
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</table>

**Quadrivium and**

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Note</th>
</tr>
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<tbody>
<tr>
<td>Quadrivium and</td>
<td></td>
<td>Triv’ium</td>
</tr>
<tr>
<td>Trivium</td>
<td>Qwöö-döö’um</td>
<td>The number four.</td>
</tr>
<tr>
<td>Quaternion</td>
<td>Qwöö-ter’ën-ön</td>
<td>Kët’söö-ël’ëctol</td>
</tr>
<tr>
<td>Quetzalcosti</td>
<td>Qwöö-tël’ëctol</td>
<td></td>
</tr>
<tr>
<td>Rabbit</td>
<td>Ráb’bi-tä’äm</td>
<td>Chief of the architects.</td>
</tr>
<tr>
<td>Rabbi</td>
<td>Ráb’bä</td>
<td>An eminent teacher.</td>
</tr>
<tr>
<td>Rabbinit</td>
<td>Ráb’bi-nistem</td>
<td>A Jewish system of philosophy.</td>
</tr>
<tr>
<td>Rabboni</td>
<td>Ráb’bon’ni</td>
<td>My Rabbi, A most excellent Master.</td>
</tr>
<tr>
<td>Ragon</td>
<td>Rä-gön</td>
<td>A noted Masonic writer of France.</td>
</tr>
<tr>
<td>Rahab</td>
<td>Rä’hab</td>
<td>A name of Egypt.</td>
</tr>
<tr>
<td>Ramayana</td>
<td>Rä’ma-yä’na</td>
<td>The great epic of ancient India.</td>
</tr>
<tr>
<td>Raphodom</td>
<td>Räf’ö-döm</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Ratishon</td>
<td>Rät’se-bön</td>
<td>A city of Bavaria.</td>
</tr>
<tr>
<td>Basabesifajah</td>
<td>Rä-säbäl’äf yä’la</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Recognize</td>
<td>Rék’ö-gön’is</td>
<td>To know again.</td>
</tr>
<tr>
<td>Recovery</td>
<td>Rö-köö-ver’t</td>
<td>Restoration.</td>
</tr>
<tr>
<td>Rectitude</td>
<td>Rék’ö-töö’nd</td>
<td>Straightness, justice.</td>
</tr>
<tr>
<td>Recusant</td>
<td>Ré-ku’ënt’ant</td>
<td>Insubordinate.</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>Rö-hö-bö’äm</td>
<td>Son and successor of Solomon.</td>
</tr>
<tr>
<td>Rehum</td>
<td>Rö-höö’üm</td>
<td>A Persian officer.</td>
</tr>
<tr>
<td>Rendevous</td>
<td>Ren’de-vöö’üm</td>
<td>An appointed place.</td>
</tr>
<tr>
<td>Requiem</td>
<td>Re’köö-äm’em</td>
<td>A hymn for the dead.</td>
</tr>
<tr>
<td>Research</td>
<td>Re’serch’</td>
<td>Investigation, examination.</td>
</tr>
<tr>
<td>Resplendent</td>
<td>Ré-splënt’ënd’ëns</td>
<td>Resplendent.</td>
</tr>
<tr>
<td>Restoravit pacem patri</td>
<td>Re-stö-röö’it pä-tösäm pä-trë’ë</td>
<td>He restored peace to his country.</td>
</tr>
<tr>
<td>Reverent</td>
<td>Rev’er-ënt’ënt</td>
<td>Expressing veneration.</td>
</tr>
<tr>
<td>Vestry</td>
<td>Re’vëst’ë-rë’ë</td>
<td>Wardrobe, place for sacred vest-</td>
</tr>
<tr>
<td>WORDS OF DOUTTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
</tbody>
</table>
| Rex regum dominus dominorum      | Rex regum dom-
tns dominorum       | King of King and Lord of Lords. |
| Robelot                         | Rō'bē-lōt                     | A distinguished French Mason. |
| Rosenkreuz, Christian            | Rōz-sen-
croc,                      | See Rosicrucianism. |
| Rosicrucians                     | Rōz-кръчай,                | A Brotherhood of the 14th century. |
| Route                            | Root                          | The course or way.             |
| Ruchiel                          | Rōch'i-el                     | Rōch'e-el.                     |
| Saad                             | Sa'dh                         | Literally, hosta.              |
| Sababum                          | Sāb'-ab'                      | Worship of the sun, moon, and stars. |
| Sabaoth                          | Sāb-a'oth                     | Jehovah of Hosta.              |
| Sabbal                           | Sāb-bal'                      | Mystic word, Scottish Rite.    |
| Sabaniism                        | Sāb'-an-ism                   | Same as Sabatam.               |
| Sacredum                        | Sāb-csd'um                    | A walled enclosure without roof. |
| Sacerdotal                      | Sas-csd'-tal                  | Pertaining to the order of priests. |
| Sacrifice                       | Sāk'-r-fs                     | An offering. | gessor of Jesus. |
| Sedoc                            | Sā-do'k                      | Heb., just. Father of Achim, an- |
| Sedoniaes                       | Sā-dō'-ne-ae                  | Significant word in the higher de- |
| Sagittae                        | Sā-git'ta                     | The keystone of an arch. | grees. |
| Saint Adhabell                   | Saint Ad'-ha-bell             | Evidently meaning St. Amphibalus. |
| Saint Amphibalus                 | Saint Am-phi-bal'us          | Title of a sensational Masonic work. |
| Saint Nicolaie                   | Saint Ni-cialae               | The Divine presence.           |
| Sakatu                          | Sāk'-tu'                      | The female energy of Siva.     |
| Salah-eddin                      | Sā-lāh-ed-deen'               | King of Kings.                 |
| Salix                            | Sāl'x                     | Initials forming part of a sentence. |
| Salle des Pas Perdue             | Sāl'de d'Pās' Per-
dū'    | The Hall of the Last Steps.    |
<p>| Salsette                         | Sāl-sette'                    | An island in the Bay of Bombay. |
| Salute                           | Sā-lū'                         | To greet, to hail.             |
| Salutem                          | Sā-lū'tem                     | Health, a Roman greeting.      |
| Samaritan                        | Sā-mār'tan                   | Of the principal city of the Ten |
| Samothracian                     | Sā-mōth-rc'c'an              | See Mysteries of Cabiri. | Tribes. |
| Sanctum Sanctorum                | Sānk'tüm Sānk-td-rom          | Holy of Holies.                |
| San Graal                        | Sān Grāl                    | An emerald dish.               |
| Sanhedrim                        | Sān-hə-drīm                  | Highest judicial tribunal of the Jews. |
| Sappho                           | Sā'p-hō'                    | Cited in the nomenclature of Fustier. |
| Saracen                          | Sār'-ā-cen                   | Arabic followers of Mohammed. |
| Sardis                           | Sār'-dē-us                   | A precious stone of the breastplate. |
| Saruma                           | Sār'-mū'-a                    | Pretended exposition of Freemasonry. |
| Sät B'hal                        | Sāt B'hāl                     | Sot-b-hāl'. sonry.             |
| Satrap                           | Sāt-trap or Sāt'rap           | A local Eastern ruler.         |
| Scarabaeus                       | Sākr'-bā'-us                  | An insect with wings closed.   |
| Schism                           | Sīm                         | Division, separation.          |
| Schismatic                       | Sīz-mā'it                    | Insubordinate Masons.          |
| Schor-Laban                      | Sīk'-rā-ā'                    | White Ox, or Innocence.        |
| Secretary                        | Sīk'-rā-rī                   | A superintending officer of records. |
| Sejr Scharigaig                  | Sīj'-śīr Sīk-mā-gan          | A secret Moslem society.       |
| Sejim                           | Sīj'-im                       | Arabian register of all the wicked. |
| Selah                            | Sīl'ah                        | A pause or musical note.       |</p>
<table>
<thead>
<tr>
<th>WORDS OF DUTCH PRONUNCIATION</th>
<th>PROPER MAORI PRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Selamu Alekum</td>
<td>Se-la’mu A’le-kum</td>
<td>A semi-annual word used only in France.</td>
</tr>
<tr>
<td>Semester</td>
<td>Se-mester</td>
<td>Priority, or superiority in rank.</td>
</tr>
<tr>
<td>Szenechal</td>
<td>Sz-an-ehal</td>
<td>From Szaphir—splendid.</td>
</tr>
<tr>
<td>Seniority</td>
<td>Se-ner-i-ty</td>
<td>An angel of the highest order.</td>
</tr>
<tr>
<td>Sephiroth</td>
<td>Seph’i-roth</td>
<td>A rest house.</td>
</tr>
<tr>
<td>Seraphim</td>
<td>Ser’af-im</td>
<td>An Egyptian deity.</td>
</tr>
<tr>
<td>Seraph</td>
<td>Se-rä’af</td>
<td>A name of Zerubbabel.</td>
</tr>
<tr>
<td>Seth</td>
<td>Se-th</td>
<td>A popular work published in 1731.</td>
</tr>
<tr>
<td>Shaddai</td>
<td>Shad-da’i</td>
<td>One of the names of God.</td>
</tr>
<tr>
<td>Shalal Shalom Aba</td>
<td>Shal’al Shal’om Ab’ba</td>
<td>He restored peace to his father.</td>
</tr>
<tr>
<td>Shalash sarim</td>
<td>Shal’ash sa-re-m</td>
<td>Twenty-third.</td>
</tr>
<tr>
<td>Shamir</td>
<td>Sham’ir</td>
<td>The worm used for building the Temple.</td>
</tr>
<tr>
<td>Shastras</td>
<td>Sha-stras</td>
<td>The sacred book of the Hindus.</td>
</tr>
<tr>
<td>Shavah</td>
<td>Shä’vah</td>
<td>A valley in Palestine.</td>
</tr>
<tr>
<td>Shealtiel</td>
<td>She-al’ti-eh</td>
<td>Father of Zerubbabel, who led back the Jews from Babylon.</td>
</tr>
<tr>
<td>Sheba</td>
<td>Shé-ba</td>
<td>Fifth month of Hebrew civil year.</td>
</tr>
<tr>
<td>Shekel</td>
<td>Shék’el</td>
<td>A Jewish coin. Value about 62 To dwell.</td>
</tr>
<tr>
<td>Shield</td>
<td>Shël’id</td>
<td>Peacefulness.</td>
</tr>
<tr>
<td>Shemoph</td>
<td>Shëm-o’ph</td>
<td>Password of the Order of Felicity.</td>
</tr>
<tr>
<td>Shem Ham Foras</td>
<td>Shem Ham For’as</td>
<td>The unsolved mystery. The name.</td>
</tr>
<tr>
<td>Shemite</td>
<td>Shëm-it’ee</td>
<td>An historical religious division.</td>
</tr>
<tr>
<td>Shesh</td>
<td>Shësh</td>
<td>Free, noble.</td>
</tr>
<tr>
<td>Shibboleth</td>
<td>Shëb-bol’eth</td>
<td>An ear of corn. Stream of water.</td>
</tr>
<tr>
<td>Shimeah</td>
<td>Shëm-äh</td>
<td>Babylonia in its fullest extent.</td>
</tr>
<tr>
<td>Shinar</td>
<td>Shë-nar</td>
<td>Stolkin, mentioned in A. A. S. R.</td>
</tr>
<tr>
<td>Shoulkain</td>
<td>Shou’lkain</td>
<td>A hallowed place.</td>
</tr>
<tr>
<td>Shrin</td>
<td>Shrin</td>
<td>Not Shr. A dwarf tree.</td>
</tr>
<tr>
<td>Shrub</td>
<td>Shrub</td>
<td>The ancient capital of Persia.</td>
</tr>
<tr>
<td>Shushan</td>
<td>Shësh-ähn</td>
<td>Thus passeth the glory of the world.</td>
</tr>
<tr>
<td>Sis transit gloria mundi</td>
<td>Sëz trëz’it’ glö’ri-ä</td>
<td>Recording Angel in Islam.</td>
</tr>
<tr>
<td>Sigali</td>
<td>Sig’ali</td>
<td>One of the tribes of Israel.</td>
</tr>
<tr>
<td>Simeen</td>
<td>Sim’e-en</td>
<td>Guardian of the Persian mysteries.</td>
</tr>
<tr>
<td>Simorgh</td>
<td>Sim’o-rgh</td>
<td>A mountain of Arabia.</td>
</tr>
<tr>
<td>Sinai</td>
<td>Sin’äi</td>
<td>Signifies a shoe-latchet.</td>
</tr>
<tr>
<td>Strat</td>
<td>Strät’</td>
<td>The ninth Hebrew month.</td>
</tr>
<tr>
<td>Strc</td>
<td>Str’ëc</td>
<td>Foundation of Hermetic knowledge.</td>
</tr>
<tr>
<td>Stvan</td>
<td>St’vän</td>
<td>6th Deg. of Order of Strict Observance.</td>
</tr>
<tr>
<td>Smeragdine</td>
<td>Smer’agh-dine</td>
<td>A mystical religious sect of Persia.</td>
</tr>
<tr>
<td>Sedus</td>
<td>Sed’us</td>
<td>Temporary residence.</td>
</tr>
<tr>
<td>Selam</td>
<td>Sel’am</td>
<td>Reverential, devout.</td>
</tr>
<tr>
<td>Selem</td>
<td>Sel’em</td>
<td>King of Israel.</td>
</tr>
<tr>
<td>Solemn</td>
<td>Sel’mon</td>
<td></td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Solstice</td>
<td>Sól'sts</td>
<td>The apparent stoppage of the sun.</td>
</tr>
<tr>
<td>Solus</td>
<td>Sól'us</td>
<td>Latin, alone.</td>
</tr>
<tr>
<td>Sorbonne</td>
<td>Sôr'bônne</td>
<td>College of theological professors in</td>
</tr>
<tr>
<td>Southernly</td>
<td>Sôth'er-le</td>
<td>Toward the South.</td>
</tr>
<tr>
<td>Spec men in Deo est</td>
<td>Spe's me'a in Deô'est</td>
<td>My hope is in God.</td>
</tr>
<tr>
<td>Squarmen</td>
<td>S夸'ren</td>
<td>Companies of wrights, slaters, in</td>
</tr>
<tr>
<td>Sruil</td>
<td>Sêr'tl</td>
<td>Revelation.</td>
</tr>
<tr>
<td>Staurus</td>
<td>Stôr'rus</td>
<td>A stake. Gools.</td>
</tr>
<tr>
<td>Siblum</td>
<td>Sibl'um</td>
<td>Antimony.</td>
</tr>
<tr>
<td>Stednemets</td>
<td>Stêd'n'mêts</td>
<td>German for stonemason.</td>
</tr>
<tr>
<td>St. Jean d'Acre</td>
<td>Shân d'âker</td>
<td>The city Aaca, taken by Richard</td>
</tr>
<tr>
<td>Stellar</td>
<td>Sôl'kin</td>
<td>i in 1191 and given the new name.</td>
</tr>
<tr>
<td>Strength</td>
<td>Sênt'h</td>
<td>Inspector of the Tribe of Benjamin.</td>
</tr>
<tr>
<td>Suceoth</td>
<td>Sûc-kôth</td>
<td>Not Sirene. Force, vigor.</td>
</tr>
<tr>
<td>Sultan</td>
<td>Sûl'tân</td>
<td>Heb., Booths. A place east of Jor-</td>
</tr>
<tr>
<td>Superfluous</td>
<td>Sûp'fer-flûs</td>
<td>A Turkish sovereign.</td>
</tr>
<tr>
<td>Summoned</td>
<td>Sû'm'mund</td>
<td>[ian.</td>
</tr>
<tr>
<td>Sword</td>
<td>Sôrd</td>
<td>The surface, the face of a thing.</td>
</tr>
<tr>
<td>Symbolic</td>
<td>Sîm'bôl-ik</td>
<td>Not Sum'manèd. Commanded.</td>
</tr>
<tr>
<td>Synagogue</td>
<td>Sîn'gôg</td>
<td>Not Sword. Military officer's</td>
</tr>
<tr>
<td>Synod</td>
<td>Sîn'ôd</td>
<td>Relating to symbols. [weapon.</td>
</tr>
<tr>
<td>Syria</td>
<td>Sîr'sîa</td>
<td>Place of Jewish worship.</td>
</tr>
<tr>
<td>Syntone</td>
<td>Sînt'sône</td>
<td>A meeting, convention or council.</td>
</tr>
<tr>
<td>Taberla</td>
<td>Tô'bal-or</td>
<td>Heb., Aram. East of the Mediterr-</td>
</tr>
<tr>
<td>Tabernacle</td>
<td>Tô'ber-nâl-kl</td>
<td>an arrangement of columns. [mean.</td>
</tr>
<tr>
<td>Tablenau</td>
<td>Tô'bl'nô</td>
<td>A name of Edom.</td>
</tr>
<tr>
<td>Tadmor</td>
<td>Tôdmôr</td>
<td>A temporary habitation.</td>
</tr>
<tr>
<td>Talisman</td>
<td>Tôl'is-man</td>
<td>A vivid representation.</td>
</tr>
<tr>
<td>Talith</td>
<td>Tôl'th</td>
<td>City of Palms.</td>
</tr>
<tr>
<td>Taljabad</td>
<td>Tôl-jah'bad</td>
<td>Magical charm.</td>
</tr>
<tr>
<td>Talmed</td>
<td>Tôl'mud</td>
<td>An oblong shawl.</td>
</tr>
<tr>
<td>Tamar</td>
<td>Tôm'mâs</td>
<td>Angel of water.</td>
</tr>
<tr>
<td>Tapestry</td>
<td>Tôp'sê-trê</td>
<td>The Hebrew laws and traditions.</td>
</tr>
<tr>
<td>Tarshitha</td>
<td>Tôr-shî-thâ</td>
<td>The tenth Jewish month.</td>
</tr>
<tr>
<td>Tassei</td>
<td>Tôs'sîl</td>
<td>Woven hangings.</td>
</tr>
<tr>
<td>Tatnail</td>
<td>Tat'nâl</td>
<td>See Tôrshâh.</td>
</tr>
<tr>
<td>Tau</td>
<td>Tâu</td>
<td>A pendant ornament.</td>
</tr>
<tr>
<td>Taurus</td>
<td>Tâu'rûs</td>
<td>A Persian officer.</td>
</tr>
<tr>
<td>Tehandelas</td>
<td>Tehân'del-eas</td>
<td>The last letter of Hebrew alphabet.</td>
</tr>
<tr>
<td>Tebeth</td>
<td>Ta'bêth</td>
<td>Bull. A sign of the Zodiac.</td>
</tr>
<tr>
<td>Tenth</td>
<td>Te'bêth</td>
<td>A class of pariahs.</td>
</tr>
<tr>
<td>Temptum Hierosolymum (Templum Hierosolymos)</td>
<td>Tem'plum Hi'es-o- sol-y-môs</td>
<td>Latin for Temple of Jerusalem.</td>
</tr>
<tr>
<td>Tenets</td>
<td>Tên'êts</td>
<td>Dogmas, doctrines and principles.</td>
</tr>
<tr>
<td>Tengu</td>
<td>Têngû</td>
<td>Initials of a sentence.</td>
</tr>
<tr>
<td>Teneto-Daê-Sin</td>
<td>Tenê'o-Daê-Sîn</td>
<td>A deity held in adoration by Japan-</td>
</tr>
<tr>
<td>Tetraphim</td>
<td>Tê-tr'phim</td>
<td>Household deities.</td>
</tr>
<tr>
<td>Tesselated</td>
<td>Tê's-êl-têd</td>
<td>Ornament of a lodge.</td>
</tr>
<tr>
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<td>NOTATIONS</td>
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<td>----------------------------------</td>
<td>--------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Tessera</td>
<td>Të'së-rë</td>
<td>Tesseria. Hospitalis, token of the guest.</td>
</tr>
<tr>
<td>Tetractys</td>
<td>Të-trëk'tës</td>
<td>The number four.</td>
</tr>
<tr>
<td>Tetradites</td>
<td>Të'trë-dëtës</td>
<td>Believers in a Godhead of four persons.</td>
</tr>
<tr>
<td>Tetragram</td>
<td>Të'tra-gräm</td>
<td>A four-letter word.</td>
</tr>
<tr>
<td>Tetragrammaton</td>
<td>Të'tra-gram-ma-ton</td>
<td>[sons. Signifies a word of four letters.</td>
</tr>
<tr>
<td>Tentonic</td>
<td>Të-ton'tëk</td>
<td>Relating to the ancient Germans.</td>
</tr>
<tr>
<td>Thammus</td>
<td>Tëm'mës</td>
<td>Syrian god Adonis.</td>
</tr>
<tr>
<td>Thebet</td>
<td>Tëbët</td>
<td>Same as Tebet, above.</td>
</tr>
<tr>
<td>Thebounah</td>
<td>Tëbou'nëë</td>
<td>A mystic word in Kadoeh.</td>
</tr>
<tr>
<td>Theopaschites</td>
<td>Të-ë-pës-chëtes</td>
<td>Followers of Peter the Fuller.</td>
</tr>
<tr>
<td>Theoricus</td>
<td>Të-ër'i-chës</td>
<td>12th Degree of German Rose Croix.</td>
</tr>
<tr>
<td>Therapeutae</td>
<td>Tër-ë-pët'tës</td>
<td>Ascetic sect of Jews in first A.D.</td>
</tr>
<tr>
<td>Therapy</td>
<td>Tër'ë-gë</td>
<td>Magic operated by celestial means.</td>
</tr>
<tr>
<td>Thekath</td>
<td>Tëk'ëth</td>
<td>Strength. See Urim and Thummim. Truth.</td>
</tr>
<tr>
<td>Thummim</td>
<td>Thë-mëm'ëm</td>
<td>A crown. The Pope's triple crown.</td>
</tr>
<tr>
<td>Tiara</td>
<td>Të-ë-rë</td>
<td>A city of Palestine.</td>
</tr>
<tr>
<td>Tiberius</td>
<td>Të-ë-be-re-tës</td>
<td>Impres upon forehead of Brahman.</td>
</tr>
<tr>
<td>Tink</td>
<td>Të-tëk</td>
<td>Name given in France to a stamp.</td>
</tr>
<tr>
<td>Timbre</td>
<td>Tëm-brë</td>
<td>Title of Persian governors of Judea.</td>
</tr>
<tr>
<td>Tirhatha</td>
<td>Tër-hë-thë</td>
<td>The first Hebrew month.</td>
</tr>
<tr>
<td>Tisri</td>
<td>Të-sëri</td>
<td>A favorite of the King of Israel.</td>
</tr>
<tr>
<td>Tito</td>
<td>Të-të</td>
<td>A fortified town on the Elbe.</td>
</tr>
<tr>
<td>Torgau</td>
<td>Të-r-gëw</td>
<td>Deviating from restituta.</td>
</tr>
<tr>
<td>Tortuous</td>
<td>Tër-të-us</td>
<td>One who journeys.</td>
</tr>
<tr>
<td>Traveler</td>
<td>Tër-vël-ër</td>
<td>The ranking king in Scan. Mysteries.</td>
</tr>
<tr>
<td>Tredic</td>
<td>Tër-dëc</td>
<td>The designing board.</td>
</tr>
<tr>
<td>Treatise</td>
<td>Të-rë-të</td>
<td>The union of three objects.</td>
</tr>
<tr>
<td>Triad</td>
<td>Të-tëd</td>
<td>A subsidy or tax.</td>
</tr>
<tr>
<td>Tribute</td>
<td>Tëb'ëte</td>
<td>An ornamental in the Doric Order.</td>
</tr>
<tr>
<td>Triglyphs</td>
<td>Tëg'ëfës</td>
<td>Sacred name of God among Hindus.</td>
</tr>
<tr>
<td>Trilliteral</td>
<td>Të-lëtë-rë</td>
<td>The Hindu Trinity.</td>
</tr>
<tr>
<td>Trumurt</td>
<td>Tëm-më-rë'ë</td>
<td>A lodge instituted at Paris in 1816.</td>
</tr>
<tr>
<td>Triptaka</td>
<td>Të-pët-të-kë</td>
<td>Three in one.</td>
</tr>
<tr>
<td>Triune</td>
<td>Të-fënn</td>
<td>Së'të-nil. The Luna angel.</td>
</tr>
<tr>
<td>Tzaphiel</td>
<td>Tës'phë-ël</td>
<td>First step of the mystical ladder.</td>
</tr>
<tr>
<td>Tseakah</td>
<td>Të-së-ëkah</td>
<td>An enquirer.</td>
</tr>
<tr>
<td>Tsidoni</td>
<td>Të-së-di-në</td>
<td>55-in.</td>
</tr>
<tr>
<td>Tsowm</td>
<td>Tës'mëm</td>
<td>A term used by the Druids.</td>
</tr>
<tr>
<td>Tuapholl</td>
<td>Të-ë-phëll</td>
<td>Son of Lamech and Zillah.</td>
</tr>
<tr>
<td>Tubal Cain</td>
<td>Tëb-ël Çën'në</td>
<td>The long undergarment of the clergy.</td>
</tr>
<tr>
<td>Tunic</td>
<td>Të'nëk</td>
<td>Commander of cavalry.</td>
</tr>
<tr>
<td>Turcopeoller</td>
<td>Tër-kë-pë-lë'rë</td>
<td>Tur-kot-x. A stone in breastplate.</td>
</tr>
<tr>
<td>Turquoise</td>
<td>Tër-kë-wëzë</td>
<td>An order of Architecture.</td>
</tr>
<tr>
<td>Tuscan</td>
<td>Tës'ën'ën</td>
<td>The Egyptian evil deity.</td>
</tr>
<tr>
<td>Typhon</td>
<td>Të-fënn</td>
<td>Relating to Tyre.</td>
</tr>
<tr>
<td>WORDS OF DOWNTOWN PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Unaffiliated</td>
<td>Ūn-af-fil'Its-t-ted</td>
<td>Not a member.</td>
</tr>
<tr>
<td>Unheld</td>
<td>Ūn-he ld</td>
<td>To uncover or reveal.</td>
</tr>
<tr>
<td>Unison</td>
<td>Yo'ne-sun</td>
<td>Harmony, concord.</td>
</tr>
<tr>
<td>Upadéras</td>
<td>Ū'pá-de'vás</td>
<td>Name for certain Sanskrit works.</td>
</tr>
<tr>
<td>Upanishad</td>
<td>Ū'pan-i-sh-ād</td>
<td>Fire, light, or spirit.</td>
</tr>
<tr>
<td>Ur</td>
<td>Īr</td>
<td>Heb., Enlightened. Son of Hur.</td>
</tr>
<tr>
<td>Uriel</td>
<td>Ī'ri-él</td>
<td>God is light.</td>
</tr>
<tr>
<td>Urin</td>
<td>Īri-m</td>
<td>Lights.</td>
</tr>
<tr>
<td>Usage</td>
<td>Yo'sil</td>
<td>Custom, use, habit.</td>
</tr>
<tr>
<td>Utopia</td>
<td>Ī-to'pe-a</td>
<td>Ideal perfection.</td>
</tr>
<tr>
<td>Usurp</td>
<td>Ī-surp'</td>
<td>Seize and hold possession.</td>
</tr>
<tr>
<td>Vagaz</td>
<td>Va'gās</td>
<td>Found in French Rite of Adoption.</td>
</tr>
<tr>
<td>Valorous</td>
<td>Val'or-ōdas</td>
<td>Brave, courageous.</td>
</tr>
<tr>
<td>Vase</td>
<td>Viś</td>
<td>An ornamental vessel.</td>
</tr>
<tr>
<td>Vasaht</td>
<td>Viṣh'ta</td>
<td>Wife of Asahues.</td>
</tr>
<tr>
<td>Vedar</td>
<td>Vi's-da'r</td>
<td>That is, the second Adar.</td>
</tr>
<tr>
<td>Vedas</td>
<td>Vi'dās</td>
<td>Sacred canon of the Hindus.</td>
</tr>
<tr>
<td>Vehm-gericht</td>
<td>Ve'hm-ge'r-īch</td>
<td>See Secret Tribunal of Westphalia.</td>
</tr>
<tr>
<td>Verger</td>
<td>Ve'r'ger</td>
<td>An attendant upon a dignitary.</td>
</tr>
<tr>
<td>Vertas</td>
<td>Ve'rt'as</td>
<td>Truth.</td>
</tr>
<tr>
<td>Vesica Placae</td>
<td>Vi's-ī-ca Pla-cis</td>
<td>The air-bladder of a fish.</td>
</tr>
<tr>
<td>Vespasian</td>
<td>Vēs-pā-sian</td>
<td></td>
</tr>
<tr>
<td>Vestilum Belli</td>
<td>Vēs-il'um Belli</td>
<td>A war flag.</td>
</tr>
<tr>
<td>Vicergerent</td>
<td>Vēs-gē-rent</td>
<td>An officer authorised to act for an-</td>
</tr>
<tr>
<td>Vielle-Brui</td>
<td>Vi'łe-Brū</td>
<td>V-i-a Brū, Rite of, established 1748.</td>
</tr>
<tr>
<td>Vincere aut Mori</td>
<td>Vi'n'ce-re āt Mori</td>
<td>To conquer or to die.</td>
</tr>
<tr>
<td>Vineyards</td>
<td>Vi'n'yārds</td>
<td>A plantation of vines.</td>
</tr>
<tr>
<td>Vītra</td>
<td>Vi'tra</td>
<td>A Mohammedan sect, established</td>
</tr>
<tr>
<td>Vīvar</td>
<td>Vi'vār</td>
<td>By word of mouth.</td>
</tr>
<tr>
<td>Vīvāt</td>
<td>Vi'vāt</td>
<td>1740.</td>
</tr>
<tr>
<td>Volutes</td>
<td>Vi'o'tūs</td>
<td>A spiral ornament in Architecture.</td>
</tr>
<tr>
<td>Vouch</td>
<td>Vouch</td>
<td>To attest or bear witness.</td>
</tr>
<tr>
<td>Wahabites</td>
<td>Wa'hā-bītes</td>
<td>Represents the opponents of Masonic Commission, authority.</td>
</tr>
<tr>
<td>Warrant</td>
<td>Wār'rant</td>
<td>[sonry.</td>
</tr>
<tr>
<td>Westward</td>
<td>Wēst-wārd</td>
<td>Not West'urd. Toward the West.</td>
</tr>
<tr>
<td>Wilhelmshad</td>
<td>Wi'll-hēm-shād</td>
<td>A city of Germany.</td>
</tr>
<tr>
<td>Wolfenbuttel</td>
<td>Wol-fēn-būt-tel</td>
<td>A city of Lower Saxony.</td>
</tr>
<tr>
<td>Worship</td>
<td>Wēr'ship</td>
<td>Title of honor. To adore.</td>
</tr>
<tr>
<td>Worthy</td>
<td>Wēr'the</td>
<td>Estimable, possessing merit.</td>
</tr>
<tr>
<td>Xerophagists</td>
<td>Xē'ro-phāg'ists</td>
<td>Eaters of dry food.</td>
</tr>
<tr>
<td>Xinxe</td>
<td>Xin'xe</td>
<td>The seat of the soul.</td>
</tr>
<tr>
<td>Xysuthrus</td>
<td>Xy's-thūrūs</td>
<td>Zis'thūrūs.</td>
</tr>
<tr>
<td>Yah, Yeva, Yod</td>
<td>Ya, Yēvā, Yōd</td>
<td>Corrupt names of the Deity.</td>
</tr>
<tr>
<td>Yaksha</td>
<td>Yak'sha</td>
<td>Hindu deity.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MAORIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>--------------------------------</td>
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<td>-----------</td>
</tr>
<tr>
<td>Yaveron Hamaim</td>
<td>&quot;Yá-ve-rón Hám-áim&quot;</td>
<td>The passage of the river.</td>
</tr>
<tr>
<td>Yezeqelgerdian</td>
<td>&quot;Yes-é-qél-dian&quot;</td>
<td>Pertaining to the era of Yezeqel.</td>
</tr>
<tr>
<td>Yezidee</td>
<td>&quot;Yés-idí-e&quot;</td>
<td>A sect bordering on the Euphrates.</td>
</tr>
<tr>
<td>Yggdrasil</td>
<td>&quot;Ygg-drás-il&quot;</td>
<td>Sacred tree, Scandinavian mythology.</td>
</tr>
<tr>
<td>Y-ha-ko</td>
<td>&quot;Y-há-kó&quot;</td>
<td>Signifying the Eternal God. [ogy.</td>
</tr>
<tr>
<td>Yod</td>
<td>&quot;Yód&quot;</td>
<td>A Hebrew letter.</td>
</tr>
<tr>
<td>Yo'ni</td>
<td>&quot;Yo'-nî&quot;</td>
<td>A female symbol of the Orientalists.</td>
</tr>
<tr>
<td>Zabud</td>
<td>&quot;Zá-búd&quot;</td>
<td>An historical personage at Solomon's</td>
</tr>
<tr>
<td>Zabulon</td>
<td>&quot;Zá-bú-lon&quot;</td>
<td>Tenth son of Jacob. [court.</td>
</tr>
<tr>
<td>Zadok</td>
<td>&quot;Zá-dók&quot;</td>
<td>Righteous. Son of Ahitub, a priest.</td>
</tr>
<tr>
<td>Zadki-él</td>
<td>&quot;Zád-kí-él&quot;</td>
<td>Angel of the planet Jupiter.</td>
</tr>
<tr>
<td>Zaheriahbon</td>
<td>&quot;Zá-her-iá-bon&quot;</td>
<td>Savior of the world.</td>
</tr>
<tr>
<td>Zaphnath-pa-sangah</td>
<td>&quot;Zá-ph-náth-pá-sangah&quot;</td>
<td>Name of Zoroaster in Zend language.</td>
</tr>
<tr>
<td>Zarathustra</td>
<td>&quot;Zár-a-thústra&quot;</td>
<td>The angel that governs the sun.</td>
</tr>
<tr>
<td>Zarrtiel</td>
<td>&quot;Zár-rí-él&quot;</td>
<td>See Zeredatha.</td>
</tr>
<tr>
<td>Zarthan</td>
<td>&quot;Zár-thán&quot;</td>
<td>Jah is gift. Husband of Salome.</td>
</tr>
<tr>
<td>Zebedee</td>
<td>&quot;Zé-bé-de&quot;</td>
<td>Jah is might. A false prophet.</td>
</tr>
<tr>
<td>Zedekkah</td>
<td>&quot;Zéd-e-ká-kah&quot;</td>
<td>Persian Bible in Zend language.</td>
</tr>
<tr>
<td>Zedd-Avesta</td>
<td>&quot;Zédadder-ásteh&quot;</td>
<td>Sacred cord used in Hindustanee (initiation.</td>
</tr>
<tr>
<td>Zennaar</td>
<td>&quot;Zén-náár&quot;</td>
<td>King Solomon's Captain of Guards.</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>&quot;Zér-úb-bá-bel&quot;</td>
<td>Blossom. The second Jewish month.</td>
</tr>
<tr>
<td>Zeus</td>
<td>&quot;Zúz&quot;</td>
<td>Little bird. Wife of Moses.</td>
</tr>
<tr>
<td>Zif</td>
<td>&quot;Zif&quot;</td>
<td>A musical instrument of 26 strings.</td>
</tr>
<tr>
<td>Zipperah</td>
<td>&quot;Zip-pé-rá&quot;</td>
<td>Balustrade.</td>
</tr>
<tr>
<td>Zithern</td>
<td>&quot;Zith-ér-n&quot;</td>
<td>An imaginary belt in the heavens.</td>
</tr>
<tr>
<td>Zizdon</td>
<td>&quot;Zí-zón&quot;</td>
<td>Distinction, nobility.</td>
</tr>
<tr>
<td>Zodiac</td>
<td>&quot;Zó-dák&quot;</td>
<td>Nobility.</td>
</tr>
<tr>
<td>Zohar</td>
<td>&quot;Zó-hár&quot;</td>
<td>Founder of the Parsee religion.</td>
</tr>
<tr>
<td>Zohariti</td>
<td>&quot;Zó-hár-i-ti&quot;</td>
<td>An eminent German Masonic amusement.</td>
</tr>
<tr>
<td>Zoroaster</td>
<td>&quot;Zó-ro-as-ter&quot;</td>
<td>Indian tribe of New Mexico. [thor.</td>
</tr>
<tr>
<td>Zebekken</td>
<td>&quot;Zebek-ke&quot;</td>
<td>Modern Parsee name for Zoroaster.</td>
</tr>
<tr>
<td>Zurbost</td>
<td>&quot;Zúr-bo-st&quot;</td>
<td></td>
</tr>
<tr>
<td>Zusim</td>
<td>&quot;Zú-sím&quot;</td>
<td></td>
</tr>
</tbody>
</table>
FOREWORD

"I once delivered an address before a Lodge on the subject of the external changes which Freemasonry had undergone since the period of its revival in the commencement of the eighteenth century. The proper treatment of the topic required a reference to German, to French, and to English authorities, with some of which I am afraid that many of my auditors were not familiar. At the close of the address, a young and intelligent brother inquired of me how he could obtain access to the works which I had cited, and of many of which he confessed, as well as of the facts that they detailed, he now heard for the first time."—ALBERT G. MACKEY.

The above observation by the principal author of this Work has suggested the advisability of appending this Bibliography. It will enable the student who is in search of more light on the sources of our Masonic lore to become familiar with the names of the authors and the titles of the works, in the several languages, from which has been drawn the great fund of material, presented in this "Encyclopaedia of Freemasonry."

T. M. H. CO.
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