Yours Fraternally

T. H. Elenahan
A NEW AND REVISED EDITION

AN ENCYCLOPAEDIA

OF

FREEMASONRY

AND

ITS KINDRED SCIENCES

COMPRISING

THE WHOLE RANGE OF ARTS, SCIENCES AND LITERATURE

AS CONNECTED WITH THE INSTITUTION

BY

ALBERT G. MACKEY, M.D., 33°

AUTHOR OF "THE HISTORY OF FREEMASONRY," "LEXICON OF FREEMASONRY," "A TEXT-BOOK OF

MASONIC JURISPRUDENCE," "SYMBOLISM OF FREEMASONRY," ETC., ETC.

THIS NEW AND REVISED EDITION

PREPARED UNDER THE DIRECTION, AND WITH

THE ASSISTANCE, OF THE LATE

WILLIAM J. HUGHAN, 33°

PAST GRAND DRAGON (ENGLAND), PAST GRAND WARDEN (IOWA), PAST

ASSISTANT GRAND MAJORDOMER (ENGLAND), ONE OF THE FOUNDERs QUADRAT CORONATI

LODGE (LONDON); AUTHOR OF "ENGLISH MAJORIC RITE," "OLD CHARNER," ETC.

BY

EDWARD L. HAWKINS, M.A., 30°

PROV. B. O. W. (AMERICA), P. PROT. B. O. W. (OXFORDSHIRE), MOTHER QUADRAT "CORONATI

LODGE (LONDON); AUTHOR OF "CONCISE CYCLOPÆDIA OF FREEMASONRY"

PROFUSELY ILLUSTRATED

VOLUME II

PUBLISHED BY

THE MASONIC HISTORY COMPANY

NEW YORK AND LONDON

1916
COPYRIGHT, 1873 AND 1874, BY MOSS & CO. AND A. G. MACKEY

REVISED EDITION, WITH ADDENDUM, COPYRIGHT, 1884, BY L. H. EVERTS & CO.

PRONOUNCING DICTIONARY, COPYRIGHT, 1898, BY L. H. EVERTS

COPYRIGHT, 1908, BY LOUIS H. EVERTS & CO.

COPYRIGHT, 1909, BY THE MASONIC HISTORY COMPANY

COPYRIGHT, 1919, BY THE MASONIC HISTORY COMPANY

PRINTED IN THE UNITED STATES OF AMERICA

THE TROW PRESS
MACAO 457

MACAO. 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 recipendary, or novice, is called Macaenac.

Maccabees. A heroic family, whose patriotism and valor form bright pictures in the Jewish annals. The name is generally supposed to be derived from the letters 'M.C.B.I.'—which were inscribed upon their banners—being the initials of the Hebrew sentence, 'Mi Camocha, Realim, 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. De Cange gives this as one of the Middle Age Latin words for macen, deriving it from macens, a wall. The word is now never employed.

Maco. De Cange (Gloss.) defines Maco, Mattio, or Macchio, on the authority of Isidore, as Mason, latomus, a mason, a constructor of walls, from macon, the machines on which they seem to have worked on account of the height of the walls. He gives Maço also.


Mason. The following is extracted from Kenning's Cyclopædia of Freemasonry: "The Norman-French word for 'mason'—as the operative mason in modern times is called 'le macca,' and this was corrupted into maccon, mascon, mascon, mascon, messcon, and even macon. The word seems to come from 'masonner,' which had both its operative meaning and derivative meaning of conspiring, in 1238, and which again comes from 'maneso,' a word of classic use. Some writers have derived the word 'maçon' from maison; but though 'maçonner' and 'maçonner appear eventually to be equivalent to 'mansonem facere,' in its first meaning, 'mason' seems to be simply a wooden house, as 'maisonage' is defined by Roquefort to be 'Bois de charpente propre à bâtir les maisons,' and then he adds, 'C'est aussi l'action de bâtir.' Roquefort seems to prefer to derive 'maçonner' from the Low Latin verb 'mansionare.' Be this as it may, we have in the word maçô, as it appears to us, a clear evidence of the development of
the operative guild through the Norman-French artificers of the Conquest, who carried the operative guilds, as it were, back to Latin terminology, and to a Roman origin." (See Mason.)

Mason in the Right Way. (The Mason in the Right Way.) The second grade of the Hermetic system of Montpellier. (Thory, Acta Lat., i., 291.)

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

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

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

Maconde. A French word signifying a female Mason, that is to say, the degrees of the Rite of Adoption. It is a very convenient word. The formation of the English language would permit the use of the equivalent word Maconde, which would answer by Masonic English.

Maconne Egyptienne. The Third Degree in Cagliostro's Rite of Adoption.

Maconne Maître. Third grade of the Masonic Order of Adoption.

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

Maconnerie Rotonde. (The Rotund Masonry.) The designation of the four high grades of the French rite. Bousset says that the name comes from the color worn in the forth degree.

Maconnies Socetelien. Dutch Masonic Clubs, somewhat like unto the English Lodges of Instruction, with more, perhaps, of the character of a club. Kenning's Cyclopædia says, "there were about nineteen of these establishments in the principal towns of Holland in 1830."

"Macy's Cyclopædia." "A General History, Cyclopædia, and Dictionary of Freemasonry," containing some 300 engravings, by Robert Macoy, 3v, 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. - Uro. Macoy has occupied the prominent position of Deputy G. Master of the G. Lodge of New York, and that of G. Recorder of the State G. Commandery of the Order of the Temple, R. T.

Macrocosm. (παγκόσμη, the great world.) The visible system of worlds; the entire world or universe. It is opposed to Microcosm, the little world, as it were. It has been used as theMacro soul in opposition to the Meric 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. Magus.

Mago. Latin of the Middle Ages for a mason. Du Cange quotes a Computation of the year 1324, in which it is said that the work was done "per manum Petri, macasone de Lagnicci." (See Mason.)

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

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

Magazine. The earliest Masonic magazine was published at Leipzig in 1735, and named Der Freemaurer. In 1753 the Freimaurerzeitung 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 Library, begun in 1736, and continued until 1798. In Ireland, in 1732, the Sentimental and Masonic Magazine appeared and ran to seven volumes (1792-8). In France the Miroir de la société was issued from 1800 to 1802, followed by Héritiers in 1808.

In England the Freemasons' Quarterly Review commenced in 1834 and was continued until 1843, when it became the Quarterly Magazine in 1853, which lived until 1895. 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 Arz Quatuor Coronatorum, published by the Quatuor Cocotati Lodge, of American Masonic magazines the earliest is the Freemasons' Magazine and General Miscellaneous, 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-Keystones, published at Ann Arbor, Michigan, twice a month, is in its 96th volume.

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

[E. L. H.]

Magi. The ancient Greek historians state hereditary priests among the Persians and Medians. The word is derived from mag or mag, signifying priest in the Persian language. The Persian first introduced the word into Masonry, and, employing it, in the nomenclature, of their degrees, to signify men of superior wisdom.

Magi, The Three. The Wise Men of the East" who came to Jerusalem, bringing gifts to the infant Jesus. The traditional names of the three are Melchior, an old man, with a long beard, offering gold; J epiter, a beardless youth, who offers frankincense; Balthasar, a black or Moor, with a large spreading beard, who tendered myrrh. The Persian names of the traveler. "Tradition fixed their number at three, probably is allusion to the three races springing from the sons of Noah. The Emperor Helena caused the bones of the Magi to be transported from Constantinople to Cologne, the
place of their special glory as the Three Kings of Cologne." — Yonge. The three principal officers ruling the society of the Rosicrucians are styled Magi.

Magic. The idea that any connection exists between Freemasonry and magic is to be attributed to the French writers, especially to Ragon, who gives many pages of his Masonic Ordoxy 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 Rituah 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 philosophy and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man, the mechanism of his thoughts, the faculties of his soul, his power over nature, and the essence of the occult virtues of all things. Magism, he says, is to be found in the sentences of Zoroaster, in the hymns of Orpheus, in the invocations of the Hierophants, said 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 marvellous 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 Cross. 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 interest:

| 4 9 2 |
| 3 5 7 |
| 8 1 6 |

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

```
 3 1 8
 9 5 7
 4 6 2
```

Thus arranged, they called it by the name of the planet Saturn, ZAHAH, 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 ZAHAH, 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 17, ZAHAH, 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 180, and the sum of them added, horizontally, perpendicularly, and diagonally, is always 34; thus:

| 4 14 15 |
| 9 7 6 12 |
| 5 11 10 8 |
| 16 2 3 8 12 |

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

**Magister Hospitals.** See Master of the Hospital.

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

**Magister Militiae Christi.** See Master of the Chivalry of Christ.

**Magister Percursor.** 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.

**Magistrum Comacini.** See Comacini Masters; also Comos.

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

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

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

**Magnetic Masonry.** This is a form of Freemasonry which, although long ago practiced by Cagliostro as a species of charlatanism, was first introduced to notice as a philosophic system by Regen in his treatise on Magonemia Occulta. "The occult sciences," says this writer, "especially the mysteries of history, the secrets of his organization, the ways of attaining perfection and happiness; and, in short, the degree of his destiny. Their study was that of the high initiations of the Egyptians; it is time that they should become the study of modern Masons." And again he says: "A Masonic society which should establish in its bosom a magnetic academy would soon find the reward of its labors in the good that it would do, and the happiness which it would create." There can be no doubt that the Masonic investigator has a right to search everywhere for the means of moral, intellectual, and religious perfection; and if he can find anywhere in magnetism, which would aid him in the search, it is his duty and wisest policy to avail himself of it. For, nevertheless, Magnetic Masonry, as a special regime, will hardly ever be adopted by the Fraternity.

**Magus.** 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 *Magd*, which see.

**Mah.** The Hebrew interrogative pronoun, signifying what? It is a component part of a significant word in Masonry. The combination mah`dah, literally "what the," is equivalent, according to the Hebrew method of elisions, 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.

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

**Haber-Shallal-Hab-Baz.** Hebrew. 12 הַבֶּר שַׁלֶּל הָבֶּז. 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 people, the courtyard, 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 1568, and died at Magdeburg in 1618. 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 *Allegoriae Philopratiae*, 1618; *Septem Quaestiones*, 1620; *De Fraternitate Rosae Crucis*, 1615; and *Liber Secretorum* 1617. Some of his contemporaries having denied the existence of the Rosicrucian Order, Maier in his writings has refused the calumny and warmly defended the society, of which, in one of his works, he speaks thus: "Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years' probation to which they subject even well-qualified novices before they are admitted to the higher mysteries, and within this period they are to learn how to govern their own thoughts."

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

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

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

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

Malta, Cross of. See Cross, Maltese.
Maltese Knight of. See Knight of Malta.
Maltese Cross. See Cross, Maltese.

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

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

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

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

Man or Perfection 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 Faiths of Man, gives this arrangement:

Maitre Mason. The name of the Third Degree in French.
Maitresse Agileante. Acting Mistress. The title of the presiding officer of a female Lodge in the Egyptian Rite of Cagliostro.
Maitresse Mason. The Third Degree of the French Rite of Adoption. We have no equivalent word in English. It signifies a Mistress in Masonry.
Maitrise. This expressive word wants an equivalent in English. The French use la Maitrise to designate the Third or Master's Degree.
Major. The Sixth Degree of the German Rite.
Major Illuminatus. (Luminatus Major.) The Eighth Degree of the Illuminati of Bavaria.
Majority. Elections in Masonic bodies are as a general rule decided by a majority of the votes cast. A plurality vote is not admissible unless it has been provided for by a special by-law.
Malach. "To make Masons" is a very ancient term; used in the oldest charges extant as synonymous with the verb to initiate or receive into the Fraternity. It is found in the Codowens MS., whose date is the latter half of the sixteenth century. "These be all the charges...read at the making of a Mason."
Malach. "(02). An angel. A significant word in the high degrees. Lemmon gives it as Merch or Melch.
Malachias or Malachias. The last of the prophets. A significant word in the Thirty-second Degree of the Scottish Rite.
Malcolm III. (King of Scotland.) Reported to have chartered the Lodge "St. John of Glasgow" in the year 1051.
Malcolm Canmore Charter. See Manuscripts, Apocryphal.
As is the Earth, or foundation on which all build,
Water, as in an egg, or as condensed
And the southerly wind,
As in twelve senses of reason
For my Father to impress 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. McClennahan.]

Mandate: That which is commanded.
The Beneditine editors of Du Cange define mandates as "breve aut edictum regnum," i.e., a royal brief or edict, and mandamentum as "literae quibus magistratus aliquid 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 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.

Manichæae. Michel Ange Bernard de.
A distinguished member of the Grand Orient of France. He founded in 1776, at Rennes, the Rite of Sublime Étoile de la Vérité, or Sublime Etoile of Truth, and at Paris the androgynous society of Dames de 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 500 pp., 4to. He also delivered a great many lectures and discourses before different Lodges, several of which were republished. He died, after a long and severe illness, February 17, 1829.

Manichæans. (Also termed Onocites.)
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, who was called Manichæus. Of these two principles, Onmaus was the author of the good, while Abrishan was the master spirit of evil. The two classes of neophytes were, the true, evil, and the listeners, common.

Manichæens, Les Frères. A secret Italian society, founded, according to Thory (Acta Lat., i. 336) and Clavel (Hist. Phil., p. 407), in the eighteenth century, at which the doctrines of Manes were set forth in several grades.

Manitoba.
In 1864 a dispensation was issued over the signature of M. W. Bro. A. T. Pierson, then Grand Master of Masons in Minnesota, and "Northern Lights." Lodge was organized at Fort Garry (Winnipege), with Bro. Dr. John Schultz, Worshipful Master, A. G. B. Bannatyne, S. W., and Wm. Inkster, J. W.
In 1867 Bro. Bannatyne was elected W. M., and the Lodge went out of existence shortly
MANN

MANUAL 463

before the Red River insurrection. At this
time the country was claimed by the "Hon.
Hudson Bay Co."
but when the transfer was
made to Canada in 1870 and the Red River
Settlement, as it was then known, became the
Province of Manitoba, the Grand Lodge of
Canada assumed jurisdiction and shortly
afterward issued Charters to "Prince Ru-
pert's" Lodge, Winnipeg, December, 1870,
and Lisgar Lodge, Selkirk.
On May 12, 1879, the three Lodges then
existing, viz., "Prince Rupert," "Lisgar," and
"Ancient Landmark," held a convention and
formed the "Grand Lodge of Manitoba,"
electing M. W. Bro. the Rev. Dr. W. C.
Clarke as Grand Master. [Will H. Whyte.]

MANN, DER. The Man, the second grade of
the "Deutsche Union."

Manna, Pot of. Among the articles laid
up in the Ark of the Covenant by Aaron was a
Pot of Manna. In the substitute ark, com-
memorated in the Royal Arch Degree, there
was, of course, a representation of 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 re-
ceived from God, in place of the manna of the
Law, which teaches Divine Truth, all found
gether, are appropriately considered as the
symbols of that eternal life which it is the
design of the Royal Arch Degree to teach.

Manningham, Thomas. Dr. Thomas
Manningham was a physician, of London, of
much repute in the last century. He took an
active interest in the concerns of Freemasonry,
being Deputy Grand Master of England,
1759-62. According to Oliver (Revelations
of a Square, p. 80), he was the author of the
prayer now so well known to the Fraternity,
which was presented by him to the Grand
Lodge, and adopted as a form of prayer to be
used at the initiation of a candidate.
Before
that period, no prayer was used on such oc-
casions, and the one composed by Manning-
ham (Oliver says with the assistance of And-
sen's, which is doubtful, as Andersen died in
1732) is a document of the time. It will be seen
that in our day it has been somewhat modified, Preson making the
first change; and that, originally used as one
prayer, it has since been divided, in this coun-
try at least, into two, the first part being used
as a prayer at the opening of a Lodge, and the
latter at the initiation of a candidate.

"Most Holy and Glorious Lord God, thou
Architect of heaven and earth, who art the
giver of all good gifts and graces; and hath
promised that where two or three are gathered
in thy Name, thou wilt be in the midst of
them; in thy Name we assemble and meet
together, most humbly beseeching thee to
bless us in all our undertakings: to give us
thy Holy Spirit, to enlighten our minds with
wisdom and understanding; that we may
know and serve thee right; and all our
doings may tend to thy glory and the salva-
tion of our souls. And we beseech thee, O
Lord God, to bless this our present under-
taking, and to grant that this our Brother
may dedicate his life to thy service, and be a
true and faithful Brother amongst us. Excul-
athe secrets of Masonry, be able to unfold the
mysteries of godliness and Christianity. This
we humbly beg, in the name and for the sake
of Jesus Christ our Lord and Saviour, Amen."

Dr. Manningham rendered other important
services to Masonry by his advocacy of
healthy reforms and his determined opposi-
tion to the schismatic efforts of the "Ancient
Masons." He died February 3, 1794. The
third edition of the Book of Constitutions
(1750) speaks of him in exalted terms as a
diligent and active officer" (p. 253.) Two
interesting letters written by Dr. Manning-
ham are given at length in Gould's Concise
History of Freemasonry (pp. 328-334), one
dated December 3, 1756, and addressed to
what was then the Provincial Grand Lodge
of Holland, refusing leave for the holding of
Scotch Lodges and pointing out that Fre-
emasonry is the same in all parts of the
world; and another dated July 12, 1757, also
dealing with the so-called Scotch Masonry,
and explaining that its orders of Knighthood
were unknown in England where the Masonic
Orders known are those of Masters, Fellow-
Craft, and Apprentices. [E. L. H.]

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

Mantle of Honor. The mantle worn by
a knight was called the Mantle of Honor.
This mantle was presented to a knight when-
ever 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 Pradh.)

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

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

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

**Manuscripts.** Anderson tells us, in the second edition of his Constitutions, that in the year 1717 Grand Master Payne "desired any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonery, in order to show the usages of ancient times, and several old copies of the Gothic Constitutions were produced and collated" (Constitutions, 1738, p. 110); but in consequence of a jealous suspicion that it would be wrong to commit anything to print which related to Masonry, an act of Masonic vandalism was perpetrated. For Anderson further informs us in 1720, "at some private Lodges, several very valuable manuscripts (for they had nothing yet in print), concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, (particularly one written by Mr. Nicholas Stone, the Warden of Inigo Jones,) were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." (Ibid., p. 111.)

The recent labors of Masonic scholars in England, among whom the late William James Hughan deserves especial notice, have succeeded in rescuing many of the old Masonic manuscripts from oblivion, and we are now actually in possession of more of these heretofore unpublished treasures of the Craft than were probably accessible to Anderson and his contemporaries. (See Records, Old.)

**Manuscripts, Apocryphal.** There are certain documents 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 three oldest documents belonging to the Craft, but of which Gould says, "there appears to me nothing in the preceding 'examination' (or examination) that is capable of sustaining the charges which have been advanced on its behalf." The third is the Malcolm Canmore Charter, which came to light in 1896, consequent upon the "claim of the Glasgow Freemasons. Operative St. John's Lodge" to take precedence of the other Lodges in the Masonic procession, at the laying of the foundation-stone of Nelson's monument on "Glasgow Green," although at that time it was an independent organization." According to the Charter, the Glasgow St. John's Lodge was given priority over all the other Lodges in Scotland by Malcolm III., King of Scots, in 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 it of value. The fourth MS. is that of Krause, known as Prince Edwin's Constitutions of 206. Upon this unquestioned reliance had for decades been placed, then it came to be doubted, and is now little credited by inquiring Masons. Bro. Gould closed his re- citation of criticisms with the remark: "The original document, as commonly happens in forgeries of this description, is missing; and how, under all the circumstances of the case, Krause could have himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation may be, that in impositions of this character, credibility, 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 student of old documents with his own ingenuity." These remarks are specially quoted as relating to almost all apocryphal documents. The fifth is the Charter of Cologne, a document in cipher, bearing the date June 24, 1356, as to which see Cologne, Charter of. The sixth is the Lincolnshire 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. (E. L. H.)

**Manuscripts, Old.** The following is a list, arranged as far as possible in sequence of age, of the old Masonic MSS., now usually known as the Old Charges. They generally consist of three parts—first, an opening prayer or invocation; second, the legendary history of the Craft; third, the peculiar statutes and duties, the regulations and observances, incumbent on Masons. There is no doubt that they were used to condition the initiates and applicants 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 1898, is the standard work on the subject.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Date</th>
<th>Owner</th>
<th>When and Where Published</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Regius (also Halliwell), circa 1590</td>
<td>British Museum</td>
<td>By Mr. Halliwell in 1840 and 1844; by Mr. Wyman in 1869; by the Quarrer Coronati Lodge in 1899.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Cooke</td>
<td>circa 1450</td>
<td>British Museum</td>
<td>By Mr. Cooke in 1861; by the Quarrer Coronati Lodge in 1899.</td>
</tr>
<tr>
<td>3.</td>
<td>Grand Lodge, No. 1</td>
<td>1533</td>
<td>Grand Lodge of England</td>
<td>By W. J. Hughan, in Old Charges, 1872; by H. L. S. in Masonic Facts and Fiction, 1897; in Hist. of Freemasonry and Covenantant Orders, 1891; by the Quarrer Coronati Lodge in 1892.</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date</td>
<td>Location</td>
<td>Owner</td>
</tr>
<tr>
<td>-----</td>
<td>---------------</td>
<td>-----------</td>
<td>-----------------------------------------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>4.</td>
<td>Landown</td>
<td>circa 1600</td>
<td>British Museum</td>
<td>In Freemasons' Quarterly Review, 1848; in Freemasons' Magazine, 1856; in Hughan's Old Charges, 1873, by the Quatuor Coronati Lodge in 1890.</td>
</tr>
<tr>
<td>5.</td>
<td>York, No. 1</td>
<td>circa 1600</td>
<td>York Lodge, No. 236</td>
<td>In England's Old Charges, 1872; in Masonic Magazine, 1873; in Ancient York Masonic Rolls, 1894.</td>
</tr>
<tr>
<td>8.</td>
<td>Sloane</td>
<td>1644</td>
<td>British Museum</td>
<td>In Hughan's Old Charges, 1872; in Masonic Magazine, 1873; by the Quatuor Coronati Lodge in 1891.</td>
</tr>
<tr>
<td>9.</td>
<td>Sloane</td>
<td>1659</td>
<td>British Museum</td>
<td>In Hughan's Masonic Sketches and Receipts, 1871; by the Quatuor Coronati Lodge in 1891.</td>
</tr>
<tr>
<td>10.</td>
<td>Grand Lodge, No. 2</td>
<td>1850</td>
<td>Grand Lodge of England</td>
<td>By the Quatuor Coronati Lodge in 1892.</td>
</tr>
<tr>
<td>11.</td>
<td>Harlían, 1842</td>
<td>circa 1850</td>
<td>British Museum</td>
<td>In Freemasons' Quarterly Review, 1838; in Hughan's Old Charges, 1873; by the Quatuor Coronati Lodge in 1885.</td>
</tr>
<tr>
<td>13.</td>
<td>Harlían, 1854</td>
<td>circa 1850</td>
<td>British Museum</td>
<td>In Hughan's Masonic Sketches and Receipts, 1871; in Masonic Magazine, 1875; by the Quatuor Coronati Lodge in 1891.</td>
</tr>
<tr>
<td>15.</td>
<td>Phillips, No. 2</td>
<td>circa 1877</td>
<td>&quot;</td>
<td>By the Quatuor Coronati Lodge in 1896.</td>
</tr>
<tr>
<td>17.</td>
<td>Buchanan</td>
<td>1850-1700</td>
<td>Grand Lodge of England</td>
<td>In Hughan's Masonic Sketches and Receipts, 1871; by the Quatuor Coronati Lodge in 1891.</td>
</tr>
<tr>
<td>18.</td>
<td>Millingin</td>
<td>1865</td>
<td>Mosley, Millingin Lodge (Scotland)</td>
<td>In Hughan's Masonic Sketches and Receipts, 1871; in Lyon's Hist. of the Lodges of Edinburgh, 1873.</td>
</tr>
<tr>
<td>19.</td>
<td>Ancient Stirling</td>
<td>1850-1700</td>
<td>Ancient Stirling Lodge (Boothland)</td>
<td>By Hughan in 1893.</td>
</tr>
<tr>
<td>25.</td>
<td>Stanley</td>
<td>1877</td>
<td>West Yorkshire Masonic Library</td>
<td>In West Yorkshire Masonic Reproduc-tions, 1883.</td>
</tr>
<tr>
<td>28.</td>
<td>Col. Clerks</td>
<td>1886</td>
<td>Grand Lodge of England</td>
<td>In Freemasons, 1886; in Conduit's Hotel Crafts, etc., 1891.</td>
</tr>
<tr>
<td>29.</td>
<td>William Watson</td>
<td>1887</td>
<td>West Yorkshire Masonic Library</td>
<td>In Freemasons, 1881; in West Yorkshire Masonic Sketches and Receipts, 1881; by the Quatuor Coronati Lodge in 1891.</td>
</tr>
<tr>
<td>30.</td>
<td>T. W. Tow</td>
<td>circa 1880</td>
<td>West Yorkshire Masonic Library</td>
<td>In Christmas Freemasons, 1888; in West Yorkshire Masonic Sketches and Receipts, 1889 and 1892.</td>
</tr>
<tr>
<td>31.</td>
<td>U.K. Jones</td>
<td>circa 1880</td>
<td>Worcestershire Masonic Library</td>
<td>In Masonic Magazine, 1881; by the Quatuor Coronati Lodge in 1891.</td>
</tr>
<tr>
<td>32.</td>
<td>Dumfries, No. 1</td>
<td>1875-1700</td>
<td>Dumfries Millingin Lodge, No. 5 (Scotland)</td>
<td>In Smith's Hist. of the Old Lodge of Dumfries, 1892.</td>
</tr>
<tr>
<td>33.</td>
<td>Dumfries, No. 2</td>
<td>1875-1700</td>
<td>&quot;</td>
<td>In Christmas Freemasons, 1892; by Hughan in 1892.</td>
</tr>
<tr>
<td>34.</td>
<td>Beaumont</td>
<td>1875-1700</td>
<td>Prov. G. Lodge of West Yorkshire</td>
<td>In Freemasons, 1894.</td>
</tr>
<tr>
<td>35.</td>
<td>Dumfries, No. 3</td>
<td>1875-1700</td>
<td>&quot;</td>
<td>In Smith's Hist. of the Old Lodge of Dumfries, 1892.</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date</td>
<td>Owner</td>
<td>Where and When Published</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------</td>
<td>-----------------</td>
<td>-------------------------------------</td>
<td>---------------------------------------------------------------</td>
</tr>
<tr>
<td>36</td>
<td>Hope</td>
<td>1875-1700</td>
<td>Lodge of Hope, No. 302</td>
<td>In Hughan's Old Charges, 1872; in West Yorkshire Masonic Reprints, 1872.</td>
</tr>
<tr>
<td>37</td>
<td>T. W. Embleton</td>
<td>1875-1700</td>
<td>West Yorkshire Masonic Library</td>
<td>In Hughan's Old Charges, 1872; in West Yorkshire Masonic Reprints, 1872.</td>
</tr>
<tr>
<td>38</td>
<td>York, No. 5</td>
<td>1875-1700</td>
<td>York Lodge, No. 236</td>
<td>In Masonic Magazine, 1871; in Ancient York Masonic Constitutions, 1872.</td>
</tr>
<tr>
<td>39</td>
<td>York, No. 6</td>
<td>1875-1700</td>
<td></td>
<td>In Masonic Magazine, 1871; in Ancient York Masonic Constitutions, 1872.</td>
</tr>
<tr>
<td>40</td>
<td>Colne, No. 1</td>
<td>1875-1700</td>
<td>Royal Lancashire Lodge, No. 116 (Colne, Lancashire)</td>
<td>In Masonic Magazine, 1871; in Ancient York Masonic Constitutions, 1872.</td>
</tr>
<tr>
<td>41</td>
<td>Clapham</td>
<td>1875-1700</td>
<td>West Yorkshire Masonic Library</td>
<td>In Freemason, 1890; in West Yorkshire Masonic Reprints, 1892.</td>
</tr>
<tr>
<td>42</td>
<td>Hughan</td>
<td>1875-1700</td>
<td></td>
<td>In West Yorkshire Masonic Reprints, 1892; in Freemason, 1892 and 1893.</td>
</tr>
<tr>
<td>43</td>
<td>Dauntsey</td>
<td>1875-1700</td>
<td>B. Dauntsey, Esq. (Manchester)</td>
<td>In Reformer, 1878.</td>
</tr>
<tr>
<td>44</td>
<td>Harris, No. 1</td>
<td>1875-1700</td>
<td>Bedford Lodge, No. 157 (London)</td>
<td>In Freemason, 1877.</td>
</tr>
<tr>
<td>45</td>
<td>David Ramsey</td>
<td>1875-1700</td>
<td>The Library, Hambourg</td>
<td>In Freemason, 1877.</td>
</tr>
<tr>
<td>46</td>
<td>Langdale</td>
<td>1875-1700</td>
<td>G. W. Bain, Esq. (Sunderland)</td>
<td>In Freemason, 1877.</td>
</tr>
<tr>
<td>47</td>
<td>H. F. Beaumont</td>
<td>1875-1700</td>
<td>West Yorkshire Masonic Library</td>
<td>In Freemason, 1877.</td>
</tr>
<tr>
<td>48</td>
<td>Wainstall</td>
<td>1875-1700</td>
<td></td>
<td>In West Yorkshire Masonic Reprints, 1892; in Freemason, 1892 and 1893.</td>
</tr>
<tr>
<td>49</td>
<td>York, No. 4</td>
<td>1875-1700</td>
<td>York Lodge, No. 236</td>
<td>In Hughan's Old Charges, 1872; in Ancient York Masonic Reprints, 1872.</td>
</tr>
<tr>
<td>50</td>
<td>Thomas Foxcroft</td>
<td>1875-1700</td>
<td>Grand Lodge of England, No. 157</td>
<td>In Freemason, 1878.</td>
</tr>
<tr>
<td>51</td>
<td>Newcastle College Roll</td>
<td>1875-1700</td>
<td>Newcastle College of Rosecransians</td>
<td>In Freemason, 1877.</td>
</tr>
<tr>
<td>52</td>
<td>John Strachan</td>
<td>1875-1700</td>
<td>Quatuor Coronati Lodge, No. 2076 (London)</td>
<td>In the Transactions of the Lodge of Research, 1880-1882.</td>
</tr>
<tr>
<td>53</td>
<td>Alnwick</td>
<td>1875-1700</td>
<td>Mr. Turnbull (Alnwick)</td>
<td>In Hughan's Old Charges, 1872; in Ancient York Masonic Reprints, 1872.</td>
</tr>
<tr>
<td>54</td>
<td>York, No. 2</td>
<td>1875-1700</td>
<td>York Lodge, No. 236</td>
<td>In Hughan's Old Charges, 1872; in Ancient York Masonic Reprints, 1872.</td>
</tr>
<tr>
<td>55</td>
<td>Scarborough</td>
<td>1875-1700</td>
<td>G. Lodge of Canada</td>
<td>In Reformer, 1878.</td>
</tr>
<tr>
<td>56</td>
<td>Colne, No. 2</td>
<td>1875-1725</td>
<td>Royal Lancashire Lodge, No. 116 (Colne, Lancashire)</td>
<td>Has not been reproduced.</td>
</tr>
<tr>
<td>58</td>
<td>Maconab</td>
<td>1875-1725</td>
<td>West Yorkshire Masonic Library</td>
<td>In Hughan's Old Charges, 1872.</td>
</tr>
<tr>
<td>59</td>
<td>Haddon</td>
<td>1875-1725</td>
<td>J. S. Haddon, Esq. (Wellington)</td>
<td>In Hughan's Old Charges, 1872.</td>
</tr>
<tr>
<td>60</td>
<td>Phillippe, No. 3</td>
<td>1875-1725</td>
<td>Rev. J. F. A. Fenwick (Cheltenham)</td>
<td>By the Quatuor Coronati Lodge in 1894.</td>
</tr>
<tr>
<td>61</td>
<td>Dunfries, No. 4</td>
<td>1875-1725</td>
<td>Dumfries Kilwinning Lodge, No. 53 (Scotland)</td>
<td>In Ars Quatuor Coronatorum, vol. v., 1892.</td>
</tr>
<tr>
<td>62</td>
<td>Cama</td>
<td>1875-1725</td>
<td>Quatuor Coronati Lodge, No. 2076 (London)</td>
<td>By the Quatuor Coronati Lodge in 1892.</td>
</tr>
<tr>
<td>63</td>
<td>Songhurst</td>
<td>1875-1725</td>
<td></td>
<td>Has not been reproduced.</td>
</tr>
<tr>
<td>66</td>
<td>Woodford</td>
<td>1875-1725</td>
<td>Quatuor Coronati Lodge, No. 2076 (London)</td>
<td>A copy of the Cooke MS.</td>
</tr>
<tr>
<td>67</td>
<td>Supreme Council</td>
<td>1875-1725</td>
<td>Supreme Council, No. 2076 (London)</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>Gatehouse</td>
<td>1875-1725</td>
<td>Lodge of Industry, No. 46</td>
<td>In Masonic Magazine, 1875.</td>
</tr>
<tr>
<td>69</td>
<td>Rawlins</td>
<td>1875-1725</td>
<td>Bodelian Library (Oxford)</td>
<td>In Freemason, 1880; in Masonic Magazine, 1880.</td>
</tr>
<tr>
<td>70</td>
<td>Prebey</td>
<td>1875-1725</td>
<td>Probie Lodge, No. 51 (Halli-</td>
<td>In Freemason, 1880; in West Yorkshire Masonic Reprints, 1892.</td>
</tr>
</tbody>
</table>
Marcheshvan. The second month of the Jewish civil year. It begins with the new moon in November, and corresponds, therefore, to a part of that month and of December.

Marconis, Gabriel Mathieu, more frequently known as De Negre, from his dark complexion, was the founder and first G. Master and G. Hierophant of the Rite of Memphis, brought by Sam'il Honis, a native of Cairo, from Egypt, in 1814, who was a Baron Dumas and the Marquis de la Rogné, founded a Lodge of the Rite at Montauban, France, on April 90, 1815, which was closed March 7, 1816. In a work entitled The Sacrament of Memphis, by Jacques Etienne Marconis, the author—presumably 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 Ormuz, a seraphic priest of Alexandria and Egypt, who, having been converted by St. Mark, and reformed the doctrines of the Egyptians in accordance with the principles of Christianity. The disciples of Ormuz continued until 1118 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 recognises its immediate founders." From the abovementioned Hierophant, and founder, should satisfy the most scurrilous as to the conversion of Ormuz 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 vices; in fine, it is the echo of religious toleration, the union of all belief, the bond between all men, the symbol of sweet illusions of hope, preaching the faith in God that saves, and the charity that blesses." We are further told by the Hierophant, Marconis, Jacques Etienne. Born at Montauban, January 3, 1785; died at Paris, November 21, 1868. (See Memphis, Rite of.)

Marduk: A victory of a 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 duel. He was armed with a nippers (grappling-hook), arikutu (lance), ahibbhu (lance), qashitu (bow), zispu (club), and kasub (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 Kanonen," at Vienna, constituted in 1742. During the forty years' reign of Maria Theresa, Freemasonry was tolerated in Vienna doubtless through the intercession of the Emperor. It is stated in the Pocket Companion of 1744, one hundred grandlers
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 ΩΝΩΝΩΝΩΝ, and the circle on the other side with letters containing the same meaning in the vernacular tongue of the country in which the Chapter is situated, and the wearer’s mark in the center. The Hebrew letters are the initials of a Hebrew sentence equivalent to the English one familiar to Mark Masons. It is but a translation into Hebrew of the English mystical sentence.

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

This mark is not a mere ornamental appendage of the degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master, would claim, from the latter, certain acts of friendship which are of solemn obligation among the Fraternity. A mark thus presented, for the purpose of obtaining a favor, is said to be pledged; though remaining in the possession of the owner, it ceases, for any actual purposes of advantage, to be his property; nor can it be again used by him until, either by the return of the favor or with the consent of the benefactor, it has been redeemed; for it is a positive law of the Order, that no Mark Master shall “pledge his mark a second time until he has redeemed it from its previous pledge.” By this wise provision, the unworthy are prevented from making an improper use of this valuable token, or from levying contributions on their hospitable brethren. Marks or pledges of this kind were of frequent use among the ancients, under the name of tesserai hospitati, or, as the Greeks called it, ἄφροδημος, cannot be better described than in the words of the Scholiast on the Medeis 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 tesserai or pledges of friendship were used at Rome, whence it appears that the privileges of this friendship were extended to the descendants of the contracting parties. Pausanias is introduced, inquiring for Agerastos, with whose family he had formerly exchanged the tessera.

Ag. Siquidem Antidamarchus quia vis adopasta-
titum.

Ego sum igneus quem tu quaeris.

Pan. Hes! quid ego audio?

Ag. Antidamarchus est quum esse.

Pan. Si sita, tessera

Conte und via hospitamus, eamcum, attuli.

Ag. Aequum hic ostende; est par probe; nam habeo donum.

Pan. Omni hospede, salve multum; nam mihi tuis pater.

Pater tuus ergo hospes. Antidamarchus fuit:

Hanc hospitalis tessera sum ilio fuit.

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

Ag. Antidamarchus' adopted son,

If you do seek, I am the very man.

Pan. Now! do I hear aright?

Ag. I am the son

Of Antidamarchus.

Pan. If so, I pray you

Compare with me the hospitable die

I've brought this with me.

Ag. Prithbee, let me see it.

It is, indeed, the very counterpart

Of mine at home.

Pan. All hail, my welcome guest,

Your father was my guest, Antidamarchus.

Your father was my honored guest, and then

This hospitable die with me he parted.

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

The primitive Christians seem to have adopted a similar practice, and the tessera was carried by them in their travels, as a means of introduction to their fellow Christians. A favorite inscription with them were the letters Τ. Ε. Υ. Χ., the initials of Hieros. Ταῦτα, Είστιν Εάν, or Father, Son, and Holy Ghost.
The use of these essers, in the place of written certificate, continued, says Dr. Harris (Disc. on the Text, Hosp.), until the eleventh century, at which time they are mentioned by Burckhardus, Archbishop of Worms, in a visitation charge.

The "arrabo" was a similar keepsake, formed by breaking a piece of money in two. The etymology of this word shows distinctly that the Romans borrowed the custom of these pledges from the ancient Israelites, for it is derived from the Hebrew orob, 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 extent.

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

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 Master at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolic signification. As illustrative of the Fellow-Craft, the Fourth Degree is particularly directed to the inculcation of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true—not unfinished and imperfect, not sinful and defective—but such as the Great Overseer and Judge 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 inculcation of learning, that of the Mark Man is intended to instruct us how that learning can most usefully and judicially be employed for our own honor and the profit of others. And it holds forth to the desponding the encouraging thought that although our motives may sometimes be 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's is the first degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers. The degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above named. The working tools are the Mallet and Instruting Chisel (which see). The symbolic color is purple. The Mark Master's Degree is now given in England, under the authority of the Grand Lodge of Mark Masters, which was established in 1856, and is a jurisdiction independent of the Grand Lodge. The officers are the same as in America, with the addition of a Chaplain, Director of Ceremonies, Assistant Director, Registrar of Marks, Inner Guard or Time Keeper, and two Stewards. Master Masons are eligible for initiation. Bro. Hughan says that the degree is virtually the same in England, Scotland, and Ireland. It differs, however, in some respects from the American degree.

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

\[ \begin{align*}
\vcenter{\hbox{
\begin{tikzpicture}[scale=0.5]
\draw (0,0) -- (1,1);
\draw (0,1) -- (1,0);
\draw (0,0) -- (1,0);
\end{tikzpicture}}}
\end{align*} \]

\[ \begin{align*}
\vcenter{\hbox{
\begin{tikzpicture}[scale=0.5]
\draw (0,0) -- (1,1);
\draw (0,1) -- (1,0);
\draw (0,0) -- (1,0);
\end{tikzpicture}}}
\end{align*} \]

\[ \begin{align*}
\vcenter{\hbox{
\begin{tikzpicture}[scale=0.5]
\draw (0,0) -- (1,1);
\draw (0,1) -- (1,0);
\draw (0,0) -- (1,0);
\end{tikzpicture}}}
\end{align*} \]

\[ \begin{align*}
\vcenter{\hbox{
\begin{tikzpicture}[scale=0.5]
\draw (0,0) -- (1,1);
\draw (0,1) -- (1,0);
\draw (0,0) -- (1,0);
\end{tikzpicture}}}
\end{align*} \]

\[ \begin{align*}
\vcenter{\hbox{
\begin{tikzpicture}[scale=0.5]
\draw (0,0) -- (1,1);
\draw (0,1) -- (1,0);
\draw (0,0) -- (1,0);
\end{tikzpicture}}}
\end{align*} \]

\[ \begin{align*}
\vcenter{\hbox{
\begin{tikzpicture}[scale=0.5]
\draw (0,0) -- (1,1);
\draw (0,1) -- (1,0);
\draw (0,0) -- (1,0);
\end{tikzpicture}}}
\end{align*} \]

The last of these is the well-known tetradrachma, the symbol of Christ among the primitive Christians, and the last but one is the Pythagorean pentalaph. A writer in the London Times (August 15, 1833) is incorrect in stating that these marks are confined to Germany, and are to be found only since the twelfth or thirteenth centuries. More recent researches have shown that they existed in many other countries, especially in Scotland, and that they were practised by the builders of ancient times. Thus Alainworth, in his Travels (ii., 167), 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 Chaldæan 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 reference 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 1842, 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 assume something more of 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 level. 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 — mystically united — spread themselves over Europe during the Middle Ages, and are known as Freemasons.” Mr. Godwin describes these marks as varying in length from two to seven inches, and as formed by a single line, slightly indented, consisting chiefly of crosses, known Masonic symbols, emblems of the Trinity and of eternity, the double triangle, trowel, square, etc.

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

Marrow in the Bone. An absurd corruption of a Jewish word, and still more absurdly said to be its translation. It has no appropriate 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 1743, at Marseilles, in France, Thory says, by a traveling Mason from Paris, under the name of Saint Jean d'Ecoute. 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 court of the Byzantine emperors, and was introduced into England from France at the period of the conquest. His badge of office was at first a red or verge, which was afterward abbreviated to the baton, for, as an old writer
MARTEL

has observed (Thiess), "the verge or rod was the ensign of him who had authority to reform evil in warre and in peace, and to see quiet and order observed among the people."

Marcel. Charles Marcel, who died in 741, although not actually king, reigned over France under the title of Mayor of the Palace. Rebod (Hist. Gen., p. 69) says that "at the request of the Anglo-Saxon kings, he sent workmen and Masters into England. The Operative Masons of the Middle Ages considered him as one of their patrons, and give the following account of him in their Legend of the Craft. "There was one of the Royal line of France called Charles Marshall, and he was a man that loved well the said Craft and took upon him the Rules and Manners, and after that By the Grace of God he was elect to be the King of France, and when he was in his Estate, he helped to make those Masons that were now, and set them on work, and gave them Charges and Manners and good pay as he had learned of other Masons, and confirmed them a Charter from years to years to hold their Arte, as it should well, and cherished them right well, and thus came this Noble Craft into France." (Lanndowne MS.)

Martha. The Fourth Degree of the Eastern Star; a Rite of American Adoptive Freemasonry.

Martinism. The Rite of Martinism, called also the Rectified Rite, was instituted at Lyons, by the Marquis de St. Martin, a disciple of Martines Pachalas, of whose Rite it was pretended to be a reform. Martinism was divided into two classes, called Temples, in which were the following degrees:


Martin, Louis Claude de St. See Saint Martin.

Martyr. A title bestowed by the Temples on their last Grand Master, James de Molay. If, as Du Cange says, the Church sometimes gives the title of martyr to men of illustrious sanctity, who have suffered death for the profession of the name of Christ, but for some other cause, being slain by im- pious men, then De Molay, as the innocent victim of the malignant schemes of an atrocious pope and king, was clearly entitled to the appellation.

Martyrs, Four Crowned. See Four Crowned Martyrs.

Maryland. Freemasonry was introduced into Maryland, in 1750, by the Provincial Grand Lodge of Massachusetts, which issued a Charter for the establishment of a Lodge at Annapolis. Five other Lodges were subsequently chartered by the Provincial Grand Lodge of Pennsylvania, and one in 1765, at Joppa, by the Grand Lodge of England. On the 31st of July, 1783, these five Lodges held a convention at Talbot Court-House, and informally organized a Grand Lodge. But the Lodge at Annapolis had taken no part in this movement, another convention of all the Lodges was held at Baltimore on the 17th of April, 1787, and the Grand Lodge of Maryland was duly organized, John Coates being elected the Grand Master. The Grand Chapter was established in 1812.

Mason Crowned. (Mason Couronné.) A degree in the nomenclature of Pustier.

Mason, Derivation of the Word. The search for the etymology or derivation of the word Mason has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the European Magazine for February, 1792, who signs his name as "George Drake," lieutenant of marines, attempts to trace the Masons to the Druids, and derives Mason from May's on, May's being in reference to the May-day, the great festival of the Druids, and on meaning men, as in the French on di, for homme di. According to this, May's on therefore means the Men of May. This idea is not original with Drake, since the same derivation was urged in 1766 by Cleland, in his essays on The Way to Things in Words, and on The Real Secret of Freemasons. Hutchinson, in his search for a derivation, seems to have been perplexed with the variety of roots that presented themselves, and, being inclined to believe that the name of Mason "has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to archetypes," looks for the root in the Greek tongue. Thus he thinks that Mason may come from Mase, Mason, Mase Soon, "I seek salvation," or from Mover, Mystery, "an initiate," and that Masonry is only a corruption of Mesmer, Masomana, "I am in the midst of heaven"; or from Mesopat, Masourouk, a constellation mentioned by Job, or from Moveresp, Mystereion, "a mystery."

Leasing says, in his Ernst und Fakten, that Mason in the Anglo-Saxon signifies a table, and that Masonry, consequently, in a society of the table.

Nicolai thinks he finds the root in the Low Latin word of the Middle Ages Masons, or Masonia, 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 Parasaces, Lith- atomos, "a Stone-cutter." But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get Mason etymologically out of Lithatomos.

Bro. Giles F. Yates sought for the derivation of Mason in the Greek word Masoes, Masones, a festival of Dionysus, and he thought that this was another proof of the lineal descent of the Masonic order from the Dionysiac Artificers.

The late William S. Rockwell, who was accustomed to find all his Masonry in the Egyptian mysteries, and who was a thorough student of the Egyptian hieroglyphic system,
MASON

derives the word Mason from a combination of two phonetic signs, the one being MAI, and signifying "to love," and the other being SON, which means "a brother." Hence, he says, "this combination, MAISON, expresses exactly in sound our word MASON, and signifies literally loving brother, that is, philo-
delphus, brother of an association, and thus corresponds also in sense."

But all of these fanciful etymologies, which would have terrified Bopp, Grimm, or Müller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that alkaline came from egaus, but that, in so coming, it had very con-
siderably 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.

Weber, seeing that in Spanish masa means mortar, is inclined to derive Mason, as denoting one that works in mortar, from the root of masas, which of course gave birth to the Span-
ish word.

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

Carpenter gives Mason, used in 1225, for a building of stone, and Masonery, used in 1304, for a Mason; and the Benedictine editors of Du Cange define Masonoria, "a building, the French Masonerie, and Masoneri-
tus," as Latomus or a Mason, both words in manuscripts of 1386.

[Dr. Murray, in the New English Dictionary, says of the word Mason: "the ulterior ety-

MASON

omology is obscure, possibly the word is from the root of Latin maceria (a wall)."

As a practical question, we are compelled to reject all these fanciful derivations which do not 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 oper-

Masons of the Middle Ages, as equivalent to the modern Masonry. Roes translates it by Masonhood. Lessing derives it from massa, Anglo-Saxon, a table, and says it means a Society of the Table. Nicolai deduces it from the Low Latin mass-

says it means an exclusive society or club, and so, he thinks, we get our word Masonry. Krause traces it to mas, mase, mase, mase, food or a ban-

quet. It is a pity to attack these speculations, but we are inclined to look at Masonry as simply a corruption of the English Masonrie.

Mason Hermétique. (Mason Hermetique.) A degree in the Archives of the Mother Lodge of the Eclectic Philosophical Rite.

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

Masonic Hall. See Hall, Masonic.

Masonic Literature. See Literature of Masonry.

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

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

Mason, Operative. See Operative Masons.

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

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

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

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

Masonry, Operative. See Operative Maso

Masonry, Origin of. See Origin of Free-
masonry.

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 our trust." These were granted by Clarenceux, King of arms, in 1472, but they were not incorporated until Charles II. gave them a charter in 1677.

They are not to be confounded with the Fraternity of Freemasons, but originally there was some connection between the two. At their hall in Basinghall Street, Ashmole says that in 1682 he attended a meeting at which several persons were "admitted into the Fellowship of Freemasons." (See Ashmole, Rites, and Acade
cy.)

Mason, Scottish Master. (Mason Ecos-
sais Maître.) Also called Perfect Eclat, Elu
Masons, Speculative. See Speculative Masonry.


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

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

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

Mason, True. (Maçon Vrai.) A degree composed by Perretty. 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 Montpelier. See Academy of True Masons.

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

Masoretic Points. The Hebrew alphabet is without vowels, which were traditionally supplied by the reader from oral instruction, hence the true ancient sounds of the words have been lost. But about the eighth or ninth century a school of Rabbis, called Masoretes, invented vowel points, to be placed above or below the consonants, so as to give them a determined pronunciation. These Masoretic points are never used by the Jews in their rolls of the law, and in all investigations into the derivation and meaning of Hebrew names, Masonic scholars and other etymologists always reject them.

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

The Grand Chapter of Massachusetts was organized June 12, 1798, and the Grand Council of Royal and Select Masters in 1826. The Grand Commandery, which exercises jurisdiction over both Massachusetts and Rhode Island, was established May 6, 1805. In 1807 it extended its jurisdiction, and called itself "The United States Grand Encampment." In 1816, it united with other Encampments at a convention in Philadelphia, where a General Grand Encampment of the United States was formed; and in 1818, at the meeting of that body, the representatives of the "Grand Encampment of Massachusetts and Rhode Island" are recorded as being present. And from that time it has retained that title, only changing it, in 1859, to "Grand Commandery," in compliance with the new Constitution of the Grand Encampment of the United States.

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

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

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

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

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


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

Master Architect, Prussian. (Maitre Architecte Prussien.) A degree in the Archives of the Mother Lodge of the Philosophical Scottish Rite.
Master, Blue. A name sometimes given, in the Scottish Rite, to Master Masons of the Third Degree, in contradistinction to some of the higher degrees, and in reference to the color of their collar.

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

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

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

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

Master, Elect. See Elect Master.

Master, English. (Maitre Anglais.) The Eighth Degree of the Rite of Athémis. The Grand Master of the Temple for toiling is none. The time is now over—the opportunity to learn has passed away—the spiritual temple that we all have been striving to erect in our hearts, is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe, to call him from the labors of earth to the eternal refreshments of heaven. Hence, this is, by far, the most solemn and sacred of the degrees of Masonry; and it has, in consequence of the profound truths which it insculpts, 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 sciences of the Institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his ideas and to extend his usefulness to his fellow-creatures; but, as a Master, he is taught the last, the most important, and the most necessary of truths: that having been faithful to all his trusts, he is at last to die, and to receive the reward of his fidelity.

It was the single object of all the ancient rites and mysteries practised in the very bosom of Pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the Third Degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man in his prime, youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its
ritual, it is implied that we have been redeemed from the death of sin and the sepulcher of pollution. "The ceremonies and the lecture," says Dr. Crudens, 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 rewarded at its closing hour, by the prospect of eternal bliss."

Masonic historians have found much difficulty in settling the question as to the time of the invention and composition of the degree. The theory that at the building of the Temple of Jerusalem the Craft were divided into three or even more degrees, being only a symbolic myth, must be discarded in any historical discussion of the subject. The real question at issue is whether the Master Mason's Degree, as a degree, was in existence among the 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 in the Bulleins des Etrangers, 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 manuscripts speak of Masters and Fellows, but these might have been and probably were only titles of rank. The Stoane MS., No. 3329, speaks, it is true, of modes of recognition peculiar to Masters and Fellows, and also of a Lodge consisting of Masters, Fellows, and Apprentices. But even if we give to this MS. its earliest date, that which is assigned to it by Findel, near the end of the seventeenth century, it will not necessarily follow that those Masters, Fellows, and Apprentices had such a separate and distinct degree. Indeed, it refers only to one Lodge, which was, however, 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 John in 1750. It is there declared that Apprentices must be admitted Masters and Fellow-Crafts only in the Grand Lodge. The degree was then in existence. But this record would not militate against the theory advanced by some that Desaguliers was its author in 1717. Dermott asserts that the degree, as we now have it, was the work of Desaguliers and seven others, who, being Fellow-Crafts, but not knowing the Master's part, boldly invented it, that they might organize a Grand Lodge. He intimates that the true Master's Degree existed before that time, and was in possession of the Ancients. But Dermott's testimony is absolutely worth nothing, because he was a violent partisan, and because his statements are irreconcilable with other facts. If the Ancients were in possession of the degree which had existed before 1717, and the Moderns were not, where did the former get it?

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

But the legend, perhaps, is of much older date. It may have made a part of the general initiation; but there is no doubt that, like the similar one of the Compagnons de la Tour in France, it existed among the Operative 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 preservation without it.


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 Constantine the Great.

Master of Ceremonies. An officer found in many American Lodges and at one time in the Lodges of England and the Continent. In English Lodges the office is almost a nominal one, without any duties, but in the continental Lodges he acts as the conductor of the candidate. Oliver says that the title should be, properly, Director of Ceremonies, and he objects to Master of Ceremonies as "unnasonic." 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 Magistral Episcler welcoming was the officer under the Empire who conducted the correspondence of the Emperor.


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

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

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

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

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


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

Master of the Hospital. Sacri Domus Hospitalis Sancto Joannis 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. "Master of Hospitalia" or Master of the Hospital. 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 Zaccaria, who died in 1467, we find "Magnus Magister"; but twenty-three years after, Aubusson signs himself "Magister Hospitaliae Hierosolimitanae."

Master of the Key to Masonry, Grand. (Grand Maître de la Clef de la Mystérieuse.) The Twenty-Fifth Degree of the Chapter of the Emperor of the East and West.

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

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

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

Master of the Seven Kabalistic Secrets. (Maître 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 constable or guardian of the Temple Church at London, and the error is continued to the present day.

Master of the Work. The chief builder or architect of a cathedral or other important edifice in the Middle Ages was called the Master of the Work; thus, Just Dowsinger was, in the fifteenth century, called the Master of the Work at the Cathedral of Strasbourg. In the Middle Ages a "Magister operis" was one to whom the public works were entrusted. Such an officer existed in the monastery of St. John, who called operarius and magister operarius. Du Cange says that kings had their operarius, magister operarius or masters of the works. It is these Masters of the works whom Anderson has constantly called Grand Masters. Thus, when he says (Constitutions, 1738, p. 69) that "King John made Peter de Cole-Church Grand Master of the Masons in rebuilding London Bridge," he should have said that he was appointed operarius or Master of the works. The use of the correct title would have made Anderson's history more valuable.

Master, Past. See Past Master.

Master, Perfect. See Perfect Master.

Master, Perfect Architect. The Twenty-Seventh Degree of the Rite of Miaraim.

Master, Perfect Irish. See Perfect Irish Master.

Master Philosopher by the Number 3. (Maître philosophe by le Nombre 3.) A degree in the manuscript collection of Peuvret.

Master Philosopher by the Number 9. (Maître philosophe by 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, Private. (Maitre Particulier.) The Nineteenth Degree of the Metropolitical Chapter of France.

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

Master, Pious Irish. See Pious Irish Master.

Master, Ptolemaic. (Maître Ptolémaïque.) Thory says that this is the Third and last degree of the Masonic system instituted according to the doctrines of Ptolemaic.

Master, Royal. See Royal 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 Théosophe.) The Third Degree of the Rite of Swedenborg.

Master, Through Curiosity. (Maître par Curiosité.) 1. The Sixth Degree of the Rite of Miaraim; 2. The Sixth Degree of the collection of the Metropolitical 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.

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

**Masters**. In the Cooke MS. (line 325), and it is the only Old Constitution in which it occurs—we find the word *mater*: "Hit is seyd in ye art of Masonery ye no man schold make ende so well of worke begunne bi another to ye profite of his lordes as he began hit for to end hit bi his mater or to whom he scheweth his mater," where, evidently, *mater* is a corruption of the Latin *matris*, a mother; this latter being the word used in all the other Old Constitutions in the same connection. (See *Mold*.)

**Mathoc.** (Amiability, goodness.) The name of the Third Step of the Mystic Ladder of the Keloth of the A. A. Scottish Rite.

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

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

**Mature Age.** The Charges of 1722 prescribe that a candidate for initiation must be of "mature and discreet age:" but the usage of the Craft has differed in various countries as to the time when maturity of age is supposed to have arrived. In the Regulations of 1693, it is set down at twenty-one years (Constitutions, 1738, p. 102); and this continues to be the construction of maturity in all English Lodges both in Great Britain and this country. France and Switzerland have adopted the same period. At Frankfort-on-the-Main it is fixed at twenty, and in Prussia and Hanover at twenty-five. The Grand Lodge of Hamburg has decreed that the age of Masonic maturity shall be that which is determined by the laws of the land to be the age of legal majority. (Under the Scotch Constitution the age was eighteen until 1891, when it was raised to twenty-one; and under the Irish Constitution it was twenty-one until 1741, when it was raised to twenty-five and so remained until 1817, when it was again lowered to twenty-one.)

**Maut or Sinking Medal.** See Mallet.

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

**Maut.** The consort of the god Amen, usually crowned with a pelvis; or double diadem, emblem of the sovereignty of the two regions. Sometimes a vulture, the symbol of maternity, of heaven, and knowledge of the future, shows its head on the forehead of the goddess, its wings forming the head-dress. Horapollo says the vulture designates *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 begotten of the winds. Maut is clothed in a long, close-fitting robe, and holds in her hand the sacred Anch, or sign of life.

**Maximilian, Joseph I.** King of Bavaria, who, becoming interested in the Fraternity, issued edicts against Freemasons in 1799 and 1804, which he renewed in 1814.

**Mecklenburg.** Masonry was introduced here in 1754, but not firmly rooted until 1799. There are two Provincial G. Lodges, with 13 Lodges and 1,250 Brethren.

**Medals.** A medal is defined to be a piece of metal in the shape of a coin, bearing figures or devices and mottoes, struck and distributed in memory of some person or event. When Freemasonry was in its operative stage, no medals were issued. The medals of the Operative Masons were the monuments which they erected in the form of massive buildings, adorned with all the beauties of architectural art. But it was not long after its transformation into a Speculative Order before it began to issue medals. Medals are now struck every year by Lodges to commemorate some distinguished member or some remarkable event in the annals of the Lodge. Many Lodges in Europe have cabinets of medals, of which the Lodge Minerva of the Three Palms at Leipzig is especially rich. 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 1738, commemorative of a Lodge being established at Florence, by Lord Charles Sackville. The Lodge appears not to have been founded by regular authority; but, however that may be, the event was commemorated by a medal, a copy of which exists in the collection in possession of the Lodge "Minerva of the Three Palms" at Leipzig. The obverse represents a bust representation of Lord Sackville, with the inscription—"Carolina Sackville, Magister, F." The reverse represents Horapollo 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 triune staff, and serpent resting upon the fore and back ground.

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

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

Two medals, weighing 120 grains each, of silver, about thirty cents, were struck off at Jerusalem under Simon Macabee, the Jewish ruler, a.c. 133, 132. They are the oldest money coined by the Jews. The devices are the brazen laver that stood before the Temple, and three lilies springing from one stem. The inscriptions, translated from the Hebrew of the oldest style, say, “Hail-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 Nummochronia Numismatice Latomorum. It was issued at Dresden in parts, the first appearing on September 13, 1840, the eighth and last on January 20, 1846. It gave 95 medals in all. Then came Die Denkmaler der Freimaurerbruderschaft, by Dr. J. F. L. Theodor Mezardorf, published at Oldenburg in 1851, and describing 384 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 1890, in which over 700 medals are described.

Mediehcean Pass. A side degree sometimes conferred in America on Royal Arch Masons. It has no lecture or legend, and should not be confused, as it sometimes is, with the very different degree of Knight of the Mediterranean Pass. It is, however, now nearly obsolete.

Meeting of a Chapter. See Consecration.
Meeting of a Lodge. See Communication.

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

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

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

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

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

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

Medicinski, Philip. The name of this celebrated reformer is signed to the Charter of Cologne as the representative of Danzie. 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, Hingham is inclined to believe that he professed the religion of Mithras. He abandoned the sacrifice of slaughtered animals, and, to quote the words of St. Jerome, “offered bread and wine as a type of Christ.” Hence, in the New Testament, Christ is represented as a priest after the order of Melchizedek. In Masonry, Melchizedek is connected with the order or degrees of High Priesthood, and some of the high degrees.

Melchizedek, Degree of. The Sixth Degree of the Order of the Knights of Malta.

Melech. Properly, Malach, a messenger, and hence an angel, because the angels were
supposed to be the messengers of God. In the ritual of one of the high degrees we meet with the sentence ‘Gabal Imi, which has been variously translated. The French ritualists handle Hebrew words with but little attention to Hebrew grammar, and hence they translate this sentence as ‘Jebalim est un hon Masôn.’ The former American ritualists gave it as meaning ‘Jubalum is a good man.’ Guibulam is undoubtedly used as a proper name, and is a corrupt derivation from the Hebrew ‘Gibbulim, which means stone-deposits or masons, and malach for malach means a messenger. Just as an angel was a messenger, so one had been sent to make a discovery, but that he did not perfectly express the idea according to the Hebrew idiom, or that his mission has since been corrupted by the copyists.

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

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

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

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

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

**Membership, Right of.** The first right which a Mason acquires, after the reception of the Third Degree, is that of claiming membership in the Lodge in which he has been initiated. The very fact of his having received that degree makes him at once an inchoate member of the body—that is to say, so further application is necessary, and no new ballot is required; but the candidate, having now become a Master Mason, upon signifying his submission to the regulations of the Society by affixing his signature to the book of by-laws, is constituted, by virtue of his being 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 1830, two French Masons, named respectively Marcionis 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 Misenian; for, as Ragon says, the Egyptian Rite seems to have inspired Marcionis and Moulet in the organization of their new Rite. It is said by Ragon, who has written copiously on the Rite, that the first series of degrees, extending to the Thirty-fifth Degree, is an assumption of the thirty-three degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining degrees of the Rite are borrowed, according to the same authority, from other well-known systems, and some, perhaps, the invention of their founders.

The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed no part of legal French Masonry. So about 1852 its Lodges were closed by the civil authority, and the Rite, to use a French Masonic phrase, 'went to sleep.'

In the year 1862, Marcionis, 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, 1864, 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 reproach of being clandestine, it was necessary that Marcionis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the Rite. It passed entirely out of his hands, and, going into "obedience" to the Grand Orient, that body has taken complete and undivided possession of it, and laid its high degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practice, the thirty-three degrees of the Ancient and Accepted Rite.

This, then, is the present position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems of...
Rites which are placed "under its obedience"; that is to say, it admits its existence, but it does not suffer it to be worked. Like all Masonic Rites that have ever been invented, the organization of the Rite of Memphis is founded on the first three degrees of Ancient Craft Masonry. These three degrees, of course, are given in Symbolic Lodges. In 1819, when Marconis surrendered the Rite into the hands of the ruling powers of French Masonry, many of these Lodges existed in various parts of France, although in a dormant condition, because, as we have already seen, ten years before they had been closed by the civil authority. Had they been in active operation, they would not have been recognized by the French Masons; they would have been looked upon as clandestine, and there would have been no affiliation with them, because the Grand Orient recognizes no Masonic bodies as legal which do not in return recognize it as the head of French Masonry.

But when Marconis surrendered his powders as Grand Hierarch of the Rite of Memphis to the Grand Orient, that body permitted these Lodges to be reactivated and reopened only on the assurance that they would accord their subordination to the Grand Orient; that they would work only in the first three degrees and never confer any degree higher than that of Master Mason; the members of these Lodges, however high might be their dignities in the Rite of Memphis, were to be recognized only as Master Masons; every Mason of the Rite of Memphis was to deposit his Masonic titles with the Grand Secretary of the Grand Orient; these titles were then to be register and regularized, but only as far as the degree of Master Mason; no Mason of the Rite of Memphis was to be permitted to claim any higher degree, and if he attempted to assume any such title of a higher degree which was not approved by the Grand Master, he was to be considered as irregular, and was not to be affiliated with by the members of any of the regular Lodges.

Such is now the condition of the Rite of Memphis in France. It has been absorbed into the Grand Orient; Marconis, its founder and head, has surrendered all claim to any jurisdiction over it; there are Lodges under the jurisdiction of the Grand Orient which originally belonged to the Rite of Memphis, and they practice its ritual, but only so far as to give the degrees of Apprentice, Fellow-Craft, and Master Mason. Its "Sages of the Pyramids," its "Grand Architects of the Mysterious City," its "Sovereign Prince of the Mysterious Temple," its "Sanctuary," its "Mystical Temple," its "Liturgical 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 ten years now passed since the Grand Rite of Memphis. To attempt to propagate the Rite is now in France a high Masonic offense. The Grand Orient alone has the power, and there is no likelihood that it will ever exercise it. Some circumstances which have recently occurred in the Grand Orient of France very clearly show the true condition of the Rite of Memphis. A meeting was held in Paris by the Council of the Order, a body which, something like the Committee of General Purposes of the Grand Lodge of England, does all the preliminary business for the Grand Orient, but which is possessed of rather extensive legislative and administrative powers, as it directs the Order during the recess of the Grand Orient. At that meeting, a communication was received from a Lodge in Moldavia, called "The Disciples of Truth," which Lodge is under the jurisdiction of the Grand Orient of France, having been chartered by that body. This communication stated that certain brethren of that Lodge had been invested by one Carenois with the degree of Rose Croix in the Rite of Memphis, and that the diplomas had been dated at the "Grand Orient of Egypt," and signed by Bro. Marconis as Grand Hierarch. The correspondence 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 body of the Grand Orient of France had given any commission, authority, or power to confer degrees of the Memphis Rite or to organize bodies; that Marconis had, by oath, solemnly divested himself of all right to claim the title of Grand Hierarch of the Rite; which oath, originally taken in May, 1869, had at several subsequent times, namely, in September, 1869, March, 1884, September, 1885, and March, 1886, been renewed. As a matter of elenency, the Council determined not, for the present at least, to prefer charges against Marconis and Carenois before the Grand Orient, but to warn them of the error they committed in making a traffic of Masonic degrees. It also ordered the report to be published and widely diffused, so that the Fraternity might be apprised that there was no power outside of the Grand Orient which could confer the high degrees of any Rite.

An attempt having been made, in 1872, to establish the Rite in England, Bro. Montague, the Secretary-General of the Supreme Council, wrote to Bro. Thevenot, the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received a letter containing the following statement, from which official authority we gather that a Lodge of 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 surrendered and absorbed the Rite of Memphis, under the express condition that the Lodges of that Rite, which were received under its jurisdiction, should confer only the three symbolic degrees of Apprentice, Fellow-Craft, and Master, ad-
according to its special rituals, and refused to recognise any other degree, or any other title, belonging to such Rite.

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

"Afterwards, and in consequence of the bad faith of Bro. Morison de Negre, who pretended he had ceded his Rite to the Grand Orient of France for France alone, Bro. Harry J. Seymour assumed the title of Grand Master of the Rite of Memphis in America, and founded in New York a Sovereign Sanctuary of this Rite. A correspondence ensued between this new power and the Grand Orient of France, and ended, as is well known, with the Grand Orient of France acknowledging the sovereignty of the Lodge of Memphis in America, which was consecrated by the Most High in 1882.

"But when the Grand Orient of France learned that this power went beyond the three symbols of the Masonic art, and that confidence had been deceived, the Grand Orient broke off all connection with this power, and personally with Bro. Harry J. Seymour; and, in fact, since that period, neither the name of Bro. Harry J. Seymour, as Grand Master, nor the Masonic power which he founded, have any longer appeared in the Masonic Calendar of the Grand Orient.

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

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

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

Merit. The Old Charges say, "all preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit."

(See Preferment.)
Mer-Sker. The space in which the sun moves, as an Egyptian personification, signifying the habitation of Horus.

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

Mesne, Meshane. Corresponding to Adam and Eve, in accordance with Persian cosmogony.

Mesner, Friedrich Anton. A German physician who was born in Suhia, in 1724, and, after a long life, a part of which was passed in notoriety and the closing years in obscurity, died in 1815. He was the founder of the doctrine of animal magnetism, called after him Mesmerism. He visited Paris, and became there in some degree intermixed with the Masonic charlatanism of Cagliostro, who used the name of Magnetism in the operation of military operations in science in his initiations. (See Mesmeric Masonry.)

Mesmeric Masonry. In the year 1792, Masonry was published in Paris a society which he called "the Order of Universal Harmony." It was based on the principles of animal magnetism or mesmerism, and had a form of initiation by which the founder claimed that its adepts were purified and rendered more fit to propagate the doctrines of his science. French writers have dignified this Order by the title of "Mesmeric Masonry."

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

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

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

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

Metropolitan Chapter of France. There existed in France, toward the end of the last century, a body calling itself the Grand Chapter General of France. It was formed out of the débris of the Council of Emperors of the East and West, and the Council of Knights of the East, which had been founded by Piriet. In 1786, it united with the schematic Grand Orient, and then received the title of the Metropolitan Chapter of France. It possessed in its archives a large collection of manuscript charters of degrees, most of them being mere Masonic curiosities.

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

Mexico. Masonry was introduced into Mexico, in the Scottish Rite, some time prior to 1828, by the civil and military officers of Spain, but the exact period of its introduction is unknown. The first Work Chapters 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 "Grand Lodge of the City of Mexico," on the recommendation of Joel R. Poinset, 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 Esteras 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 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 degree, was organized by authority of Albert Pike, and for a time the Supreme Council dominated all the bodies. In 1865 the Grand Lodge Valle de Mexico was organized as a York Rite Grand Lodge, and worked as such until 1911, when a number of the Lodges, under the leadership of Past Grand Masters Levi and Pro, left the Grand Lodge and organized a rival body, under the obedience of the Supreme Council. (W. J. A.)

Meruz. The third fundamental principle of Judaism, or the sign upon the door-post. The prophet is found to say: "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 Messuas to synagogues, and not to private houses. The Messua is constructed as follows: the two above-mentioned portions of Scripture are written on ruled vellum prepared according to Rabbinical rules, then rolled and fitted into a metallic tube. The word Shaddai (Almighty) is written on the outside of the roll, and can be read, when in the tube, through a slot. The Messua is then nailed at each end on the right-hand door-post, while the following prayer is being said: "Blessed art thou, O Lord our God King of the Universe, who hast sanctified us with His laws, and commanded us to fix the Messua. Under the word Shaddai some Jews write the three angelic names Cozor, Benuchazas, Cozor. To these some pray for success in business. The Talmud estimates the virtue of the Talith, the Phylacteries, and the Messua in the following terms: "Whoever has the phylacteries bound to his head and arm, and the fringes thrown over his garments, and the Messua fixed on his door-post, is safe from sin; for these are excellent memorials, and the angels secure him from sin; as it is written, 'The angel of the Lord encompassed Jacob about them that fear Him, and delivered them.'" (Ps. xxxiv. 7.) [C. T. McLennan.] 

Michael. 522. Who is like unto God, the chief of the seven archangels. He is the leader of the celestial host, as Lucifer is of the infernal spirits, and the especial protector of Israel. He is prominently referred to in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite, or Knight of the Sun. 

Michigan. A Charter was issued by the Prov. Grand Master of New York under date of April 27, 1783, to the Lodge at Detroit, and upon this foundation it has been customary to rest the claim that Michigan Masonry dates from 1764. In fact, there is no evidence that any work was done under that 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 foreigners. 

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 American government had tardily turned the post over to the Americans, and the British soldiers had been removed and the region had become somewhat Americanized, a sentiment arose in favor of building under some American Grand Lodge in preference to a Canadian, and in October, 1833, the members of the Lodge voted to petition the Grand Lodge of New York for a Charter, proposing to surrender their Canadian Charter. After a long, but no account of the stonewall of communication in those days, this transaction was not brought to a close until the session of the Grand Lodge of New York, held in September, 1866. 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, 1850, a Grand Lodge was organized by them, and Lewis Cott elected Grand Master. In consequence of the political pressure of the anti-Masonic party at that time, the Grand Lodge suspended its labor in 1829, and remained in a dormant condition until 1831, when, at a general meeting of the Masons of the State, it was resolved that the old Grand Officers who were still alive would, on the principle that their prerogatives had never ceased, but only been in abeyance, grant dispensations for the revival of the Lodge and the removal of the ban. In this course having been object to as irregular by most of the Grand Lodges of the United States, delegates of a constitutional number of Lodges met in September, 1844, and organized the Grand Lodge, electing John Mullik Grand Master. 

The Grand Chapter was organized in 1848, the Grand Commandery in 1857, and the Grand Council in 1858. [A. G. Pitts.] 

Microcosm. See Man. 

Middle Ages. Those 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 1487. This period of ten centuries is one of great importance to the Masonic student, because it embraces within its scope events intimately connected with the history of the Order, such as the diffusion throughout Europe of the Roman Colleges of Artificers, the establishment of the architectural schools of Como, the rise of the guilds, the organization of the building corporations of Germany, and the company of Freemasons of England, as well as many customs and usages which have descended with more or less modification to the modern Institution.

Middle Chamber. There were three stories of side chambers built around the Temple on three sides; what, therefore, is called in the authorized version a middle chamber was really the middle story of those three. The Hebrew word is 232, yaleshu. They are thus described in 1 Kings vi. 6, 6. And against the wall of the house, both chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. The pithmost chamber was five cubits broad, and the middle was six cubits broad.
and the third was seven cubits broad: for
without in the wall of the house he made
narrowed rests round about, that the beams
should not be fastened in the walls of the
house. The door for the middle chamber was
in the right side of the house: and they went
up with winding stairs into the middle cham-
ber, and out of the middle into the third.

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

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

2. The Seventh Degree of the Rite of Afi-
can Architects.

Military Lodges. Lodges established in
an army. They are of an early date, having
long existed in the British army. In America,
the first Lodge of this kind of which we have
any record was one the Warrant for which was
granted by the Grand Lodge of Massachu-
esttes, in 1739, to Abraham Savage, to be used
in the expedition against Canada. A similar
one was granted by the same authority, in
1756, to Richard Gridley, for the expedition
against Crown Point. In both of these in-
stances the Warrants were of a general charac-
ter, and might rather be considered as deputa-
tions, 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 ar-
tillery, to open a Military Lodge, which in
the Warrant is called the "Military Lodge." In the
Civil War in the United States between 1861
and 1865, many Military Lodges were estab-
lished on both sides; but it is questionable
whether they had a good effect. They are not,
certainly, with much opposition in many juris-
dictions. In England, the system of Mili-
tary 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 con-
currence of the commanding officer. They
cannot make Masons of any but military men
who have attained some rank in the army
service to the rank of a private soldier, although the
latter may by dispensation be admitted as
Serving Brethren; and they are strictly en-
joined not to interfere with the Masonic juris-
diction of any country in which they may be
stationed. Military Lodges also exist on the

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

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

Militia 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 "Mere
Loge" of the "Rite Ecossais Philosophique."

Minerval. The Third Degree of the Il-
uminati of Bavaria.

Minister of State. An officer in the Su-
preme Councils, Grand Constituents, and some
of the high degrees of the Ancient and Ac-
cepted Scottish Rite.

Minnesota. Masonry was introduced into
this State in 1849. In the city of St. Paul of a Lodge under a Warrant issued
by the Grand Lodge of Ohio, Two other Lodges were subsequently constituted by the
Grand Lodges of Wisconsin and Illinois. A
convention of delegates from these Lodges
was held at St. Paul, and a Grand Lodge or-
ganized on February 12, 1853. A. E. Ames
was elected Grand Master. The Grand Chap-
ter was organized December 17, 1859, and the
Grand Commandery was organized in 1860.

Minor. The Fifth Degree of the Ger-
man Rite.

Minor Illuminare. (Luminara Minor.)
The Fourth Degree of the Illuminati of Ba-
vara.

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 trucos, and the Minutes a Monceux
d'Architecture.

Minutes. The records of a Lodge are
called its minutes. The minutes of the pro-
ceedings of the Lodge should always be read
just before closing the Lodge, and a register
of amendments may be proposed by the breth-
ren; and again immediately after opening at
the next communication, that they may be
confirmed. But the minutes of a regular com-
munication 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.

Mitchshan, Mitchpherek, Mitchal,
Tent of Testimony. Nocih Tent,
Tent of Festival. (See Twenty-fourth Degree
of the Scottish Rite.) is used in the Thir-
teenth Degree.

Misconduct. The Constitution of the
Grand Lodge of England provides that "if
any brother behave in such a manner as to
costant or manifestly by the Master;
and if he persist in his irregular conduct, he shall be punished according to the by-laws of that particular Lodge, or the case may be reported to higher Masonic authority." A similar rule prevails wherever Masonry exists. Every Lodge may exercise instant discipline over any member or visitor who violates the rules of order and propriety, or disturbs the harmony of the Lodge, by exclusion from the room.

Miserable Scalp Masons. See Scalp Masons.

Miscanua. See Taumud.

Mississippi. Masonry was introduced into this State at least as far back as 1801, in which year the Grand Lodge of Kentucky chartered a Lodge at Natchez, which became extinct in 1814. The Grand Lodge of Kentucky subsequently granted charters to two other Lodges in 1812 and 1815. Two Lodges were also constituted by the Grand Lodge of Tennessee. The delegates of these three Lodges met in convention at the city of Natchez in July and August, 1815, and on the 25th of the latter month organised the Grand Lodge of Mississippi, Henry Tooley being elected Grand Master. The Grand Chapter was organised at Vicksburg, May 18, 1846, the Grand Council of R. and S. Master, January 19, 1856; and the Grand Commandery, January 22, 1857. Scottish Masonry was introduced into the State in 1815 by the establishment of a Grand Council of Princes of Jerusalem under the obedience of the Southern Supreme Council.

Missouri. Masonry was introduced into this State in 1807 by the constitution of a Lodge in the town of St. Genevieve, under a charter granted by the Grand Lodge of Pennsylvania, which body granted a charter for another Lodge in 1809. Several charters were subsequently granted by the Grand Lodge of Tennessee. In 1821 there appear to have been but three Lodges in the State. Delegates from these organised, April 23, 1821, a Grand Lodge at St. Louis, and elected Thomas F. Ridgick Grand Master. The Grand Chapter was organised May 24, 1821, and the Grand Commandery May 22, 1860.

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

In Scandinavian countries it is called Mistel. It is a parasite evergreen plant bearing a giltinous 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 Baud.)

The Mistletoe Ages and the Restorations down to the modern faint reflex of the latter—the Freemasons.

the myrtle to those of Ceres, the erics or heath to those of the Osirian, the lettuce to those of the Adonian, and the lotus or water-lily to those of India and Egypt. The Misteltoe that caused the death of Balder was deemed sacred as the representative of the number three. The berries and leaves of the plant or vine grow in clusters of three united on one stalk. It was profanation to touch it. It was gathered with ceremony, and then consecrated, when it was reputed to possess every savate virtue, and denominated "All Heal."

Mitchell, James W. S. A Masonic writer and journalist, was born in the State of Kentucky, in the year 1800. He was initiated into Masonry in Owen Lodge, at Fort 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 patronage.

In 1858 he published The History of Free-masonry and Masonic Digest, in two volumes, octavo. Bro. Mitchell was a warm-hearted and devoted Mason, but, unfortunately for his reputation as an author, not an accomplished scholar, hence his style is deficient, not only in elegance, but even in grammatical purity. His natural capacity, however, was good, and his arguments as a controversialist were always trenchant, if the language was not polished. As a Masonic jurist his decisions have been considered generally, but by no means universally, correct. His opinions were sometimes eccentric, and his History possesses much less value than such a work should have, in consequence of its numerous inaccuracies, and the adoption by its author of all the extravagant views of earlier writers on the subject. He died at Griffin, Georgia, November 12, 1873, having been for many years a great sufferer from illness.

Mithras, Mysteries of. There are none of the Ancient Mysteries which afford a more interesting subject of investigation to the Masonic scholar than those of the Persian god Mithras. Instituted, as it is supposed, by Zarudaat or Zaroonzart, 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 pensances," says Mr. King (Gnosis, p. 37), "to test the courage of the candidate for admission, they have been maintained by a constant tradition through the secret societies of the Middle Ages and the Restorations down to the modern faint reflex of the latter—the Freemasons."
Of the identity of Mithras with other deities there have been various opinions. Herodotus says he was the Assyrian Venus and the Arabian Astarte; Porphyry calls him the Eastern, Urgeus, and Lord of Generation; the Greeks identified him with Phoebus, and Higgens 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 lapes up the dripping blood.

This symbol has been thus interpreted: His piercing the throat with his dagger signifies the penetration of the solar rays into the bosom of the earth, by which action all nature is nourished; the last idea being expressed by the dog licking up the blood as it flows from the wound. But it will be seen hereafter that this last symbol admits of another interpretation. The mysteries of Mithras were always celebrated in caves. They were divided into seven stages or degrees (Suidas says twelve), and consisted of the most rigorous proofs of fortitude and courage. Nonius the Greek poet says, in his Dionysius, that these proofs were eighty in number, gradually increasing in severity. None, says Gregory Nazianzenus, could be initiation into the mysteries of Mithras unless he had passed through all the trials, and proved himself enthusiastic and pure. The aspirant at first underwent the purification by water, by fire, and by fasting; after which he was introduced into a cavern representing the world, on whose walls and roof were inscribed the celestial signs. Here he submitted to a species of baptism, and received a mark on his forehead. He was presented with a crown on the point of a sword, which he was to refuse, declaring at the same time, "Mithras alone is my crown." He was prepared, by anointing him with oil, crowning him with olive, and clothing him in enchanted armor, for the seven stages of initiation, through which he was about to pass. These commenced in the following manner: In the first cavern he heard the howling of wild beasts, and was enveloped in total darkness, except when the cave was illuminated by the fitful glare of terrific flashes of lightning. He was hurried to the spot whence the sounds proceeded, and was suddenly thrust by his silent guide through a door into a den of wild beasts, where he was attacked by the initiated in the disguise of lions, tigers, hyenas, and other ravenous beasts. Harried through this apartment, in the second cavern he was again surrounded in darkness, and for a time in fearful silence, but suddenly broken by a tremendous explosion, whose repeated reverberations shook the very walls of the cavern, and could not fail to inspire the aspirant with terror. He was then led through four other caverns, in which the methods of exciting astonishment and fear were ingeniously varied. He was made to swim over a raging flood; was subjected to a rigorous fast; exposed to all the horrors of a dreary desert; and finally, if we may trust the authority of Nicetas, after being severely beaten with rods, was buried for many days up to the neck in snow. In the seventh cavern or Sacellum, the darkness was changed to light, and the candidate was introduced into the presence of the Archimagus, or chief priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secrecy was administered, and he was made acquainted with the sacred words. He received also the appropriate investiture, which, says Maurice (I, iv. 22, 2), consisted of the Kara or conical cap, and condyl 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 crozier, allowing to the influence of the sun in the labors of agriculture, and the golden serpent, which was inscribed in his bosom as a symbol of regeneration. It is supposed that the sun was taught the mysteries, and that his son, Mithras, became his substitute, named Mithra. The mysteries of Mithras were always celebrated in caves. They were divided into seven stages or degrees (Suidas says twelve), and consisted of the most rigorous proofs of fortitude and courage. Nonius the Greek poet says, in his Dionysius, that these proofs were eighty in number, gradually increasing in severity. None, says Gregory Nazianzenus, could be initiated into the mysteries of Mithras unless he had passed through all the trials, and proved himself enthusiastic and pure. The aspirant at first underwent the purification by water, by fire, and by fasting; after which he was introduced into a cavern representing the world, on whose walls and roof were inscribed the celestial signs. Here he submitted to a species of baptism, and received a mark on his forehead. He was presented with a crown on the point of a sword, which he was to refuse, declaring at the same time, "Mithras alone is my crown." He was prepared, by anointing him with oil, crowning him with olive, and clothing him in enchanted armor, for the seven stages of initiation, through which he was about to pass. These commenced in the following manner: In the first cavern he heard the howling of wild beasts, and was enveloped in total darkness, except when the cave was illuminated by the fitful glare of terrific flashes of lightning. He was hurried to the spot whence the sounds proceeded, and was suddenly thrust by his silent guide through a door into a den of wild beasts, where he was attacked by the initiated in the disguise of lions, tigers, hyenas, and other ravenous beasts. Harried through this apartment, in the second cavern he was again surrounded in darkness, and for a time in fearful silence, but suddenly broken by a tremendous explosion, whose repeated reverberations shook the very walls of the cavern, and could not fail to inspire the aspirant with terror. He was then led through four other caverns, in which the methods of exciting astonishment and fear were ingeniously varied. He was made to swim over a raging flood; was subjected to a rigorous fast; exposed to all the horrors of a dreary desert; and finally, if we may trust the authority of Nicetas, after being severely beaten with rods, was buried for many days up to the neck in snow. In the seventh cavern or Sacellum, the darkness was changed to light, and the candidate was introduced into the presence of the Archimagus, or chief priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secrecy was administered, and he was made acquainted with the sacred words. He received also the appropriate investiture, which, says Maurice (I, iv. 22, 2), consisted of the Kara or conical cap, and condyl 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 crozier, allowing to the influence of the sun in the labors of agriculture, and the golden serpent, which was inscribed in his bosom as a symbol of regeneration. It is constructed in the secret doctrines of the rites of Mithras, of which the history of the creation, already recited, formed a part. The mysteries of Mithras passed from Persis into Europe, and were introduced into Rome in the time of Pompey. Here they flourished, with various success, until the year 378, when they were proscribed by a decree of the Senate, and the secret ceremonies, in which they had been celebrated, was destroyed by the proconsul prefect. The Mithraic monuments that are still extant in the museums of Europe evidently show that the immortality of the soul was one of the doctrines taught in the Mithraic initiation. The candidate was at one time made to personate a corpse, whose restoration to life dramatically represented the resurrection. Figures of this corpse are found in several of the monuments. There is circumstantial evidence that there was a Mithraic death in the initiation, just as there was a Caribric 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 "a certain thing was to be done for the sake of inspiring terror, he polluted the rites by a real murder," an expression which evidently shows that a scene of representation of a fictitious murder was a part of the ceremony of initiation. The dog swallowing the blood of the bull was also considered as a symbol of the resurrection. It is in the still existing talismans and gems that we find the most interesting memorials.
of the old Mithraic initiation. One of those
is thus described by Mr. C. W. King, in his
valuable work on the "Gnostics and their Re-
 mains" (London, 1864):

"There is a talisman which, from its fre-
quency of repetition, would seem to be a badge of
some particular degree amongst the initiated,
perhaps of the first admission. A man blind-
folded, 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, Memphite 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; from the decrease of
the solar influence in the winter, and its reviv-
ification in the summer, was made a symbol of
the return to life in death of the high priest.

Miter. The head-covering of the high priest
of the Jews was called נַפְשָׁת, ניִפְשָׁת, which, coming from the verb NIGHT, to
roll around, signified something rolled
around the head, a turban; and this was really
the form of the Jewish miter.

It is described by Leysen, in his Philoso-
nica Hebraeo-Matriti, as being made of dark linen twisted
in many folds around the
head. Many writers con-
tend that the miter was
peculiar to the high priest;
but Josephus and the Mishna assert that it
was worn by all the priests, that of the high
priest being distinguished from the rest by
the golden band, or holy crown, which was at-
tached to its lower rim and fastened around the
forehead, and on which was inscribed the
words יד וירח, KADOSH LYEHiovAH,
Holiness to Jehovah, or, as it is commonly trans-
lated, 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 imita-
tion of the Phrygian cap, and peculiar to
bishops of the Christian Church, and which
should therefore be worn by the Master of a Commandery of
Knights Templar, who is sup-
posed to hold Episcopal rank—
differs in form from the Jewish
vestment. It is a conical cap,
divided in the middle so as to
come to two points or horns,
one behind which, Durandus says,
are symbols of the two laws of the Old and New
Testament.

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

Mizraim, Rite of. This Rite originated,
says Clavel, at Milan, in the year 1806, in con-
sequence of several brethren having been re-
fused 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. Sixty-six of the
ninety degrees thus formed are said to have
been taken from the Ancient and Accepted
Rite, while the remaining twenty-four were
either borrowed from other systems or were
the invention of Lechageur and his colleagues,
Joey and Bedarrida. The system of Mizraim
spread over Italy, and in 1844 was introduced
into France. Dispositions in the Lodge to
open the Rite took place, and an attempt was unsuccess-
fully made to obtain the recognition of the
Grand Orient of France. This having been refused, the Supreme Council was dissolved
in 1817; but the Lodges of the Rite still con-
tinued to confer the degrees, although, accord-
ing 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 Bedarrida, the most
intelligent and industrious of its founders
who published at Paris, in 1835, a history of
the Rite, under the title of De l'Ordre de
Mizraim.

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

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

I. SERIES—SYMBOLIC.
1st Class: 1. Apprentice; 2. Fellow-Craft;
Perfect Master; 6, Master Curtizer; 7, Provost and Judge
or Irish Master; 8, English Master. 3d Class: 9, Elect of
Nine; 10, Elect of the Unknown; 11, Elect of Fifteen; 12, Per-
fect Elect; 13, Illustrious Elect; 14, Class: Scottish
Trinitarian; 15, Scottish Fellow-Craft; 16, Scottish Master; 17, Scottish
pansier; 18, Master Ecclesiast; 19, Ecclesiast
of the three J. J. J.; 20, Ecclesiast of the Sacred
Vault of James VI.; 21, Ecclesiast of St.
Andrew. 5th Class: 22, Little Architect; 23,
Grand Architect; 24, Architect of the 36th, Ap-
prentice Perfect Architect; 26, Fellow-Craft
Perfect Architect; 27, Master Perfect Archi-
tect; 28, Perfect Architect; 29, Sublime Ecos-
sias; 30, Sublime Ecclesiast of Herodion. 6th
Class: 31, Grand Royal Arch; 32, Grand Ax;
33. Sublime Knight of Election, Chief of the First Symbolic Series.

II. SERIES—PHILOSOPHIC.

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

III. SERIES—MYSTICAL.

11th Class: 67, Benevolent Knight; 68, Knight of the Rainbow; 69, Knight Channuka, called Hynaroth; 70, Most Wise Israelitish Prince; 71, Sovereign Prince Talmudim; 72, Sovereign Prince Zadkim; 73, Grand Haram. 12th Class: 74, Sovereign Prince Haram; 75, Sovereign Prince Hasdaim; 76, Grand Inspector Intendant, Regulator General of the Order, Chief of the Third Series.

IV. SERIES—KABBALISTIC.

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

The chiefs of this Rite demanded the privilege—which, of course, was never conceded to them—of directing and controlling all the other Rites of Freemasonry, as their common source. Its friends claimed for it an eminently philosophical character. The organization of the Rite is, however, too complicated and diffuse to have ever been practiced by any conventional of its degrees or its rules were founded upon, or borrowed from, the Egyptian rites, and its ritual is a very close imitation of that of the East. Oliver says, no person had Masonry for many years been more indebted than to the Earl of Moira, now to his family, after the completion of the Temple, and to have passed the remainder of his days in peace and solitude. The legend, substituted by the Rite of Mizraim for that admitted by all the other Rites, is carried back to the days of Lamech, whose son Jubal, under the name of Haro—Jubal—Abi, is reported to have been slain by three traitors, Hagava, Hakina, and Heremida. Leeuw calls the Rite of Mizraim, "one of the latest of the monstrous visionary schemes introduced into Freemasonry," and Ragon characterizes it as a "fantastical connection of various rites and degrees."

Moabitite 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 Moabs, King of Moabs, who (2 Kings iii. 5) after Ahab's death, "rebelled against the King of Israel." Chenoash was the national god of the Moabites. The covenants of God with the Moabites occur in the inscription, showing that the name was not then unpronounceable, or unknown to the neighboring nations. The described wars date in the tenth century b.c.

Moabon (33°N). He whom the Junior Warden represents in the Fourteenth Degree of the A. A. Scottish Rite, as the tried and trusty friend of Hiram the Builder. (See Gen. xix. 36.)

Moabon. This word is found in some of the high degrees according to the French ritual, where it is explained as expressing "Praised be God that the crime and the criminal are punished." (Les plus secrets des grands grades, etc., p. 53.) There is no such word in Hebrew, and the explanation is a fanciful one. The word is undoubtedly a Gallic corruption, first in sound and then in letters, of the Master's Word.

Mock Masons. A name given, says Northouc, to the unfaithful brethren and profane who, in 1747, got up a procession in ridicule of that made at the Grand Feast. (Constitution, 1734, p. 252.) (See Sicil Miserables.)

Modern Rite. (Rite Moderne.) 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.

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

Moira, Francis Rawdon, Baron. Born 1754, died 1820. A distinguished statesman and Mason. He was the Grand Master of England from 1790 to 1812. Also Grand Master of Scotland in 1806. As a Mason he was of great influence, Oliver says, no person had Masonry for many years been more indebted than to the Earl of Moira, now
Marquess Hastings." He died while Governor of Malta.

Molart, William. Anderson (Constitution, 1735, p. 74) writes "Nay, even during this King's (Henry VI.) Minority, there was a good Lodge under Grand Master Chishley held at Canterbury, as appears from the Latin Register of William Molart (entitled Librius generalis Domini Guerrini Prioris Ecclesiae Christi Cantuariensis erga Festum Natales Domini 1489) Prior of Canterbury, in Manuscript, p. 88, in which are named Thomas Stapylton the Master, and John Morris Custodes de la Lodge Lathomorium or Warden of the Lodge of Masons, with fifteen Fellow Craft, and three Enter'd Prentices all named there."

What appears to be the register alluded to by Anderson is among the Tanner MSS. (165) in the Bodleian Library, Oxford, and proves to be merely a list kept by William Molassé or Molesh (the name occurs in both forms, but not as Molart), the Prior, of persons connected with the Priory and receiving livery from the lodge. It was persons for 1429, which contains "Magr Thom Meryton Mgr Lathomorum, Morys custos de la løygy Lathomorum" and a list headed "Joan 1438" with 16 names including Mapyl- ton and below "Apprentici idem" followed by three names. Similar lists are given for subsequent years, and thus it is plain that there was an organized body of Operative Masons attached to the Priory at that time.

[M. L. H.]

Molay, James de. The twenty-second and last Grand Master of the Templars at the destruction of the Order in the fourteenth century. He was born about the year 1240, at Besançon, in Burgundy, being descended from a noble family. He was received into the Order of Knights Templar in 1265, by Imbert de Penaud, Preceptor of France, in the Chapel of the Temple at Beauce. He immediately proceeded to Palestine, and greatly distinguished himself in the wars against the infidels, under the Grand Master- ship of William de Beauteu. In 1288, while absent from Paris, he was unanimously elected Grand Master upon the death of Theobald Gaudiniius. In 1305, he was summoned to France by Pope Clement V., upon whose death, on the part of the Pontiff, to effect a coalition between the Templars and the Hospitarians. 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 expounded the Order from the charges which had been preferred against it. But both Pope and King were guilty of the most infamous deceit.

On the 12th of September, 1307, the order was issued for the arrest of the Templars, and De Molay endured an imprisonment for five years and a half, during which period he was subjected to the utmost indignities and sufferings for the purpose of extorting from him a confession of the guilt of his Order. But he was firm and loyal, and on the 11th of March, 1314, he was publicly burnt in front of the Cathedral of Notre Dame, in Paris. When about to die, he solemnly affirmed the innocence of the Order, and, it is said, summoned Pope Clement to appear before the judgment-seat of God in forty days and the King of France within a year, and both, it is well known, died within the period specified. (See Transactions of the Quatuor Coronati Lodge, Vol. 20.)

Molech. (Heb. Molek, 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 abominable idolatry was perpetrated. Solomon built a temple to Moloch upon the Mount of Olives, and Manasseh, long after, imitated his impiousity by making his son pass through the fire kindled in honor of this deity. Wierus calls Moloch Prince of the realm of terrors.

First Moloch, horrid king, besmeared with blood Of human sacrifice and parents' tears; Though for the noise of drums and timbrels loud, Their children's cries unheard, that passed through fire To his grim idol. . . . Nor content with such Audacious neighborhood, the wisest heart Of Solomon hesitated, to build His temple right against the face of God. On that oppressious hill; and made his grove, The pleasant valley of Hinnom, Tophet thence And black Gehenna called, the type of Hell.

—Par. Lost, B. I.

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 public ceremonies of the Order, are called Monitors. The amount of ritualistic information contained in these books has gradually increased: the earlier monitorial instructions in Preston's Illustrations, the earliest Monitor in the English language, are far more scanty than those contained in Monitors of the present day. As a general rule, it may be said that American works of this class give more instruction than English ones, but that the French and German manuals are more communicative than either.

Of the English and American manuals published for monitorial instruction, the first was by Preston, in 1772. This has been succeeded by the works of the following authors: Webb, 1797; Dalcho, 1807; Cole, 1817; Hardie, 1818; Cross, 1819; Tannehill, 1824; Parmele, 1826; Charles W. Moore, 1846; Cornelius Moore, 1847; Davis, 1849; Stewart, 1851; Mackey, 1852; Macoy, 1853; Sickels, 1866.

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

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


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

Montana. April 27, 1863, the Grand Lodge of Nebraska granted a Warrant for a Lodge at Bismarck, in Montana; but in consequence of the removal of the petitioners, the Lodge was never organized. Three other Lodges were subsequently established by Warrants from the Grand Lodges of Kansas and Colorado. On January 24, 1866, three Lodges met in convention at Virginia City, and organized the Grand Lodge of Montana, John J. Hull being elected Grand Master.

Royal Arch Masonry and Templarism were introduced, the One by the General Grand Chapter, and the other by the Grand Encampment of the United States.

Montfaucon, Prior of. One of the two traitors on whose false accusations was based the persecution of the Templars. (See Spain de Flixson.)

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 new 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 observed by Scotch Masons as the beginning of their year. Annexed is a table of the Hebrew months, and their correspondence with our own calendar.

As the Jews computed time by the appearance of the moon, it is evident that there soon would be a confusion as to the keeping of these feasts, if some method had not been taken to correct it; since the lunar year is only 354 days, 8 hours, and 48 minutes, and the solar year is 365 days, 6 hours, 15 minutes, and 20 seconds. Accordingly, they intercalated a month every other 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 "Adar, or "the second Adar," and was inserted every second or third year, as they saw occasion; so that the difference between the lunar and solar year could never, in this way, be more than a month.

Monats, 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:

April, 1st; May, 2d; June, 3d Masonic month, or the 10th of May.

Montpelier, Hermetic Rite of. The Hermetic Rite of Permeity, which had been established at Avignon in 1770, was in 1778 transported to Montpelier, in the 3d Masonic month, Adar, and the 10th of March, by a Master, and one of the members of the Lodge of Persevering Virtue in the former place, who laid the foundations of the Academy, which see. Hence the degrees given in that Academy constituted what is known as the Hermetic Rite of Montpelier.

Monument. It is impossible to say exactly at what period the idea of a monument in the Third Degree was first introduced into the symbolism of Freemasonry. The early expositions of the eighteenth century, although they refer to a funeral, make no allusion to a monument. The monument adopted in the American system, and for which we are indebted, it is said, to the inventive genius of Croes, consists of a weeping virgin, holding in one hand a sprig of acacia and in the other an urn; before her is a square column on which rests a copy of the Book of Constitutions, while Time behind her is attempting to disintegrate the rings 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 Tetragrammation is engraved. On the top of the obelisk is sometimes seen an urn pierced by a sword. In the Scottish Rite an entire degree has been consecrated to the subject of the Hieramic monument. Altogether, the monument is simply the symbolic expression.
of the idea that veneration should always be paid to the memory of departed worth.

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

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

On October 10, 1822, he affiliated with the Lodge St. Andrew. In October, 1872, that Lodge celebrated its semicentennial membership by a festival.

In 1825 he took the Capitular Degrees in St. Andrew's Chapter, and was elected High Priest in 1840, and subsequently Grand High Priest of the Grand Chapter. He was made a Knight 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 1839 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 Grandmaster in 1850. In 1844 he was received into the Ancient Accepted Scottish Rite, and in the same year was elected Secretary-General of the Holy Empire in the Supreme Council for the Northern Jurisdiction of the United States, an office which he held until his resignation in 1882.

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

The Grand Lodge surrendered its charter and its corporate powers that it might escape the persecution of an anti-Masonic Legislature. The memorial, however, boldly stated that "by divesting itself of its corporate powers, the Grand Lodge has relinquished none of its Masonic attributes or prerogatives." In Masonic authorship, Bro. Moore is principally distinguished as a journalist. In 1825 he established the Masonic Mirror, which was merged in 1834 in the Bunker Hill Aurora, a paper with whose Masonic department he was associated. In 1841 he commenced the publication of the Freemason's Monthly Magazine, which he published for thirty-three years; in fact, until his death. In 1828 and 1829 he published the Amana, or Masonic Garland, and in 1843 the Masonic Tract-Board. Bro. Moore died at Boston, Mass., of pneumonia, on December 12, 1873.

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

Mopse. In 1738 Pope Clement 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 23, 1738, under the name of Mopse, what was pretended to be a new association, but which was in truth nothing else than an imitation of Freemasonry under a veiled appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire were its Grand Masters; the Duke of Bavaria especially took it under his protection. The title is derived from the German word mops, signifying a pug-dog, and was indicative of the fidelity and attachment of the brethren, these virtues being characteristic of that animal. The alarm made for entrance was to imitate the barking of a dog.

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

Moral Law. Now, this moral law is not to be considered as confined to the doctrine of Moses, within which narrow limits the ecclesiastical writers technically restrict it, but rather as alluding to what is called the law nature, or the law of nature. This law of nature has been defined, by an able but not recent writer on this subject, to be "the will of God, relating to human actions, grounded on the moral differences of things, and because discoverable by natural light, obligatory upon all mankind." (Grove, System of Moral Philosophy, vol. ii., p. 122. London, 1749.) This is the "moral law," to which the old Charge already cited refers, and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an Institution whose prominent characteristic is its universality.

Morana. The Bohemian goddess of winter and death, Maryna of Scandinavia.

Moravian Brethren. The religious sect of Moravian Brethren, which was founded in Upper saxony 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.

Morison, William. Born in Culpeper County, in Virginia, in 1775. He published in 1806 a pretended Exposition of Masonry, which attracted at the time more attention than it deserved. Morgan soon after disappeared, and the Masons were charged by some enemies of the Order with having removed him by foul means. What was the real fate of Morgan has never been ascertained. There are various myths of his disappearance, and subsequent residence in other countries. The story of his being true, however, is certain, and there is no evidence of his death that would be admitted in a Court of Probate. He was a man of unanswerable character and discourse, and his identity as a Mason has not been doubted, and is said to have originated from the refusal of the Masons of Le Roy to admit him to membership in their Lodge and Chapter.

Moriah, Mount. An eminence situated in the southeastern part of Jerusalem. In the time of David it must have been cultivated, for it is called "the threshing-floor of Ornan the Jebusite," from whom that monarch purchased it for the purpose of placing there an altar. Solomon subsequently erected there his magnificent Temple. Mount Moriah was always profoundly venerated by the Jews, among whom there is an early tradition that on it Abraham was directed to offer up his son. The truth of this tradition has, it is true, been recently denied by some Biblical writers, but it has been 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," or of the Lodge, and assign it as the place where what are called "the three grand offerings were made."

Morin, Stephen. The founder of the Scottish Rite in America. On the 27th of August, 1761, the "Deputies General of the Royal Art, Grand Wardens, and officers of the Grand Sovereign Lodge of St. John of Jerusalem, established a Degree," and the instrument itself granted a Patent to Stephen Morin, by which he was empowered "to multiply the sublime degrees of High Perfection, and to create Inspectors in all places where the sublime degrees are not established." This Patent was granted, Thory, Ragon, Clayel, and Lenning say, by the Grand Council of Emperors of the East and West. Others say it was granted by the Grand Lodge. Dalcho says by the Grand Consistory of Princes of the Royal Secret at Paris. Bro. Albert Pike, who has very elaborately investigated this, however, says that the authority of Morin was "a joint authority" of the two then existing Grand Lodges of France and the Grand Council, which is, I suppose, what Dalcho and others call 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 among the Masons of the United States. (See Scottish Rite.) After appointing several Deputies and establishing some Bodies in the West Indies, he returned to America, and there, under his direction, several Lodges of Perfection were organized. Morin was a man of curious but not very intense mind. He had a tendency to exaggerate, and was apt to over-state the value of the institution he founded. The last of 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 18th of September, 1727, and died the 28th of June, 1793. Giedcke says that he was one of the most celebrated authors of his age, and distinguished by his works on the German language. He was the author of several Masonic works, among which are his *Contributions to the Philosophy of Life and the Diary of a Freemason, Berlin, 1785,* and a *Book of Masonic Forms.*

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

**Morpheus.** 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 Joseph for Joseph, 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 Arras, and other places where Masonry is said to have been patronized by the Pretender. This word Morphé or, 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 Dumbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural.

**Morris, Robert, LL.D.** Born August 31, 1818. Was first a sugar Masonic light March 5, 1848, in Oxford Lodge, at a place of the same name in Mississippi. The life of Br. 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 1859-60. His writings cover Masonic jurisprudence, rituals and handbooks, Masonic belles-lettres, history and biography, travels, and contributions to *The Review, Keystone, Advocate, N. Y. Dispatch,* and other papers and periodicals. His Masonic songs and poetic effusions stand out in prominent volumes. He was the author of *We Meet upon the Levee,* which is sufficient to render his name immortal. A complete biography of Br. Robert Morris would fill volumes.

**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 deaths’ 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 symbolisation. In their hatchments or funeral achievements the heralds employ a *death’s head and crossed bones,* to denote that the deceased person is the last of his family. The Masons have adopted the same symbol, and in all the degrees where it is necessary to impress the idea of mortality, a skull, or a skull and crossed bones, are used for that purpose.

**Mortar, Untempered.** See *Untempered Mortar.*

**Mosaic Pavement.** Mosaic work consists properly of many little stones of different colors united together in patterns to imitate a colored painting. It was first practised by the Egyptians and Romans, who called it *mismos,* whence the Italians get their *mastic,* the French their *mosaïque,* and we our *mosaic.* The idea that the work is derived from the fact that Moses used a pavement of colored stones in the tabernacle has been long since exploded by etymologists. The Masonic tradition is that the floor of the Temple of Solomon was decorated with a mosaic pavement of black and white stones. There is no historical evidence to substantiate this statement. Samuel Lee, however, in his diagram of the Temple, represents not only the floors of the building, but of all the outer courts, as covered with such a pavement. The Masonic idea was perhaps first suggested by this passage in the Gospel of St. John (xxix. 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 *Pavement* is in the original *Lithostrotos,* the very word used by Pindar in his ode on 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 chased among the ornaments of the Lodge in combination with the indented tessal and the blazing star.
Its party-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

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

If we inquire whence the Jewish lawgiver derived the symbolical system which he introduced into his religion, the history of his life will readily answer the question. Philo-Judeus says that, "Moses was instructed by the Egyptian priests in the philosophy of symbols and hieroglyphics as well as in the mysteries of the sacred animals." The sacred historian tells us that he was "learned in all the wisdom of the Egyptians"; and Manetho and other traditionary writers tell us that he was educated at Heliopolis as a priest, under his Egyptian name of Osoraph, 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 identies with the Egyptian ritual. Thus the Ark of the Covenant, the Breastplate of the High Priest, the Miter, and many other of the Jewish symbols, will find their analogies in the ritualistic ceremonies of the Egyptians. Reghellini, who has written an elaborate work on Masonry considered as the result of the Egyptian, Jewish, and Christian Religions, says on the subject: "Moses, in his mysteries, and after him Solomon, adopted a great part of the Egyptian symbols, which, after them, we Masons have preserved in our own."

Moses, 1725, which means drawn out; but the true derivation is from two Egyptian words, pa, to, and wos, wus, signifying saved from the water. The lawgiver of the Jews, and referred to in some of the higher degrees, especially in the Twenty-fifth Degree, or Knight of the Brazen Serpent in the Scottish Rite, where he is represented as the presiding officer. He plays also an important part in the Royal Arch of the York and American Rites, all of whose ritual is framed on the Mosaic symbolism.

Mossdorf, Friedrich. An eminent German Mason, who was born March 2, 1761, 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 Feseler's Masonic reforms, and made several contributions to the Freimaurerisches Taschenbuch in defense of Feseler's system. He became intimately connected with the learned Krause, the author of The Three Most Ancient Records of the Masonic Fraternity, and wrote and published in 1800 a critical review of the work, in consequence of which the Grand Lodge commanded him to absent himself for an indefinite period from the Lodges. Mossdorf then withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and emendations to Lenning's Encyclopädie der Freimaurerei. He is also the author also of several other works of great value.

Most Excellent. The title given to a Royal Arch Chapter, and to its presiding offi-
Most Excellent Master. The Sixth Degree in the York Rite. Its history refers to the dedication of the Temple by King Solomon, who is represented by the presiding officer under the title of Most Excellent. Its officers are the same as those in a Symbolic Lodge. There are, however, some rituals in which the Junior Warden is omitted. This degree is peculiarly American, it being practised in no other country. It was the invention of Webb, who organized the capillary system of Masonry as it exists in America, and established the system of lectures which is the foundation of all subsequent systems taught there.

Most Pulsant. The title of the presiding officer of a Grand Council of Royal and Select Masters.

Most Worshipful. The title given to a Grand Lodge and to its presiding officer, the Grand Master. The title of Grand Master of Pennsylvania is Right Worshipful.

Mot de Semestre. Half yearly word. Every six months the Grand Orient of France sends to each of the Lodges of its obedience a password, to be used by its members as an additional means of gaining admission into a Lodge. Each Mason obtains this word only from the Venonar of his own Lodge. It was instituted October 28, 1773, when the Duke of Chartres was elected Grand Master.

Mother Council. The Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States of America, which was organized in 1801, at Charleston, is called the "Mother Council of the World," because from it have issued directly or indirectly all the other Supreme Councils of the Rite which are now in existence, or have existed since its organization.

Mother Lodge. In the last century certain Lodges in France and Germany assumed an independent position, and issued Charters for the constitution of Daugher Lodges, which the progeny of Grand Lodges. Thus we find the Mother Lodge of Marseilles, in France, which constituted many Lodges. In Scotland the Lodge of Kilwinning took the title of Mother Lodge, and issued Charters until it was merged in the Grand Lodge of Scotland. The system is altogether irregular, and has no sanction in the present laws of the Freemasons.

Motion. A motion when made by a member cannot be brought before the Lodge for deliberation unless it is seconded by another member. Motions are of two kinds, principal and subsidiary; a principal motion is one that presents an independent proposition for discussion. Subsidiary motions are those which are intended to affect the principal motion—such as to amend it, to lay it on the table, to postpone it definitely or indefinitely, or to reconsider it, all of which are governed by certain modifications to suit the spirit and genius of the Masonic organization. (See Dr. Mackey's Tread on Parliamentary Law as applied to Masonic Bodies.)

Motto. In imitation of the sentences appended to the coats of arms and seals of the gilds and other societies, the Masons have for the different branches of their Order mottoes, which are placed on their banners or put at the head of their documents, which are expressive of the character and design, either of the whole Order or of the particular branch to which the motto belongs. Thus, in Ancient Craft Masonry, we have as mottoes the sentences, Ordo ab Chao, and Lux et Tenebris; in Capitular Masonry, Hic Nobis Vereparvum; in Templar Masonry, In hoc signo vinces; in Scottish Masonry, Ne plus ultra is the motto of the Thirty-second Degree, and Specem in Decest of the Thirty-third; while the Thirty-third has for its motto Deus ex mecum Ju
dius. All of these will be found with their significations and origin in their appropriate places.

Mold. This word is very common in the Old Constitutions, where it is forbidden that a Freemason should give a mold to a rough Mason, whereby, of course, he would be imparting to him the secrets of the Craft. Thus, in the Harleian MS., No. 2064, "Alas! that noble Mason make moulis, square or rule to any rough layer. Also, that no Mason set noe layer within a lodge or without to hauie Mould Stones with one Mould of his working." We find the word in Piers Ploughman's Vision:

"If any Mason there do make a moulde With alle heere wyse castis."

Parker (Gloss. Architect., p. 213) thus defines it: "The model or pattern used by workmen, especially by Masons, as a guide in working mouldings and ornaments. It consists of a thin board or plate of metal, cut to represent the exact section of the mouldings to be worked from it." In the Cooke MS. the word moldes 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 Cad. In the Mohamdean mythology, a fabulous mountain which encircles the earth. The home of the giants and fairies, and rests upon the sacred stone Sabrufi, 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 Sinal. 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.
MOUTH

black is the symbol of grief, and therefore the mourning color. But in the highest degrees of the Scottish Rite the mourning color, like that used by the former kings of France, is violet.

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

MOVABLE JEWELS. See JEWELS of a LODGE.

MOZART, J. C. W. G. Born in 1756 at Salzburg, and died December 5, 1791, at Vienna. One of the greatest and most delightful of musical composers. He first saw the Masonic light about 1780, and was a member of the Lodge “Zur gekrnten Hoffnung.” There were many musical compositions and dedications to Masonry by this eminent composer.

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

Munkhouse, D.D., Rev. Richard. The author of A Discourse on Praise of Freemasonry, 5vo, Lond., 1805; An Exhortation to the Practice of those Specific Virtues which ought to prevail in the Masonic Character, with Historical Notes, 5vo, Lond., 1805; and Occasional Discourses on Various Subjects, with Copious Annotiations, 5 vols., 8vo, Lond., 1805. This last work contains many discourses on Masonic subjects. Dr. Munkhouse was an ardent adherent 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 sign of the Royal Liencere, to whose virtues and Masonic knowledge he has paid a high tribute. Dr. Munkhouse died in the early part of this century.

Murat, Joseph. Born in 1771, executed in 1815. The great cavalry general of Napoleon, and titular king of Naples. In 1803 he was appointed S. G. Warden in the Grand Orient of France. When the fifth Supreme Council of the World was established at Naples, on June 11, 1809, by the Supreme Council at Milan, a concordat became necessary, and was executed May 3, 1811, between the Grand Orient which was created June 24, 1809, and the Supreme Council of Naples, whereby the latter should have sole control over the degrees beyond the eighteenth, in like manner as signified in the concordats 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 1730, and died April 8, 1811. In 1790 he published an Essay on the History of the Greek Tragic Poets, in 1777–82, six volumes of Antiquities of 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 1625, when they separated.

Musca 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, Musca Domus, Deo gratias, which was interpreted, “Thanks be to God, our Master has a money house.” Whence a Mason’s grave came to be called Musca 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 the union of friendship and brotherly love the boisterous passions may be hilled 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 mode of the Bard. Lyre or violin, which should ever exist among the brethren, we are apt to inquire what were the instruments used by the ancients in their mystical services. 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 6,000 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 lyre, with strings varying from ten to twenty-six; the lyre, identical in structure with that of the Greeks; a harp-shaped instrument, horizontal, and the six to ten strings struck with a plectrum, which has been termed the Assor, from its resemblance to
the Hebrew instrument of that name. There is also the guitar-shaped instrument, and a double pipe with a single mouthpiece and finger-holes on each pipe. The Assyrians used musical bells, trumpets, flutes, drums, cymbals, and tambourines. The Abyssinians call their lyre the Kessim (Greek, Akkara). There is also the flute, called Monauloo, which is of great antiquity, and named by the Egyptians Phontos, 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.

A Mustard-Seed, Order of. (Der Orden vom Senfknopf.) This association, whose members also called themselves "The Fraternity of Moravian Brothers of the Order of Religious Freemasonry," was among 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 von uns lasst sich färben, i.e., "No one of us lives for himself." The jewel of a candidate was a gold or silver ring, mounted on a mustard-plant in full bloom, with the motto, Quod fuit ante nati, i.e., "What was before nothing." It was suspended from a tangerine ribbon. The proclaimed object of the association was, through the instrumentality of Freemasonry, to extend the kingdom of Christ over the world. It has long been extinct.

Muta. The Roman goddess of silence. Mithras or Mathura. The birthplace of the Hindu Redeemer, Krishna. The capital of a district in the Northwest Province of British India.

Myrrh. A resinous gum of a tree growing in Arabia, valued from the most ancient times. (Gen. xlix., 26.) It was among the presents Jacob sent to Egypt, and those brought to the infant Jesus by the wise men of the East.

Myrtle. The sacred plant of the Eleusinian mysteries, and analogous in its symbolism to the acacia of the Masonic.

Mystagogue. The one who presides at the Ancient Mysteries, and explained the sacred shrines to the candidate. He was also called the hierophant. The word, which is Greek, signifies literally one who makes or conducts an initiate.

Mysteries, Ancient. Each of the Pagan gods, says Warburton (Dict. Leg., i., ii., 4), had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called Initiation. This secret worship was termed the Mysteries. And this is supported by Strabo (lib. x., cap. 3), who says that it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and that they are sometimes celebrated publicly and sometimes in mystic privacy. Noel (Dict. de la Fable) thus defines them: Secret ceremonies which were practiced in honor of certain gods, and whose secret was known to the initiates alone, who were admitted only after long and painful trials by which it was more than their life was worth to fail.

As to their origin, Warburton is probably not wrong in his statement that the first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt by Zoroaster.

The most important of these mysteries were the Ostrie in Egypt, the Miserti in Persia, the Cabiri in Thrace, the Adonisian in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts.

In all these mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funereal in their character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of degrees was instituted, and the candidate was subjected to probation varying in their character and severity; the rites were practised in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

These mysteries undoubtedly owed their origin to the desire to establish esoteric philosophy, in which should be withheld from popular approach those sublime truths which it was supposed could only be entrusted to those who had been previously prepared for their reception. Whence these doctrines were originally derived it would be impossible to say; but I am disposed to accept Creswicke's hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system. The hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system. The hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system. The hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system. The hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system. The hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system. The hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system. The hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system. The hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, from whom was derived their mystery system.

By this confinements of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they only expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed. The distinguished few, says Oliver (Hist. Inst., p. 2), "who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution, which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer, whose presence might pollute their pure devotions and social converse, by contumelious language or unholy mirth." And doubtless the prevention of this intrusion, and the preservation of these sublime truths,
was the original object of the institution of the ceremonies of initiation, and the adoption of other means by which the initiated could be recognized, and the uninitiated excluded. Such was the opinion of Warburton, who says that “the mysteries were at first exercises of sense and virtue, till time corrupted them in most of the gods.”

The Abbé Robin in a learned work on this subject entitled Récherches sur les Initiations Anciennes et Modernes (Paris, 1870), places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous for intercessors with the Deity. The latter, retiring into solitude to avoid the contagion of growing corruption, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the vortices of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties. These remote students in further search to escape from 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 strict courses of trial and examination, and this, our author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmans, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations and subterranean caves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrine taught to have been the unity of God and the immortality of the soul; and it was from these mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

Warburton derives these 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 dogmas 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 slith and remained in darkness, the souls of the initiated winged their flight directly to the happy islands and the habitations of the gods.

“Thrice happy they,” says Sophocles, “who descended to the shades below after having beheld these rites; for they alone have life in Hades, and taste, and suffer, and bless 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 rites of Dionysus, that the soul is immortal, and that there is a future state of existence.” Cicero tells us that, in the mysteries of Ceres at Eleusis, the initiated were taught to live happily and to die in the hope of a blessed futurity. And, finally, he informs us that the hymns of Musaeus, which were sung in the mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked.

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

I must not pass unnoticed Faber’s notion of their druidic origin. Finding, as he did, a prototype for every ancient cultus in the ark of Noah, it is not surprising that he should apply his theory to the mysteries. “The initiations,” he says (Orig. Pag. Idol., II., iv., 5), “into the mysteries scenically represented the mythic descent into Hades and the return from thence to the light of day, by which was meant the adventures of certain deities, their sufferings and joys, their appearance on earth, and relations to mankind, their death, or descent to the nether world, their return, or their rising again—all these, as symbolizing the life of nature, were represented in a connected series of theatrical scenes. These representations, tacked 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 exultation and fear, and hope. They worked upon them, now by agitating, 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 contemplation to a resigned solitude.

Bunsen in his "God in History," II., b. iv., ch. 6) gives the most recent and the most philosophic idea of the character of the mysteries. They did, he says, "indeed exhibit to the initiated coarse physical symbols of the generative powers of nature, and of the universal nature herself, eternally, self-sustaining through all transformations; but the religious element of the mysteries consisted in the relation of the universe to the soul, and in the ethical theory of the universe. So, likewise, in the Saxon- thracian worship of the Kabiri, the contest waged by the orb of day was represented by the story of the three brothers (the seasons of the year), one of whom is continually slain by the other two, but ever and anon arises to life again. But here, too, the beginning and end of the worship were ethical. A sort of confession and ascension, a transformation, at the close of the service the victorious God (Dionysus) was displayed as the Lord of the spirit. Still less, however, did the mysteries form the subject-matter of the Eleusinian mysteries, of which, on the contrary, the psychical conceptions were the beginning and the end. The predominating idea of these conceptions was that of the soul as a Divine, vital force, held captive here on earth and sorely tried; but the initiated were further taught to look forward to a final redemption and cleansing 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 Livy of the infliction of the penalty. The ancient writers were therefore extremely reluctant to divulge the subject, and Lobek, in his "Apologia," (vol. i., p. 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 forbid, says Horace (L. iii., Ec. 2, 26), that man who would divulge the sacred rites of mysterious Ceres from being under the same roof with me, or from setting sail with me in the same precarious bark.

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

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

A third theory has been advanced by the Abbé Robin, in which he connects 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 Greeks," 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 assign their close resemblance to a natural coincidence of human thought. The legend of the Third Degree, and the legends of the Eleusinian, the Cabiri, the Dionysian, the Astarte, 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 symbol, and, substantially, the same scenic representation. And this is not because the Masonic rites are a linear succession from the Ancient Mysteries, but because there has been at all times a prominence of the human heart to nourish this belief in a future life, and the prominence of the human mind to clothe this belief in a symbolic dress. And if there is any other more direct connection between them it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons.
MYSTERIES

Mysticism. 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 philosophies and sciences to apply to the secret doctrines of their schools. In this sense we speak of the mystical 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.

Mysticism. A word applied in religious phraseology to any views or tendencies which aspire to more direct communication between God and man by the inward perception of the mind than can be obtained through revelation. "Mysticism," says Vaughan "in his "Mystics," i., 19, "presents itself in all its phases as more or less the religion of internal and opposed to external revelation—of heated feeling, sickly sentiment, or lawless imagination, as opposed to that reasonable belief in which the intellect and the heart, the inward witness and the outward, are alike engaged.

The Pantheism of some of the ancient philosophers and of the modern Spontinians, the Speculations of the Neoplatonists, the Anabaptists of Munster, the system of Jacob Behmen, the Quietism of Madame Guyton, the doctrines of the Bavarian Illuminati, and the reveries of Swedenborg, all partake more or less of the spirit of mysticism. The Germans have two words, mystik and mystikum—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 "in Freemasonry must vom Mysticismus und Athelamus gleich wellentfaltet stehen," i. e., "a Freemason must be equally distant from Mysticism and Atheism." Gliddicks (Freemason-Lectum) thus expresses the German sentiment: "Ein mystiker muss nicht Meusach sein, aber man bitte sich vor gernnem Mysticismus," i. e.,
MYSTIC

"Every man ought to be somewhat mystical, but should guard against coarse mysticism."

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

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

Myth. The word myth, from the Greek μῦθος, a story, in its original acceptation, signifies 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 tradition itself. This definition, which is substantially derived from Mr. Grote (Hist. of Greece, vol. i., ch. xvi., p. 293), may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greek religion.

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

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

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

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

Mythical History. A myth or legend, in which the historical and truthful greatly preponderate over the inventions of fiction, may be called a mythical history. Certain portions of the legend of the Third Degree have such a foundation in fact that they constitute a mythical history, while other portions, added evidently for the 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 mythological mysteries throw upon the ancient organisation of Speculative Masonry.

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

Naama. The daughter of Lanuch. To her the "Legend of the Craft" attributes the invention of the art of weaving, and she is united with her three brothers, by the same legend, in the task of inscribing the several sciences on two pillars, that the knowledge of them might be preserved after the flood.

Nabaim. See Schools of the Prophets.

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

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

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

Among the Mohammedans there is a science called ISM ALLAH, or the science of the name of God. "They pretend," says Niebuhr, "that God is the 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 geulh, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind." In the chapter of the Koran entitled Arafa, it is written: "God has many excellent names. Invoke him by these names, and separate yourselves from them who give him false names." The Mohammedans believe that God has ninety-nine names, which, with that of ALLAH, make one hundred; and, therefore, their chaplets or rosaries are composed of one hundred beads, at each of which they invoke one of these names; and there is a tradition, that whoever frequently makes this invocation will find the gates of Paradise open to him. With them ALLAH is the Iam al adham, 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 evidenced in their treatment of the mystical name AUM. The "Institutes of Menu" continually refer to the peculiar efficacy of this word, of which it is said, "All rites ordained in the Veda, obligations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable AUM, them called silence, since it is a symbol of God, the Lord of created beings."

There was in every ancient nation a sacred name given to the highest god of its religious faith, besides the epithets of the other and subordinate deities. The old Aryans, the founders of our race, called their chief god DYAU, and in the Vedas we have the invocation to Dyus Pitar, which is the same as the Greek Zew ðvros, and the Latin, Jupiter, all meaning the Heaven-Father, and at once reminding us of the Christian invocation to "Our Father which art in heaven."

There is one incident in the Hindu mythology which shows how much the old Indian heart yearned after this expression of the nature of Deity by a name. There was a nameless god, to whom, as the "source of golden light," there was a worship. This is expressed in one of the Veda hymns, where the invocation in every stanza closes with the exclamation, "Who is the god to whom we shall offer our sacrifices?" Now, says Bunson (God in History, 1, 392), "the Brahminic 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 Assyrions worshipped Assur, or Assuram, as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, "To Assuram, 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, when during a visit to Egypt was initiated into the Osirian mysteries. Speaking of these initiations, he says (B. ii. c. 171), "the Egyptians represent by night his sufferings, whose name I refrain from mentioning." It was no more lawful among the Egyptians than it was among the Jews, to give utterance aloud to that Holy Name.

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

In China there is an infinite variety of names of elemental powers, and even of ancestral spirits, who are worshipped as subordinate deities; but the ineffable name is Ti-en, 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 "א", and signifies "The Father of Light."

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

Even among the red men of America we find the idea of an indivisible deity, whose name was to be venerated. Garcilasso de la Vega tells us that while the Peruvians paid public worship to the sun, it was but as symbol of the Supreme Being, whom they called Pachacacuma, 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—on or four-lettered name, two others: one consisting of twelve and the other of forty-two letters. But Maimonides, in his More Neshom (p. i, cix.), remarks that it is impossible to suppose that either of these constituted a single name, but that each must have been composed of several words, which must, however, have been significant in making man approximate to a knowledge of the true essence of God. The Kaballistical book called the Sefer confirms this when it tells us that there are ten names of God mentioned in the Bible, and that when these ten names are combined into one word, the number of the letters amounts to forty-two. Four of the four-lettered names, although they did not throw around the forty-two-lettered name the sanctity of the Tetragrammaton, prescribed that it should be communicated only to men of middle age and of virtuous habits, and that its knowledge would confirm them as heirs of the future as well as of 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.


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

1. At. The Aleph and Tau, that is, Alpha and Omega. A name figurative of the Tetragrammaton.
2. Ioh. The eternal, absolute principle of creation, and
3. Hoh. Destruction, the male and female principle, the author and regulator of time and motion.
5. Oh. The severe and punisher.
9. Elith. The Being; the Ens.
10. Et. The first cause. The principle or beginning of all things.
11. Elo-HI. The good principle.
15. Elit. The most luminous.
17. Elohim. The omnipotent and beneficent.
18. Eloknim. The most beneficent.
19. Elo. The Sovereign, the Exceeding.
20. Adon. The Lord, the Dominator.
21. Eliot. The illuminator, the most effectual.
22. Adonat. The most firm, the strongest.
23. Elium. The most high.
24. Shaddai. The most victorious.
25. Yeshurun. The most generous.

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

Names of Lodges. The precendency of Lodges does not depend on their names, but on their numbers. The rule declaring that "the precendency of Lodges is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727, (Constitutions, 1738, 8vo, 154.) The number of the Lodge, therefore, by which its precendency is established, is always to be given by the Grand Lodge.

In England, Lodges do not appear to have received distinctive names before the latter part of the last century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the Book of Constitutions, published in 1723, we find a list of twenty Lodges, registered by their numbers, from "No. 1" to "No. 20," inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus, in the second edition of the same work, published in 1747, we meet with a list of one hundred and six Lodges, designated sometimes, singularly enough, as Lodge No. 6, at the Rammer Tavern, in Queen Street; No. 81, at the Bell and Dog, in Castle Street; or No. 85, at the Bacchus Tavern, in Little Bush Lane. With such names and localities, we are not to wonder that the "three small glasses of punch," of which Dr. Oliver so feelingly speaks in his Book of the Lodge, were duly appreciated; nor, as he admits, that "there were some brethren who displayed an anxiety to have the allowance increased."

In 1766 we read of four Lodges that were erased from the Register, under the similar designations of the: Glastic Lodge, Fleet Street; the Red Cross Inn, Southwark; No. 85, at the George, Ironmongers' Lane; and the Moccars' Arms, Moccars' Street. To only one of these, it is said, 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 1783 we hear of the Shakespeare Lodge, at Stratford-on-Avon; the Royal Brunswick, at Sheffield; and the Lodge of Apollo, at Alnester. 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 Earls of Rosslyn, 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. Andrews. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St. Andrew's Lodge, at the Juniper, in 1743; the Lodge of Dunfermline, and the Lodge of St. Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of St.
to some Masonic fact or characteristic; in other words, there must be something Masonic about it. Under this rule, all names derived from obscure or unmeaning localities should be rejected as unmeaning and inappropriate. Dr. Oliver, it is true, thinks otherwise, and says that "the name of a hundred, or whapentake, in which the Lodge is situated, or of a navigable river, which confers wealth and dignity on the town, are proper titles for a Lodge." But a name should always convey an idea, and there can be conceived no idea worth treasuring in a Mason’s mind to be deduced from bestowing such names as New York, Philadelphia, or other names on a Lodge.

The selection of such a name shows but little originality in the choicery; and, besides, if there be two Lodges in a town, each is equally entitled to the appellation; and if there be but one, the appropriation of it would seem to indicate an intention to have no competition in the future.

Yet, barren of Masonic meaning as are such geographic appellations, there is one of the most common faults in American Masonic nomenclature. The examination of a very few Registries, taken at random, will readily evince this fact. Thus, eighty-eight, out of one hundred and sixty Lodges in Wisconsin, are named after towns or counties; of four hundred and thirty-seven Lodges in Indiana, two hundred and fifty-one names derived from the same source; geographical names are found in one hundred and eighty-one out of four hundred and three Lodges in Ohio, and in twenty out of thirty-eight in Oregon. But, to compensate for this, we have seventy-one Lodges in New Hampshire, and only two local geographical appellations in that state.

There are, however, some geographical names which are admissible, and, indeed, highly appropriate. These are the names of places celebrated in Masonic history. Such titles for Lodges are Jerusalem, Tyre, Lebanon, and Jeppa are unexceptionable. Patmos, which is the name of a Lodge in Maryland, seems, as the long silence of one of the patrons of the Order, to be unobjectionable. So, too, Bethel, because it signifies "the house of God"; Mount Moriah, the site of the ancient Temple; Calvary, the small hill on which the spring of acacias was found; Mount Ararat, where the ark of our father Noah reposed; Girard, whence Solomon brought the gold and precious stones with which he adorned the Temple; Tamor, 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 scene of the subsequent captivity of our ancient brethren; Jericho, because it was under a curse; and Megiddo and Tophet, because they were places of idol worship. In short, it may be adopted as a rule, that no name should be adopted whose antecedents are in opposition to the principles of Masonry.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important may be mentioned St. John, Solomon, 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 cited. Recourse is also to be had to the names of modern distinguished men who have honored the Institution by their adherence to it, or who, by their learning in Masonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, with Sussex, Moira, Frederick, Edland, and Robert Burns; and in this country with Washington, Lafayette, Clinton, Franklin, and Clay. Care must, however, be taken that no name be selected except of one who was both a Mason and had distinguished himself, either by services to his country, to the world, or to the Order. Oliver says that "the most appropriate titles are those which are assumed from the name of some ancient benefactor or meritorious individual who was a native of the place where the Lodge is held; as, in a city, the builder of the cathedral church." In this country we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country, and have now become the common property of the world-wide craft. There are, for instance, Cornelius, the first royal patron of Masonry in England; and Solomon, the first Grand Master; and Adelbert and Prince Edwin, both active encouragers of the art in the same kingdom. There are Wykeham, G undolph, Eifford, Longham, (in the old records, the King's Freemason), and Chicheley, Jermy, and Wren, all illustrious Grand Masters of England, each of whom was 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 sometimes revolting name of some obscure village or post-office, from which too many of our Lodges derive their titles.

And, then, again, among the great benefactors to Masonic literature and laborers in Masonic science there are such names as
The word selected should be soft, vocal—
ot 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 uncouthness of the sound; and Rough and 
Ready and Indian Diggins from that of 
California, on account of the ludicrous 
associations which these names convey.

Again, Pythagoras Lodge is preferable to 
Pythagoreon, and Archimedes is better than 
Archimedean, because the noun is more 
euphonious and more easily pronounced than 
the adjective. But this rule is difficult to 
illustrate or enforce; for, after all, this thing 
of euphony is a mere matter of taste, and we 
all know the adage, "de gustibus."

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

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

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

To the Indian names of Lodges there is 
a radical objection. It is true that their 
names are often very euphonious and al-
ways 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, Councils and Commanderies.

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

NAYMUS GRECUS

507

NAOS. The ark of the Egyptian gods. A chest or structure with more height than depth, and thereby unlike the Israelitch Ark of the Covenant. The winged figures embraced the lower part of the Naos, while the cherubim of the Ark of Yahveh were placed above its lid. Yahveh took up his abode above the propitiatory or covering between the wings of the cherubim, externally, while the gods of Egypt were reputed as hidden in the interior of the Naos of the sacred barks, behind hermatically closed doors. (See Cherubim.)

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

Naples. Freemasonry must have been practised in Naples before 1751, for in that year the King Charles issued an edict, bidding it in his dominions. The author of Anti-Saint-Nicolas says that there was a Grand Lodge at Naples, in 1759, which was in correspondence with the Lodges of Germany. But its meetings were suspended by a royal edict in September, 1776. In 1777 this edict was repealed at the instigation of the Queen, and Masonry was again tolerated. This toleration lasted, however, only for a brief period. In 1781 Ferdinand IV. renewed the edict of suppression, and from that time until the end of the century Freemasonry was subjected in Italy to the combined persecutions of the Church and State, and the Masons of Naples met only in secrecy. In 1793, after the French Revolution, many Lodges were openly organized. A Supreme Council of the Scottish Rite was established on the 11th of June, 1809, of which King Joachim was elected Grand Master, and 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 caused dissensions between the two bodies, which, however, were finally healed. And on the 23d of May, 1811, a Concordat was established between the Grand Orient and the Supreme Council, 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 just reason, as shown in his course of life, that Napoleon the Great was a member of the Brotherhood, and it is said was initiated at Malta, between June 12 and July 19, 1798. The Abbe Mezunique of 1859, and Clavel, in 1890, allege that he visited a Lodge Immortel in Paris. His life indicated favor to the Fraternity, and in 1864 he appointed Joseph Bucaillare G. Master of the Grand Orient. Lucien and Louis Bucaillare were of the Fraternity, as also Jerome. Louis Napoleon III. was a member of the Supreme Council A. A. Scottish Rite of France.

Napoleonic Masonry. An Order under this name, called also the French Order of Neuchatem, was established at Paris, in 1816, by some of the adherents of the Emperor Napoleon. It was divided into three degrees: 1. Knight; 2. Commander; 3. Grand Elect. The last degree was subdivided into three points: i. Secret Judge; ii. Perfect Initiate; iii. Knight of the Crown of Oak. The mystical ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Nsamah, Phleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word Napoleon, and this is enough to show the character of the system. General Bertrand was elected Grand Master, but, as he was then in the island of St. Helena, the Order was directed by a Supreme Commandant and two Lieutenantls. It was Masonic in form only, and lasted but for a few years.

Narbonne. Rite of. See Primitive Rite.

National Grand Lodge of Germany. The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1748, and recognized as a Grand Lodge by Frederick the Great in 1744, renounced the Rite of Strict Observance in 1771, and, declaring itself free and independent, assumed the title of "The Grand National Mother Lodge of the Three Globes," by which appellation it is still known.

The Grand Orient of France, among its first acts, established, as an integral part of itself, a National Grand Lodge of France, which was to take the place of the old Grand Lodge, which, it declared, had ceased to exist. But the year after, in 1773, the National Grand Lodge was suppressed by the power which had given it birth; and no such power is now recognized in French Masonry.

Naymus Greucus. The Grand Lodge, No. 1, MS. contains the following passage: "Ye befall that their was on curious Mason that height [was called] Naymus Greucus that had byp at the making of Salomon's Temple, and he came into France, and there he taught the science of Masonrey to men of frame. Who was this "Naymus Greucus"? The writers of those old records of Masonry are notorious for the way in which they mangle all names and words that are in a foreign tongue. Hence it is impossible to say who or what is meant by this word. It is differently spelled in the various manuscripts: Namus Greicus in the Lansdowne, Naymus Greucus in the Sloane, Greucus alone in the Edinburgh-thirteenth, and Naymus Greucus in the Dowland.* Anderson, in the second

* For a table of the various spellings, see Are Quaquer Coronatorum, II, 103.
edition of his Constitutions (1738, p. 18), called him Numa. Now, it would not be an altogether wild conjecture to suppose that some confused idea of Magna Graecia was floating in the minds of these unlettered Masons, especially since the Leland Manuscript records that in Magna Graecia Pythagoras established his school, and then sent Masons into France. Between Magna Graecia and Magna Graecia the bridge is a short one, not greater than between Tubal-cain and Wackna, which we find in a German Middle Age document. The one being the name of a place and the other of a person would be no obstacle to these accommodating record writers; nor must we flinch at the synchronism of placing one of the disciples of Pythagoras at the building of the Solomon Temple, when we remember that the same writers make Ebal and Abraham contemporaries.

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

Nebraska. Masonry was introduced into Nebraska in October, 1855, by a Charter from the Grand Lodge of Illinois to Nebraska Lodge. Two other Lodges were subsequently 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 E. C. Jordan was elected Grand Master. The Grand Chapter was organized March 19, 1857. The Grand Commandery of Nebraska was instituted at Omaha, December 29, 1859.

Nebuchadnezzar. About 630 years B.C. the empire and city of Babylon were conquered by Nebuchadnezzar, the king of the Chaldeans, a nomadic race, who, descending from their homes in the Caucausan mountains, had overwhelmed the countries of Southern Asia. Nebuchadnezzar was engaged during his whole reign in wars of conquest. Among other nations who fell beneath his victorious arms was Judah, whose king, Jehoiakim, was slain by Nebuchadnezzar, and his son, Jehoiachin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnezzar, and his kingdom given to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnezzar repaired to Jerusalem, and, after a siege of eighteen months, subdued it. The city was leveled with 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 Nebuchadnezzar, who commanded the Chaldean army at the siege of Jerusalem, and who executed the orders of his sovereign by the destruction of the city and Temple, and by carrying the inhabitants, except a few husbandmen, as captives to Babylon.

Negro Lodges. The subject of Lodges of colored persons, commonly called "Negro Lodges," was for many years a source of agitation in the United States, not on account, generally, of the color of the members of these Lodges, but on account of the supposed illegality of their Charters. The history of their organization was thoroughly investigated, many years ago, by Bro. Philip S. Tucker, of Vermont, and Charles W. Moore, of Massachusetts, and the result is here given, with the addition of certain facts derived from a statement made by the officers of the Lodge in 1877.

Prince Hall and thirteen other negroes were made Freemen of a military Lodge in the British Army then at Boston, on March 5, 1775. When the Army was withdrawn these negroes applied to the Grand Lodge of England for a Charter, and on the 28th of September, 1784, a Charter for a Master's Lodge was granted, although not received until 1787, to Prince Hall and others, all colored men, under the authority of the Grand Lodge of England. The Lodge bore the name of "African Lodge, No. 429," and was situated in the city of Boston. This Lodge ceased its connection with the Grand Lodge of England for many years, and about the beginning of the present century its registration was Stricken from the rolls of the United Grand Lodge of England, when new lists were made. Two or three other Lodges in distant parts of the world, in legal existence, in the meantime, never having been recognized by the Grand Lodge of Massachusetts, to which body it had always refused to acknowledge allegiance.

After the death of Hall and his colleagues, to whom the Charter had been granted, the conduct of the Lodge and its affairs, fell into abeyance, or, to use the technical phrase, became dormant. After some years had elapsed, 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 protocol, in which they said: "We publicly declare ourselves free and independent of any Lodge from this day, and any Lodge, whether 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 lodges, which have proceeded all the Lodges of colored people now existing in the United States.

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

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

**Neighbor.** All the Old Constitutions have the charge that "every Mason shall keep true counsel of his Master."

The text (Constitutions, 1723, p. 55.) However, I say, Masonic Mason may be in the natural confidence of neighborhood intercourse, he must be reserved in all that relates to the esoteric concerns of Masonry.

**Nethe.** The Egyptian synonym of the Greek Athene or Minerva.

**Nekem.** But properly according to the Masoretic pointing, NAKEM. A Hebrew word signifying Vengeance, and in the high degrees. (See Vengeances.)

**Nekamah.** Hebrew, signifying Vengeance, and, like Nekem, a significant word in the high degrees.

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

**Nemesis.** According to Hesiod, the daughter of Night, originally the personification of the moral feeling of right and a just fear of criminal actions; another word, Consience. A temple was erected to Nemesis at Atica. She was at times called Adrastea and Rhamnusia, 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 Rhæmus there was a statue of Nemesis of Parian marble executed by Phidas. The festival in Greece held in her honor was called Nemesis.

**Neoceres.** A name of the guardian of the Temple.

**Neophytes.** Greek, *πρόον*, 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 name of those who had passed 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, "a neophyte player." In Freemasonry the newly initiated and uninitiated 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-Judaeus, Plotinus, Porphyry, Jamblichus, Proclus, and Julian the Apostate. Much of the symbolical teaching of the higher degree of Masonry has been derived from the school of the Neoplatonists, especially from the writings of Jamblichus and Philo-Judaeus.

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

**Nergal.** (Heb. נרגל.) The synonym of misfortune and ill-luck. The Hebrew name for Mars; and in astrology the lesser Mabell. The word in Sanskrit is *Nrigal*.

**Ne plus ultra.** Latin. Nothing more beyond. The motto adopted for the degree of Kadosh by its founders, when it was supposed to be the summit of Masonry, beyond which there was nothing more to be sought. After it had once been once added, the motto is still retained.

**Netherlands.** Speculative Masonry was first introduced in the Netherlands by the Duke of Lorraine, afterward the Emperor Francis I. He received the Third Degree subsequently in England. But it was not until September 20, 1784, that a regular Lodge was opened by Bro. Vincent de la Chapelle, as Grand Master of the United Provinces, who may therefore be regarded as the originator of Masonry in the Netherlands. In 1735, this Lodge received a Patent or Deputation from the Grand Lodge of England, John Cornelius Rademaker being appointed Provincial Grand Master. Various Lodges were established by it. In the same year the States General prohibited all Masonic meetings by an edict issued November 20, 1736. The Roman Catholics, on a recommendation of the Magistrates, proscribed 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 intercourse 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 estranged from the Dutch Masons, who practiced with great fidelity the simple rite of the Grand Lodge of England, although an attempt had been made in 1737 to introduce them. In 1788, the Grand Lodge adopted a Book of Statutes, by which it accepted the three Symbolic degrees, and removed from the four degrees of the French Rite to a Grand Chapter. In 1816, Prince Frederick attempted a reform in the degree, which was, however, only partially successful. The Grand Lodge
of the Netherlands, whose Orient is at The Hague, tolerates the high degrees without actually recognizing them. Most of the Lodges confine themselves to the Symbolic degrees of St. John's Masonry, while a few practise the reformed system of Prince Frederick.

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

**Nevada.** Nevada was originally a part of California, and when separated from it in 1865, there were eight Lodges in it working under Charters from the Grand Lodge of California. These Lodges in that year held a convention at Virginia, and organized the Grand Lodge of Nevada.

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

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

**Newfoundland.** The Ancient Colony of Newfoundland still remains without the Confederation of the Canadian Provinces. Masonry in this island dates back to 1746, the first Warrant being granted by the Provincial Grand Lodge at Boston. Bro. J. Lane's list gives six Lodges in existence in the eighteenth century. The Grand Lodge of the Ancients (England) is credited with four—one in 1774 and three in 1788—and the Grand Lodge of England (Moderns) with two—one each in 1784 and 1785. Nine others were chartered by the present Grand Lodge of England up to 1881, a number still remaining active.

**New Hampshire.** Freemasonry was introduced into New Hampshire in June, 1734, by the constitution of St. John's Lodge at Portsmouth, under a Charter from the Grand Lodge of Massachusetts. Several other Lodges were subsequently constituted by the same authority. In 1789 a convention of these Lodges was held at Derry, and the Grand Lodge of New Hampshire organized, and John Sullivan, the President of the State, was elected Grand Master. A Grand Chapter was organized in 1819, and a Grand Commandery in 1880.

**New Jersey.** The history of Freemasonry in New Jerseyprior to the establishment of the Grand Lodge in A.D. 1786, was involved in such obscurity that only by the diligence and perseverance of Mr. Joseph H. Hough, and the cooperation of an intelligent historical committee, has it been possible to ascertain and collate the fragmentary and scanty data into a sequent, albeit incomplete, narrative.

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

It proved the issue of the first deputation by the Duke of Norfolk, then Grand Master of England, to Daniel Cox, on June 5, 1730, empowering the latter as "Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania, in America." Diligent search in the archives of the Grand Lodge of England, and thorough inquiry for the letters and papers bearing upon the subject among the descendants of Bro. Cox, failed to disclose any testimony whatever of the exercise by him, or by anyone acting under his authority, of the prerogatives contained in that deputation. The chronological fact remains, however, that Daniel Cox was the first appointed Provincial Grand Master of Masons in the new world.

The establishment of the first Lodges in New Jersey appears to be recorded as follows: The Provincial Grand Master of New York, George Harrison, issued a warrant erecting a Lodge in the city of Newark, dated May 13, 1761, and although the minutes of this Lodge are not continuous, and the meetings were intermittently, once, apparently for sixteen years, yet it is survived, generated and held in high regard for its honorable history, as St. John's Lodge, No. 1, upon the present register. A year later Provincial Grand Master Jeremy Gridley of Massachusetts procured the issue of a deputation to erect Temple Lodge, No. 1 in Elizabeth-town, dated June 24, 1762, and on December 27, 1763, the same Grand Lodge granted a petition for the creation of a Lodge by the name of St. John's, at Prince-town. No record of the actual transactions of these two Lodges has been discovered, but the late Recording Grand Secretary of Massachusetts, was the sufficient authority for the averment that both Lodges had been duly organized, and did the work, evidenced by documents regarding them, which were subsequently destroyed in the burning of the Masonic Temple in Boston in 1865. After an interval of three years, Provincial Grand Master Ball of Pennsylvania warranted a
Lord Carysfort. Harrison chartered Lodges in New York, New Jersey, Connecticut, and Michigan. Sir John Johnson was appointed by Lord Bany in 1677, but did not assume office until 1771, and was the last of the "Modern" Provincial Grand Masters. The present Grand Lodge was organized December 15, 1782, under a Provincial Grand Warrant from the "Atholl" Grand Lodge, dated September 5, 1781, declared its independence June 6, 1787, and assumed the title of the "Grand Lodge of Free and Accepted Masons of the State of New York." There have been four schisms, all of which were creditably adjusted. A Grand Chapter was organized in 1788, which had but a short existence and was succeeded by the present Grand Chapter March 4, 1789. The Grand Commandery was organized June 18, 1814, and the Grand Council Royal and Select Masters January 25, 1823. The Supreme Council, Northern Jurisdiction, A. A. S. R. was organized by Emmanuel De La Motta in New York City in 1815, but was succeeded by a Lodge of Perfection at Albany, N. Y., in 1767.

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

Nicolaï, Christoph Friedrich. Christopher Frederick Nicolaï, author of a very interesting essay on the origin of the Society of Freemasons, was a bookseller of Berlin, and one of the most distinguished of the German savants of that Augustan age of German literature in which he lived. He was born at Berlin on the 18th of March, 1735, and died in the same city on the 8th of January, 1811. He was the 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: "Verricht über die Beschuldigungen welche dem Tempelherrn gemacht worden und über dessen Geheimnis; nebst einem Anhang über das Entstehen der Freimaurergesellschaft;" i.e., "An Essay on the accusations made against the Order of Knights Templars and their mystery; with an Appendix on the origin of the Fraternity of Freemasons."

In this work he advanced a 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 spiritual and the external, and to demonstrate everything by proofs from nature. This idea he first promulgated in his "Instauratio Magna," but afterward more fully developed in his "Novum Organum." In the latter work, he introduced his beautiful apo-
logic, abounding in Masonic ideas, in which he described the unknown island of Benesem, where a king had built a large edifice, called after himself, Solomon's House. Charles 1., 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 1646, 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 Benesem, where they might communicate their instructions by means of secret symbols. To cover their mysterious designs, they got themselves admitted into the Masonic 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 indicate the principles of natural science and philosophy, it subsequently took a political direction. Most of its 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 exiled 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 Nicotia. 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 independent research in the originality of thought, and an entire avoidance of the beaten paths of hasty testimony and unsupported tradition. His results may be rejected, but his method of attaining them must be commended.

Nicotiates, 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 a sacred night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their common derivation from a common origin. 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:

EVEN. To find a nest, &c. without waking.

Bacch. Not by the voice of a man's son.


"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 eye 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 as once seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions."

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

Nihongi. ("Chronics of Nihon."). The companion of the Kojiki; the two works together forming the doctrinal and historic basis of Shintomism. The Japanese adherents of Sinzay are termed Sintus, or Sintos, who worship the gods, the chief of which is Ten-sio-dai-yin. The Nihongi was composed about 729 A.D., with the evident design of giving a Chinese coloring to the subject-matter of the Kojiki, upon which it is founded.

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

The tradition is given in the Cooke MS., thus: "Eulyde was one of the first founders of Geometry, and he gave his name, for in his time there was a water in that land of Egypt that is called Nile, and it flowed so ferre into the londe that men myght not dwelle therein. Then this worthie clerk Euclide taught hem to make grete wallis and ditches to holde owt the watry, and he by Gometria measured the londe and departing hit in divers partes, and made every man to close his owne parte with wallis and ditches." (Lines 456-472.)

This legend of the origin of the art of geometry was borrowed by the old Operative Masons from the Origines of St. Isidore of Seville, where a similar state is told.

Nile aul davies deest. Latin. Nothing but the key is wanting. A motto or device often attached to the double triangle of Royal Arch Masonry. It is inscribed on the Royal Arch badges of the Grand Chapter of Scotland, the other devices being a double triangle and a triple tau.

Nimrod. The legend of the Craft in the Old Constitutions refers to Nimrod as one of the founders of Masonry. Thus in the York MS., No. 1, we read: "At ye making of ye Tower of Babel there was Masonrie first much extemned of, and the King of Babylon was called Nymrod: he was a Mason himselfe and loved well Masones." And the Cooke MS. thus repeats the story: "And this same Nembrot began the tower of babylon and he taught to his workmen the craft of Masonrie, and he had with him many Masones more than forty thousand. And he loved and cherished them well." (Line 343.) The idea that comes thus sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Bohchart, which says: "From that day Nimrod went forth to Ashur, and builded Nineveh, and Rehoboth city, and Calah, and Resen between Nineveh and Calah, that is the great city."

Nine. If the number three was celebrated among the ancient sages, that the 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 terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelope given to matter. Every material extension, every circular line, has for its representative sign the number nine among the Pythagoreans, who had observed the property which this number possesses of reproducing itself incessantly and entire in every multiplication; thus offering to the mind a very striking emblem of matter, which is incessantly composed before our eyes, after having undergone a thousand decompositions.

The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle or 360 degrees is equal to 9, that is to say, $3 + 6 + 0 = 9$. Nevertheless, the ancients regarded this number with a sort of terror; they considered it as 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 nine appears and chiefly the product of 9 multiplied by itself, and the addition whereof, 8+1, again presents the number 9.

As the figure of the number 6 was the symbol of the terrestrial globe, animated by a Divine spirit, the figure of the number 9 symbolized the earth, under the influence of the Evil Principle; and thence the terror it inspired. Nevertheless, according to the Kabbalists, the cipher 9 symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life.

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

Everyone is aware of the singular properties of the number 9, which, multiplied by itself or any other number whatever, gives a result whose final sum is always 9, or always divisible by 9.


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

The second reproduces this line doubtfully; 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
Arab, the Greeks, and the Romans. The modern discoveries of Rich, of Botta, and other explorers, have thrown much light upon its ancient condition, and have shown that it was the seat of much architectural splendor and of a profoundly symbolical religion, which had something of the characteristics of the Mitraic worship. In the mythical relations of the Old Constitutions, which make up the legend of the Craft, it is spoken of as the ancient birthplace of Masonry, where Nimrod, who was its builder, and "was a Mason and loved well the Craft," employed 60,000 Masons to build it, and gave them a charge "that they should be true," and this, says the Harleian MS., No. 1942, was the first time that any Mason had any charge of Craft.

Noachite. 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.

Noachidem. The descendants of Noah. A term applied to Freemasons on the theory, derived from the "legend of the Craft," that Noah was the first 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 Noachida." But he was not the inventor of the term, for it occurs in a letter sent by the Grand Lodge of England to the Grand Lodge of Calcutta in 1733, which letter is preserved among the Rawlinson MSS. in the Bodleian Library, Oxford. (See Ars Quatuor Coronatorum, xi., 323.)

Noachite, or Prussian Knight. (Noachite or Chevalier Prusien.) 1. The Twenty-first Degree of the Ancient and Accepted Scottish Rite. The history as well as the character of this degree is a very singular one. It is totally unconnected with the series of Masonic degrees which are founded upon the Temple of Solomon and is traced back to the tower of Babel. Hence the Prussian Knights call themselves Noachites, or Disciples of Noah, while they designate all other Masons as Hiramites, or Disciples of Hiram. The early French rituals state that the degree was translated in 1757 from the German by M. de Beraye, Knight of Eloquence in the Lodge of the Court St. Germain, Inspector-General of Prussian Lodges in France. Leoning gives no credit to this statement, but admits that the origin of the degree must be attributed to the year above named. The destruction of the tower of Babel constitutes the legend of the degree, whose mythical founder is said to have been Peleg, the chief builder of that edifice. A singular regulation is that there shall be no artificial light in the Lodge room, and that the meetings shall be held on the night of the full moon of each month. The degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Scottish Rite. But it is misplaced in any series of degrees supposed to emanate from the Solomonic Temple. It is, as an unfitness, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif. The Supreme Council for the Southern Jurisdiction has abandoned the original ritual and made the degree a representation of the Wembrecht or Westphalan Fratricles. But this by no means relieves the degree of the objection of Masonic incompatibility. That it was ever adopted into the Masonic system is only to be attributed to the passion for high degrees which prevailed in France in the middle of the last century.

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

The legend of the degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative: "In trenching the rubbish of the spoil-mines of Prussia was found in a. p. 553, at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph: Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble." This legend, although wholly untenable on historic grounds, is not absolutely puerile. The dispersion of the human race in the time of Peleg has 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 two 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 Masonry in the Thirty-fifth.

Noachite, Sovereign. (Noachite Souverain.) A degree contained in the nomenclature of Furstier.

Noachites. The same as Noachida, 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 mythical history of the Order was rendered still closer by the influence of many symbols borrowed from the Arkite worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Masonry that Freemasons began, at length, to be called, and are still called, "Noachidn," 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 Noachid myths upon which much of it is based. Dr. Oliver, it is true, accepted them all with a childlike faith; but it is not likely that the skeptical inquirers of the present day will attribute to them any character of truth. Yet they are interesting, because they show us the growth of legends out of symbols, and they are instructive because they are for the most part symbols.

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

The first Masonic myth referring to Noah, that presents itself is one which tells us that, while he was piously engaged in the task of extinguishing 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 alar.

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

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

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

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

On the 27th day of the second month, equivalent to the 12th of November, in the year of the world 1837, Noah, with his family, left the ark. It was exactly one year of 365 days, or just one revolution of the sun, that the patriarch was enclosed in the ark. This was not unforeseen by the descendants of Noah, and hence, in consequence of Noah's life of 365 days, and Noah's residence in the ark for the same apparently mystic period, the Noachites confounded the worship of the solar orb with the idolatrous adoration which they paid to the patriarchs who were saved from the deluge. They were led to this, too, from an additional reason, that Noah, as the restorer of the human race, seemed, in some sort, to be a type of the regenerating powers of the sun.

So important an event as the deluge must have produced a most impressive effect upon the religious dogmas and rites of the nations which succeeded it. Consequently, we shall find some allusion to it in the annals of every people and some memorial of the principal circumstances connected with it, in their religious observances. At first, it is to be supposed that a veneration for the character of the second parent of the human race must have been long preserved by his descendants. Nor would they have been unmindful of the proper reverence due to that sacred vessel—sacred in their eyes—which had preserved their great progenitor from the fury of the waters. "They would long cherish," says Alwood (Lit. Antiq. of Greece, p. 152), "the memory of those worthies who were rescued from the common lot of utter ruin; they would call to mind, with an extravagance of admiration, the means adopted for their pres-
orvation; they would adore the wisdom which
contrived, and the goodness which prompted
to, the execution of such a plan." So piouss
a feeling would exist, and be circumscibed
within its proper limits of reverential grati-
tude, 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
te true teachings of Enoch and Noah were lost,
and idolatry or polytheism was substituted
for the ancient faith, then Noah became a
god, worshiped under different names in dif-
ferent countries, and the ark was transformed
into the temple of the Deity. Hence arose
those peculiar systems of initiations which,
known under the name of the "Arkite rites,"
formed a part of the worship of the ancient
world, and traces of which are to be found
in almost all the old systems of religion.
It was in the six hundredth year of his age,
that Noah, with his family, was released from
the ark. Grateful for his preservation, he
erected an altar and prepared a sacrifice of
thank-offerings to the Deity. A Masonic
tradition says, that for this purpose he made
use of that stone of foundation which he had
discovered in the subterranean vault of Enoch,
and which he had carried with him into the
ark. It was at this time that God made his
covenant with Noah, and promised him that
the earth should never again be destroyed by a
flood. Here, too, he received those command-
ments for the government of himself and his
posterity which have been called "the seven
precepts of the Noachides."
It is to be supposed that Noah and his im-
mediate descendants continued to live for
many years in the neighborhood of the moun-
tain upon which the ark had been thrown by
the subidence of the waters. There is
indeed no evidence that the patriarch ever
removed from it. In the nine hundred and
fiftyeth year of his age he died, and, according
to the tradition of the Orientalists, was buried
in the land of Mesopotamia. During that
period of his life which was subsequent to the
childhood of his children, he was, in a pecu-
liar manner, as the preservers of the sacred
depot of Masonic truth bequeathed to them
by their great ancestor; and circumstances
intimately connected with the transactions of
the immediate descendants of the patriarch
are recorded in a 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, con-
tinued to be preserved in the line of the patri-
archs and the prophets to the days of Solo-
mon, but were soon lost to the other descend-
ants 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 "traveling from the East, found a plain
in the land of Shinar, and dwelt there." Here
they commenced the building of a lofty tower.
This act seems to have been displeasing to
God, for in consequence of it, he confounded
their language, so that one could not under-
stand what another said; the result of which
was that they separated and dispersed over
the face of the earth in search of different
dwelling-places. With the loss of the original
language, the great truths which that language
had conveyed, disappeared from their minds.
The worship of the one true God was aban-
doned. A multitude of deities began to be
adored. Idolatry took the place of pure the-
ism. And then arose the Arkite rites, or the
worship of Noah and the Ark, Sabaism, or the
adoration of the stars, and other superstitious
observances, in all of which, however, the
priesthood, by their mysteries or initiations,
which furnished valuable sources of sym-
bolism, and in that way were full of wise in-
struction.
Noah, Precepts of the
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. Honor 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 cere-
monial law, were bound to obey the seven pre-
cepts of Noah. The Talmud says that the
first six of these precepts were given originally
by God to Adam, and the seventh afterward
to Noah. These precepts were designed to be
obligatory on all the Noachides, or de-
scendants of Noah, and consequently, from
the time of Moses, the Jews would not suffer
a stranger to live among them unless he ob-
served these precepts, and never gave quarter
in battle to an enemy who was ignorant of
them.
Nofoidei. The name of this person is dif-
ferently spelled by different writers. Villani,
and after him Burns, call him Nofo Dei,
Regnellini Nofodei, and Addison Nofodei
of Florence, but the more usual spelling is No-
foidei. He and his brothers were the first
men to make those baseless accusations against
the Knights Templar which led to the downfall
of the order. Nofoidei, who was a Florentine,
is asserted by some writers to have been an
apostate Templar, who had been condemned
by the Preceptor and Chapter of France to perpetual imprisonment for impurity and crime. But Dupui denies this, and says that he never was a Templar, but that, having been banished from his native country, he had been condemned to rigorous penalties by the Prefet of Paris for his crimes. For a history of his treachery to the Templars, see Siguè de Flerion.

Nomenclature. There are several Masonic works, printed or manuscript, which contain lists of the names of degrees in Masonry. Such a list is called by the French writers a nomenclature. The most important of these nomenclatures are those of Peuvret, Fustier, Pyron, and Lemanceau. Ragon has a nomenclature of degrees in his Tuteur Généro. And Thury has an exhaustive and descriptive one in his Acta Latomorum. Oliver also gives a nomenclature, but an imperfect one, of one hundred and fifty degrees in his Historical Landmarks. Nomination. It is the custom in some Grand Lodges and Lodges to nominate candidates, not to vote for them. In others the 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, 1777, tell us that "before dinner the oldest Master Mason... in the chair proposed a list of proper candidates, and the brethren, by a majority of hands, elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons." (Constitutions, 1738, p. 109.) And the present Constitution of the Grand Lodge of England requires that the Grand Master shall be nominated in December, and the Grand Treasurer in September, but that the election shall not take place until the following March. Nominations appear, therefore, to be the correct Masonic practice; yet, if a member be elected to any office to which he had not previously been nominated, the election will be valid, for a nomination is not essential.

Non-Affiliation. The state of being unconnected by membership with a Lodge. (See Unaffiliated Mason.)

Nomenech. The old Constitutions known as the Dowland MS. is found the following passage: "St. Albones loved well Masons and cherished them much. And he made their pass right and true, for he gave them lies-vjd, a wecke, and iiijd. to their noncessches." 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 ceeer, which has the same meaning. The old English word from which we get our luncheon is nonessch, which is defined to be the refreshment taken at noon, when laborers desist from work to shun the heat. Of this, noncessche is a corrupt form.

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

Non nobis. It is prescribed that the motto beneath the Passion Cross on the Grand Standard of a Commandery of Knights Templar shall be "Non nobis Domine, non nobis, sed nomini tuo da gloriam." That is, Not unto us, O Lord, not unto us, but unto Thy name give Glory. It is the commencement of the 118th Psalm, which is sung in the Christian church on occasions of thanksgiving. It was the ancient Templar's shout of victory.

Non-Resident. 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 and 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.

Northouse, John. The editor of the fifth, and by far the best, edition of the Book of Constitutions, which was published in 1784. He was the son of Herman Northouse, a bookseller, and was born in London about the year 1748. Oliver describes him as "a clever and intelligent man, and an expert Mason." His literary pretensions were, however, greater than this modest encomium would indicate. He was patronized by the celebrated printer, William Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker, and a corrector of the press. He was, besides his edition of the Book of Constitutions, the writer of a History of London, 4to, published in 1773, and an Historical and Classical Dictionary, 2 vols., 8vo, published in 1773. To him also, as well as to some others, has been attributed the authorship of a once popular book entitled The Man after God's own Heart. In 1822, J. R. Smith, a bookseller of London, advertised for sale "the original autograph manuscript of the life of John Northouse." He calls this "a very interesting piece of autobiography, containing many curious literary anecdotes of the last century, and deserving to be printed." Northouse 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.

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

North. The north is Masonically called a place of darkness. The sun in his progress through the ecliptic never reaches farther than 23° 26' north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early rituals of the last century. It is a portion of the old sun worship, of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. The east was the place of the sun’s daily birth, and hence highly revered; the north, the place of his annual death, to which he approached only to lose his vivific heat, and to clothe the earth in the darkness of long nights and the dreariness of winter.

However, this point of the compass, or place of Masonic darkness, must not be construed as implying that in the Temple of Solomon no light or ventilation was had from this direction. The Talmud, and as well Josephus, allude to an extensive opening toward the North, framed with costly magnificence, and known as the great “Golden Window.” There were as many openings in the outer wall on the north as on the south side. There were three entrances through the “Chel” on the north and six on the south. (See Temple.)

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

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

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

In the Middle Ages, below and to the right of the judge stood the judge facing north; to the left was the defendant, in the north facing south. Bro. George F. Fort, in his Anxieties of Freemasonry, says: "In the centre of the court, directly before the judge, stood an altar piece or shrine, upon which an open Bible was displayed. Thesouth, to the right of the judges, was deemed honorable and worthy for a plaintiff; but the north was typical of a frightful and diabolical sombreness. Thus, when a solemn oath of purgation was taken in grievous criminal accusations, the accused turned toward the north. "The judicial headman, in executing the extreme penalty of outraged justice, turned the convict’s face northward, or towards the place whence emanated the earliest dismal shades of night. When Earl Hakon bowed a tremendous knee before the deadly powers of Paganism, and sacrificed his seven-year-old child, he gazed out upon the far-off, gloomy north.

In Nassourd, or shores of death, and a revolving hall, whose portals opened toward the north—the regions of night. North, by the Jutes, was designated black or sombre; the Frisians called it fear corner. When the wind faces the north, and from those hyperborean shores everything base and terrible proceeded. In consequence of this belief, it was ordered that, in the execution of a crime, the accursed 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 the symbolic light, whose brightness would be unable to dissipate the gloom of that cardinal point with which was associated all that was sinistrous and direful." (P. 292.)

North Carolina. The early history of Masonry in no State is more uncertain than that of North Carolina, in consequence of the carelessness of the authorities who have attempted to write its early annals. Thus, Robert Williams, the Grand Secretary, in a letter written to the Grand Lodge of Kentucky in 1808, said that “the Grand Lodge of North Carolina was constituted by Charter issued from the Grand Lodge of Scotland in the year 1731, signed by Henry Somerset, Duke of Beaufort... as Grand Master; and attested by George John Spencer, Earl of Spencer... as Grand Secretary.” Now this statement contains on its face the evidences of flagrant error. 1. The Duke of Beaufort never was Grand Master of Scotland. 2. The Grand Master of Scotland in 1731 was the Earl of Elgin. 3. The Earl of Spencer never was Grand Secretary either of England or Scotland, but Samuel Spencer was Grand Secretary of the Grand Lodge of England from 1772 to 1787, and died in 1788. 4. The Duke of Beaufort was not Grand Master of England in 1781, but held that office from 1767 to 1777. There was no mention in the printed records of the Grand Lodge of England of a Charter at any time granted for a Provincial Grand Lodge in North Carolina. But in two old charters, one actuated by the body, we find that on August 21, 1787, a Warrant was granted for the establishment of "Royal White Hart Lodge," at Halifax, in North Carolina. Probably this is the true date of the introduction of Masonry.
into that State. A record in the transactions of the St. John's Grand Lodge of Massachusetts says that on October 2, 1767, that body granted a deputation to Thomas Cooper, Master of Pitt County Lodge, as Deputy Grand Master of the province; but there is no evidence that he ever exercised the prerogatives of the office. Judge Martin, in a discourse delivered on June 24, 1769, says that Joseph Montford was appointed, toward the year 1769, as Provincial Grand Master by the Duke of Beaufort, and that in 1771 he constituted St. John's Lodge at Newbern. This was probably the true date of the Provincial Grand Lodge of North Carolina, for in 1757 we find nine Lodges in the territory, five of which, at least, had the provincial numbers 2, 3, 4, 5, and 8, while the Royal Hart Lodge retained its number on the English Register as 403, a number which agrees with that of the English list in my possession. On November 6, 1767, a convention of Lodges met at Tarboro and organized the "Grand Lodge of the State of North Carolina," electing Hon. Samuel Johnston Grand Master.

There was a Grand Chapter in North Carolina at an early period in the present century, which ceased to exist about the year 1807; but Royal Arch Masonry was cultivated by four Chapters instituted by the General Grand Chapter. On June 28, 1847, the Grand Chapter was reorganized.

The Grand Council was organized in June, 1860, by Councils which had been established by Dr. Mackey, under the authority of the Supreme Council of the Ancient and Accepted Scottish Rite.

North Dakota. As soon as it was determined by the Grand Lodge of Dakota, at its session, held June 11-15, 1889, that there should be a division of the Grand Lodge of Dakota to correspond with the political division of the Territory into North and South Dakota, a convention was held June 12, 1890, at the city of Mitchell, where the Grand Lodge was in session, and the following Lodges of North Dakota were represented, viz.:

Shiloh, No. 8; Pembina, No. 10; Casselton, No. 11; Adel, No. 12; Burlington, No. 13; Jamestown, No. 15; Valley City, No. 21; Mandan, No. 23; Cereal, No. 29; Hillsboro, No. 32; Crescent, No. 36; Cheyenne Valley, No. 41; Ellendale, No. 49; Sanborn, No. 51; Wahpeton, No. 58; North Star, No. 59; Minto, No. 60; Mackey, No. 63; Goose River, No. 64; Hiram, No. 74; Minnewaukan, No. 75; Tongue River, No. 78; Bathgate, No. 80; Eudelic, No. 84; Anchor, No. 88; Golden Valley, No. 90; Octennial, No. 99.

The convention resolved that it was expedient to organize Grand Lodge for North Dakota. A constitution and by-laws were adopted.

On June 13th, the first session of the Grand Lodge was held in the city of Mitchell. The elected and appointed officers were present and representatives of the above twenty Lodges.

North Star. This star is frequently used as a Masonic symbol, as are the morning star, the day star, the seven stars. Thus, the morning star is the forerunner of the Great Light that is about to break upon the Lodge; or, as in the grade of G. Master Architect, twelfth of the Scottish system, the initiate is received at the hour "when the day star has risen in the east, and the morning star over the seven stars that circle round him." The symbolism is truth; thus, the North star is the pole star, the Polaris of the mariner; the Cynosura, that guides Masons over the stormy seas of time. The seven stars are the symbol of right and justice to the order and the country.

North Star. This star is frequently used as a Masonic symbol, as are the morning star, the day star, the seven stars. Thus, the morning star is the forerunner of the Great Light that is about to break upon the Lodge; or, as in the grade of G. Master Architect, twelfth of the Scottish system, the initiate is received at the hour "when the day star has risen in the east, and the morning star over the seven stars that circle round him." The symbolism is truth; thus, the North star is the pole star, the Polaris of the mariner; the Cynosura, that guides Masons over the stormy seas of time. The seven stars are the symbol of right and justice to the order and the country.

Northeast Corner. In the "Institutes of Menu," the sacred book of the Brahmanas, it is said: "If any one has an incurable disease, let him advance in a straight path toward the invisible nether world, let him be washed successively in 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, a perfect and upright man and Mason, the representative of a spiritual corner-stone, on which he is to erect his future moral and Masonic edifice. This symbolic reference of the corner-stone of a material edifice to a Mason when, at his first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a "beautiful, 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.

Nutural. A significant word in some of the high degrees of the Templar system. It is the anagram of Armon, 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 Annanopolis under authority from Boston by the St. John's
NOVICE

Grand Lodge of Massachusetts. Under date of 1740 the minutes read: "The Rt. Worp's Grand Master granted a Deputation at the Petition of sundry Brethren for holding a lod..." 

the doctrine of numbers from Orpheus, who taught that numbers were the most provident beginning of all things in heaven, earth, and the intermediate space, and the root of the perpetuity of Divine beings, of the gods and of demons. From the disciples of Pythagoras we learn (for he himself taught only orally, and left no writings) that his theory was that numbers contain the elements of all things, and even of the sciences. Numbers are the invisible covering of beings as the body is the visible one. They are the primary causes upon which the whole system of the universe rests; and he who knows these numbers knows at the same time the laws through which nature exists. The Pythagoreans, and Platonists (Metaph., ii., 8), make all things proceed from numbers. Dacier (Vie de Pyth.), it is true, denies that this was the doctrine of Pythagoras, and contends that the Pythagoreans were only a corruption of his disciples. It is an immutable point. We know that the symbol of numbers was the basis of what is called the Pythagorean philosophy. But it would be wrong to suppose that it is only the symbol of the Pythagoreans looked upon it with de
testation. In the system of the Pythagoreans, ten was, of all numbers, the most perfect, because it symbolizes the completion of things; but in Masonic symbolism the number ten is unknown. Four is not, in Masonry, a number of much representative importance; but it was sacredly revered by the Pythagoreans as the tetractys, or figure derived from the Jewish Tetragrammaton, by which they 

NUK-PE-NUK. The Egyptian equivalent for the expression "I am that I am."

PLATO's 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 Rosicrucians, to the Hermetic philosophers, and to the Freemasons.

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

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

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

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

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

**Numeration by Letters.** There is a Kabbalistical process especially used in the Hebrew language, but sometimes applied to other languages, for instance, to the Greek, by which a mystical meaning of a word is deduced from the numerical value of the words of which it is composed, each letter of the alphabet being equivalent to a number. Thus in Hebrew the name of God, יְהֹוָה, JAH, is equivalent to 15, because א = 10 and י = 5, and 15 thus becomes a sacred number. In Greek, the Kabbalistic word Abraxos, or Ἀβραχας, 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, א = 1, β = 2, γ = 100, δ = 4, ε = 90, ζ = 1, and η = 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. יונ, a fish, in Syriac an ankhor.) 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 Leemorent.)

**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. **Nyctazoniotes.** An ancient sect who praised God by day, but rested in quiet and presumed security during the night.
O. The fifteenth letter in the English and in most of the Western alphabets. The corresponding letter in the Hebrew and Phoenician alphabets was called şin, that is, še; 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, א, 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 lingered among the Stuart adherents for many years.

Oannes. The earliest instructor of man in letters, sciences, and arts, especially in architecture, geometry, botany, and agriculture, and in all other useful knowledge, was the fish god Oannes (myth). This universal teacher, according to Berossus, appeared in the Persian Gulf, bordering on Babylonia, and, although an animal, was endowed with reason and great knowledge.

The usual appearance of the creature was that of a fish, having a human head beneath that of a fish, and feet like unto a man. This personage conversed with men during the day, but never ate with them. At Kouyunjik there was a colossal statue of the fish-god Oannes. The following is from the Book of Enoch (vol. ii., p. 154): "The Masons hold their grand festival on the day of St. John, not knowing that therein they merely signify the fish-god Oannes, the first Hermes and the first founder of the Mysterions, the first messenger to whom the Apocalypse was given, and whom they ignorantly confound with the famous hero of the common Apocalypse. The sun is then (midsummer day) in its greatest altitude. In this the Naros 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 consecrated persons of all religions and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprecation of heavy punishments.

This persecution of the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal see. We shall find it existing in a sect which we should suppose, of all others, the least likely to follow in the footsteps of a Roman pontif. In 1787, the Associate Synod of Scotchmen 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 conversation with the Order, "shall be reputed under scandal and incapable of admission to sealing ordinances," or as Pope Clement expressed it, be "ipso facto excommunicated."

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

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

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

Inreplying 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 adversaries' relations to the mysteries of the Craft. But it may be granted, for the sake of argument, that every one of the first four charges is true, and then the inquiry will be in what respect they are offensive or immoral.

First. The oath or promise cannot, in itself, be sinful; unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, is not, in itself, forbidden by any Divine or human law. Indeed, the 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 administration of an obligation binding to secrecy, or obedience, or veracity, or any other virtue, and the invocation of Deity to witness, and to strengthen that obligation, or to punish its violation, is incapable, by any perversion of Scripture, of being considered a criminal act.

Secondly. The objection that the oath is administered before the secrets are made known, is sufficiently absurd to provoke a smile. The purposes of such an oath would be completely frustrated, by revealing the thing to be concealed before the promise of concealment was made. In that case, it would be optional with the candidate to give the obligation, or to withhold it, as best suited his inclinations. If it be conceded that the exaction of a solemn promise of secrecy is not, in itself, improper, then certainly the time of exacting it is before and not after the revelation.

Dr. Harris (Masonic Discourses, Disc. IX., p. 18) met this objection in the following language:

"What the ignorant call 'the oath,' is simply an obligation, covenant, and promise, exacted previously to the divulging of the secrets of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world, lest their original object should be thwarted, and their benevolent purport prevented. Now, pray, what harm is there in this? Do you not see, when you have anything of a private nature, which you are willing to confide in a particular friend, before you tell him what it is, demand a solemn promise of secrecy! And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, before you presume to reveal it? Your answer confutes your cavil."

Thirdly. The objection that the oath is accompanied by certain superstitious ceremonies does not seem to be entitled to much weight. Oaths, in all countries and at all times, have been accompanied by peculiar rites, intended to increase the solemnity and reverence of the act. The ancient Hebrews, when they took an oath, placed the hand beneath the thigh of the person to whom they swore. Sometimes the ancients took hold of the horns of the altar, and touched the sacrificial fire, as in the league between Latins and Greeks; where the ceremony is thus described by Virgil:

"Tangere aras; mediceaque ignes, et numina testor."

Sometimes they extended the right hand to heaven, and swore by earth, sea, and stars. Sometimes, as among the Romans in private contracts, the person swearing laid his hand upon the hand of the party to whom he swore. In all solemn covenants the oath was accompanied by a sacrifice; and some of the hair being cut from the victim's head, a part of it was given to all present, that each one might take a share in the oath, and be subject to the imputation. Other ceremonies were practised at various times and in different countries, for the purpose of throwing around the act of attestation an increased amount of awe and respect. The oath is equally obligatory without them; but they have their significance, and there can be no reason why the Freemasons should not be allowed to adopt the mode most pleasing to themselves of exacting their promises or confirming their covenants.

Fourthly. It is objected that the oath is attended with a penalty of a serious or capital nature. If this be the case, it does not appear that the expression of a penalty of any nature whatever can affect the port or augment the solemnity of an oath, which is, in fact, an attestation of God's witness in 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 penalties of God's wrath, and as the necessary consequence of its violation. A writer, in reply to the Synod of Scotland (Scott's Mag., October, 1767), quotes the opinion of an eminent jurist to this effect:

"It seems to be certain that every promissory oath, in whatever form it may be conceived, whether explicitly or implicitly, virtually contains both an attestation, and an observance; for in an oath the exclamation supposes an attestation as a precedent, and the attestation infers an observance as a necessary consequence."

"Hence, then, to the believer in a superintending Providence, every oath is an affirmation, negation, or promise, corroborated by the attestation of the Divine Being." This attestation includes an observance of Divine punishment in case of a violation, and it is, therefore, a matter of no moment whether this observance 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 intended, it is probably to be supposed that it is used only with a metaphorical and paraphrastical signification, and for the purpose of symbolic or historical allusion. Any other interpretation, but this would be entirely at variance with the opinions of the most intelligent Masons, who, it is to be presumed, best know the intent and meaning of their own ceremonies.

Fiftieth. The last, and, indeed, the most important objection urged is, that these oaths are construed by Masons as being of higher obligation than the law of the land. It is in vain that this charge has been repeatedly and indignantly denied; it is in vain that Masons point to the integrity of character of thousands of eminent men who have been members of the Fraternity; it is in vain that they recapitulate the order-loving and law-fearing regulations of the Institution; the charge is
renewed with untiring pertinacity, and believed with a credulity that owes its birth to rancorous prejudice alone. To repeat the denial is but to provoke a repetition of the charge. The answer is, however, made by one who, once a Mason, was afterward an opponent and an avowed enemy of the Institution, W. L. Stone (Letters on Masonry and Anti-Masonry, Let. VII., p. 69), who uses the following language:

"Is it, then, to be believed that men of acknowledged talents and worth in public stations, and of virtuous and frequently religious habits, in the walks of private life, with the Holy Bible in their hands—which they are solemnly pledged to receive as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws—can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenancer vice and criminality even by silence? Can it for a moment be supposed that the hundreds of criminals now at large on account of their patriotism is unquestioned, and the exercise of whose talents and virtues has shed a lustre upon the church history of our country, and who, by their walk and conversation, have, in their own lives, illustrated the beauty of holiness? Is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—in it, I ask, possible that any portion of this community can, on calm reflection, believe that such men have oaths upon their consciences binding them to eternal silence in regard to the guilt of any man because he happens to be a Freemason, no matter what be the grade of offence, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible that such an opinion could, at any moment, have prevailed, to any considerable extent, amongst reflecting and intelligent citizens.""}

**Oath, Corporal.** The modern form of taking an oath is by placing the hands on the Gospels or on the Bible. The "corporate, or corporal cloth, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred chalice is consecrated as "the body of our Lord" are placed. Hence the expression corporal oath originated in the ancient custom of swearing while touching the corporal cloth. Relics were sometimes made use of. The laws of the Allemanni (cap. 657) direct that he who swears shall place his hand upon the censer containing the relics. The idea being that something sacred must be touched by the hand of the jurator to give validity to the oath, in time the custom was adopted of substituting the holy Gospels for the corporal cloth or the relics, though the same title was retained. Haydn (Dict. of Dates) says that the practice of swearing on the Gospels prevailed in England as early as A. D. 628. The laws of the Lombards repeatedly mention the custom of swearing on the Gospels. The sanction of the church was given at an early period to the usage. Thus, in the history of the Council of Constantzlynpe (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 Nica, fifty-six years before. The custom of swearing on the book, thereby meaning the Gospels, was adopted by the Medieval gild of Freemasons, and allusions to it are found in all the Old Constitutions. Thus in the York MS., No. 1, about the year 1600, it is said, "These charges . . . you shall well and truly keep to your power; so help you God and by the contents of that book." And in the Grand Lodge MS., No. 1, in 1593 we find this: "These charges ye shall keep, so healpe you God, and your haly dome and by this booke is your hande unto your power." The form of the ceremony required that the corporal oath should be taken with both hands on the book, or with one hand, and then always the right hand.

**Oath of the Gild.** The oath that was administered in the English Freemasons' gild of the Middle Ages is first met with in the Bastelian MS., No. 1492, written about the year 1670. The 31st article prescribes: "That one person shall be accepted a Free Mason, or know the secrets of the said Society, unless he hath first taken the oath of secrecy hereafter following:

"I, A. B. Doe, in the presence of Almighty God and my Fellowes and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make knowne any of the secrets, privilidges or counsell of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made knowne unto me; se helpes mee God and the holy contents of this booke." In the Robert 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 unauthorized visitors. It is now administered by the committee of examination, and not only he to whom it is adminis-
tered, but he who administers it, and all who are present, must take it at the same time. It is a process of purification, and each one present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place. [This custom is unknown in English Masonry.]

OB. A Masonic abbreviation of the word Obligation, sometimes written O. B.

Obed. ( Heb. ""D', serving.) One of nine favored officials, selected by Solomon after the death of H. Abif.

Obedience. The doctrine of obedience to constituted authority is strongly inculcated in all the Old Constitutions as necessary to the preservation of the association. In them it is directed that "every Mason shall prefer his elder and put him to worship." Thus the Master Mason obeys the order of his Lodge, the Lodge obeys the mandates of the Grand Lodge, and the Grand Lodge submits to the landmarks and the old regulations. The doctrine of passive obedience and non-resistance in politics, however much it may be supposed to be 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 mandate of the Master. But if that mandate should have been unlawful or oppressive, he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the Institution. Freemasonry more resembles a military than a politico-legal organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: "Obeys 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 recognized. Thus "the Grand Lodge has addressed a letter to all the Lodges of its obedience" means "to all the Lodges under its jurisdiction." In French, "a toutes les Loges de sou obedience." It comes originally from the usage of the Middle Ages, in the Low Latin of which obedientia meant the homage which a vassal owed to his lord. In the ecclesiastical language of the same period, the word signified the duty or office of a monk toward his superior.

Obedience. The obelisk is a quadrangular, monoclinical 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 kings of Egypt in times past made of this stone certain long beams, which they called obelisks, and consecrated them unto the sun, whom they honored as a god; and, indeed, some resemblance they carry of sunbeams." In continental Masonry the monument in the Master's Degree is often made in the form of an obelisk, with the letters M. B. inscribed upon it. And this form is appropriate, because in Masonic, as in Christian, iconography the obelisk is a symbol of the resurrection.

Objections to Freemasonry. The principal objections that have been urged by its opponents to the Institution of Freemasonry may be arranged under six heads: 1. Its secrecy; 2. The exclusiveness of its charity; 3. Its admission of servitor and inferior members; 4. Its claim to be a religion; 5. Its administration of unlawful oaths; and, 6. Its puellarity 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 a technical term, 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 obligation literally signifies a tying or binding. The obligation is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation, a Mason is bound or tied to his Order. Hence the Romans called the military oath which was taken by the soldier his obligation, and, too, it is said that it is the obligation that makes the Mason. But if he be not obligated, 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 forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the degrees, and this point is called the Le.

Oblong Square. A parallelogram, or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others. (Of course the term “oblong square” is strictly without any meaning, but it is used to denote two squares joined together to form a rectangle.) This is the symbolic form of a Masonic Lodge, and it finds its prototype in many of the structures of our ancient brethren. The ark of Noah, the camp of the Israelites, the ark of the Covenant, the Tabernacle, and, lastly, the Temple of Solomon, were all oblong squares. (See Ground Floor of the Lodge.)

Obdah, Venetiusquam. It will be found so denominated in the Septuagint version, Isaiah xxx. 3, also xix. 3.

Oblach, Hibernal. Grand Master of the Order of the Temple in 1292, according to the chronology of the Strict Observance of Germany.

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

Observance, Lax. See Lax Observance.

Observance, Relaxed. (Observance Relacete.) This is the term by which Ragon translates the late observans or lax observance applied by the disciples of Von Hund to the other Lodges of Germany. Ragon (Orth. Mason., p. 236) calls it incorrectly a Rite, and confounds it with the Clerks of Strict Observance. (See Lax Observance.)

Observance, Strict. See Strict Observance, Rite o'.

Overse. In numerations 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 phrase was first used by Anderson in the second edition of the Book of Constitutions, and is repeated by subsequent editors. To make a Mason in an Occasional Lodge is equivalent to making him "at sight." But any Lodge, called temporarily by the Grand Master for a special purpose and immediately afterward dissolved, is an Occasional Lodge. Its 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 Orthodrice Masonique, 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 symbols—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 degree. We have even a "Hermetic Rite" which is based on the dogmas of alchemy.

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

Octagon. The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite form in Christian ecclesiastical, 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 Olyver 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. צף.) The carinellian or again in the high priest's breastplate. It was of a red color, and claimed to possess medical qualities.

Odin. The chief Scandinavian deity and father of Balder and other gods. The counterpart of Hermes and Mercury in the Egyptian and Roman mythologies. Odin and his brothers Vili and Ve, the sons of Boer, or the first-born, eleventh born, is said to be the first born 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.

Offences, Masonic. See Crimes, Masonic.

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

Officers. The offices 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 officials of a Chapter are also divided into the Elect and the Appointed, the former in America being the Master,
Wardens, Treasurer, and Secretary, while in England only the Master and Treasurer are elected.

Officer's 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.

Ogmium. The Druidical name for Hercules, who is represented with numberless fine characteristics by the ladder of犯inGX, or the names of the two supports of the Ladder of Kadosh. Collectively, they allude to that Divine passage, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself." On this two commandments hang all the law and the prophets." Hence the Ladder of Kadosh is supported by these two Christian commandments.

Ohab Mazda. See Ohab Zoeh.

Ohio. Freemasonry was introduced into Ohio early in the present century. On January 4, 1808, a convention of delegates from the five Lodges then in the State met at Chillicothe, and on January 7th organized a Grand Lodge, electing Rufus Putnam first Grand Master. The Grand Chapter of Ohio was organized in 1816, the Grand Council in 1829, and the Grand Encampment also in 1829.

Oklahoma. The Grand Lodge of Oklahoma was organized at a convention of ten Lodges, holding warrants from the Grand Lodge of Indiana Territory, held at Oklahoma City, November 10, 1892, when after electing Grand Officers, who were installed at a special communication of the Grand Lodge of Indian Territory, the Grand Lodge was opened and a constitution adopted. The first annual communication was held at El Reno, February 14, 1888. February 10, 1909, the Grand Lodge of Indiana and Indian Territory were merged together under the title of "The Grand Lodge of Ancient Free and Accepted Masons of the State of Oklahoma."

Oil. The Hebrews anointed their kings, prophets, and high priests with oil mingled with the richest spices. They also anointed themselves with oil on all festive occasions, whence the expression in Psalm xliv. 7, "God hath anointed thee with the oil of gladness."

Old Charges. See Manuscripts, Old.

Old Man. Old men in their dotage are by the laws of Masonry disqualified for initiation. For the reasons of this law, see Dotes.

Old Regulations. The regulations for the government of the Craft, which were first com

plied by Grand Master Payne in 1720, and approved by the Grand Lodge in 1721 were published by Anderson in 1723, in the first edition of the Book of Constitutions, under the name of General Regulations. In 1738 Anderson published a second edition of the Book of Constitutions, and inserted these regulations under the name of Old Regulations, placing in an opposite column the alterations which had been made in facsimile by the Grand Lodge at different times between 1723 and 1757, and called these New Regulations. When Dermott published his Ahiman Rezon, or Book of Constitutions of the rival Grand Lodge, he adopted Anderson's plan, publishing in two columns the Old and the New Regulations. But he made some important changes in the latter to accommodate the policy of his own Grand Lodge. The Old Regulations, more properly known as the "General Regulations of 1722," are recognized as the better authority in questions of Masonic law.

Olve. In a secondary sense, the olive plant is a symbol of peace and victory; but in its primary sense, like all the other sacred plants of antiquity, it was a symbol of resurrection and immortality. Hence in the Ancient Mysteries it was the analogue of the Acacia of Freemasonry.

Olve-Branch in the East, Brotherhood of the. A new Order, which was proposed at Bombay, in 1846, by Dr. James Balfour, the author of a History of the Knights Templar, who was then the Provincial Grand Master of India for Scotland. It was intended to provide a substitute for native Masons for the chivalric degrees, from which, on account of their religious faith, they were excluded. It consisted of three classes, Novice, Companion, and Officer. For the first time, we recommend that the candidate should have been initiated into Masonry; for the second, that he should be a Master Mason; and for the third it was recommended, but not imperative required, that he should have attained the Royal Arch Degree. The badge of the Order was a dove descending with a green olive branch in its mouth. The new Order was received with much enthusiasm by the most distinguished Masons of India, but it did not secure a permanent existence.

Oliver, George. The Rev. George Oliver, D.D., one of the most distinguished and learned of English Masons, was descended from an ancient Scottish family of that name, some of whom came into England in the times of James I., and settled at Clipstone Park, Nottinghamshire. He was the eldest son of the Rev. Samuel Oliver, rector of Lambley, Nottinghamshire, and Elizabeth, daughter of George Whitehead, Esq. He was born at Peppiere, November 5, 1752, and received a liberal education at Nottingham. In 1855, when but twenty-one years of age, he was elected second master of the grammar school at Caiston, Lincoln. In 1809 he was appointed to the headmastership of King Edward's Grammar School at Great Grimsby. In 1813 he entered holy orders in the Church
of England, and was ordained a deacon. The subsequent year he was made a priest. In the spring of 1815, Bishop Tomline collated him to the living of Clee, his name being at the same time placed on the boards of Trinity College, Cambridge, as a ten-year man by Dr. Bayley, Sub-dean of Lincoln and examining Chaplain to the Bishop. In the same year he was admitted as Surrogate and a Steward of the Clerical Fund. In 1831, Bishop Kaye gave him the living of Scopwick, which he held to the time of his death. He graduated as Doctor of Divinity in 1836, being then rector of Wolverhampton, and a prebendary of the collegiate church at that place, both of which positions had been presented to him by Dr. Hobart, Dean of Westminster. In 1846 the Lord Chancellor conferred on him the rectory of South Hykeham, which vacated the incumbency of Wolverhampton. At the age of seventy-two Dr. Oliver's physical powers began to fail, and he was obliged to confine the charge of his parishes to the care of curates, and he passed the remaining years of his life in retirement at Lincoln. In 1865 he had married Mary Ann, the youngest daughter of Thomas Beverley, Esq., by whom he left five children. He died March 3, 1867, as Eastgate Lincoln.

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

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

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

Under the tuition of his father, he made much progress in the rites and ceremonies then in use among the Lodges. He read with great attention every Masonic book within his reach, and began to collect that store of knowledge which he afterward used with so much advantage to the Craft. Soon after his appointment as head master of King Edward's Grammar School at Grimsby, he established a Lodge in the borough, the chair of which he occupied for fourteen years. So strenuous were his exertions for the advancement of Masonry, that in 1812 he was enabled to lay the first stone of a Masonic hall in the town, where, three years before, there had been scarcely a Mason residing. About this time he was exalted as a Royal Arch Mason in the Chapter attached to the Rodney Lodge at Kingston-on-Hull. In Chapters and Consistories connected with the same Lodge he also received the high degrees and those of Masonic Knighthood. In 1813, he was appointed a Provincial Grand Steward; in 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. Crudefix had undeservedly incurred the displeasure of the Grand Master, the Duke of Sussex. Dr. Oliver, between whom and Dr. Crudefix there had always been a warm personal friendship, assisted in a public demonstration of the fraternity in honor of his friend and brother. This involved him in the odium, and caused the Provincial Grand Master of Lincolnshire, Bro. Charles Tennyson D'Eyncourt, to request the resignation of Dr. Oliver as his Deputy. He complied with the resignation, and at that time withdrew from all active participation in the labors of the Lodge. The transgression was not considered by any means as creditable to the independence of character or sense of justice of the Provincial Grand Master, and the Craft very generally expressed their indignation of the course which he had pursued, and their warm appreciation of the Masonic services of Dr. Oliver. In 1844, this appreciation was marked by the presentation of an offering of plate, which had been very generally solicited for by the Craft throughout the kingdom.

Dr. Oliver's first contribution to the literature of Freemasonry, except a few Masonic sermons, was a work entitled The Antiquities of Freemasonry, comprising illustrations of the five Grand Periods of Masonry, from the Creation of the World to the Dedication of King Solomon's Temple, which was published in 1823. His next production was a little work entitled The Star in the East, intended to show, from the testimony of Masonic writers, the connection between Freemasonry and religion. In 1841 he published twelve lectures on the Signs and Symbols of Freemasonry, in which he went into a learned detail of the history and signification of all the recognized symbols of the Order. His next important contribution to Freemasonry was The History of Initiation in Masonry, in which he traced in detail the history and signification of all the recognized symbols of the Order. His next important contribution to Freemasonry was The History of Initiation in Masonry, in which he traced in detail the history and signification of all the recognized symbols of the Order.
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 Theoretic Philosophy of Freemasonry, a highly interesting work, in which he discusses the speculative character of the Institution. A History of Freemasonry from 1829 to 1840 has proved a valuable appendix to the work of Preston, an edition of which he had edited in the former year. His next and most important, most interesting, and most learned production was his Historical Landmarks and other Evidences of Freemasonry Explained. No work with such an amount of facts in reference to the Masonic system had ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading. But it would be a brief task to enumerate the titles of the many works which he produced for the instruction of the Craft. A few of them must suffice. These are the Revelations of a Square, a sort of Masonic romance, detailing, in a fictitious form, many of the uses of the last centuries, with anecdotes of the principal Masons of that period; The Golden Remains of the Early Masonic Writers, in 6 volumes, each of which contains an interesting introduction by the editor; The Book of the Lodge, a useful manual, intended as a guide to the ceremonies of the Order; The Symbol of Glory, intended to show the object and end of Freemasonry; A Mirror for the Masonic Masons, in which he discusses the question of the dedication of Lodges to the two Saints John; The Origs 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 Institute of Masonic Jurisprudence, a book in which he expressed views of law that did not meet with the universal concurrence of his English readers.

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

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

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

In reference to the personal character of Dr. Oliver, a contemporary journalist (Stanford Mercury) has said that he was of a kind and genial disposition, charitable in the highest sense of the word, courteous, affable, modest, denying, and beneficent; humble, unassuming, and unaffected; ever ready to oblige, easy of approach, and amiable, yet firm in the right. Dr. Oliver's theory of the evolution of Freemasonry may be briefly stated in these words: He believed that the Order was to be found in the earliest periods of recorded history. It was taught by Seth to his descendants, and practised by them under the name of Primitive or Pure Freemasonry. It passed over to Noah, and at the dispersion of mankind suffered a division into Pure and Spurious. Pure Freemasonry descended through the Patriarchs to Solomon, and thence to the present day. The Papists, although they had slight glimpses of the Masonic truths which had been taught by Noah, greatly corrupted them, and presented in their Mysteries a system of initiation to which he gave the name of the Spurious Freemasonry of Antiquity. These views he had developed and enlarged and adorned out of the similar but less definitely expressed teachings of Hutchinson. Like that writer also, while freely admitting the principle of religious tolerance, he contended for the strictly Christian character of the Institution, and that, too, in the narrowest sectarian view, since he believed that the earliest symbols taught the dogmas of the Trinity, and that Christ was meant by the Masonic reference to the Deity under the title of Great Architect of the Universe. 

**Omega.** See Alpha and Omega.

**Omniic Word.** The Tetragrammaton is so called because of the omniic powers attributed by the Kabbalists to its possession and true pronunciation. (See Tetragrammaton.) The term is also applied to the most significant word in the Royal Arch system.

On. This is a significant word in Royal Arch Masonry, and has been generally explained as being the name by which Jehovah was worshiped among the Egyptians, as this has been recently denied, and the word asserted to be only the name of a city in Egypt, it is proper that some inquiry should be made into the authorities on the subject.
The first mention of On in the Bible is in the history of Joseph, to whom Pharaoh gave "to wife Asenath, the daughter of Poti-phearah, priest of On." The theory of On as the name of 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 this is an error. On was the name of a city where the sun-god was worshiped, but On was not the name of that god.

Champollion, in his Dictionnaire Egyptien, gives the phonetic characters, with the figurative symbols of a serpent and disk, and a seated figure, as the name of the sun-god. Now of these two characters, the upper one has the power of R, and the lower of A, and hence the name of the god is Ra. And this is the correct rendering of Bunsen, Reuss, Gildon, and all recent authorities.

But although On was really the name of a city, the founders of the Royal Arch had, with the help of Bunsen and others, 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 keep their definition. The word may still be retained as a symbol of the Egyptian god. I know not who has power to reject it; and if scholars preserve, outside of the symbolism, the true interpretation, no harm will be done. It is not the only significant word in Masonry whose old and received meaning has been altered to be incorrect, and sometimes even absurd. Higgins (Celt. Druids, 171) quotes an Irish commentator as showing that the name AIN or ON was the name of a triad of gods in the Irish language. "All etymologists," Higgins continues, "have supposed the word On to mean the sun; but how the name arose has not before been explained." In another work (Aesop's Fables, vol. i., p. 100), Higgins makes the following important remarks: "Various definitions are given of the word ON; but they are all unsatisfactory. It is written in the Old Testament in two ways, 3E, sun, and 3E, on. 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 Osmos, and the. But I think it only stood for the sun, as the emblem of the progressive power of nature." Bryan says (Ant. Mythol., i., 19), when speaking of this word: "On, Osmos, was another title of the sun among the Amonians. The Seventy, where the word occurs in the Scriptures, interpret it the sun and call the city of On, Heliopolis; and the Coptic Pentaeteuch renders the city On by the city of the sun." Plato, in his Timaeus, says: "Tell me of the god On, who at the beginning of the new beginning." And although Plato may have been here thinking of the Greek word ON, which means Being, it is not improbable that he may have referred to the god worshiped at On, or Heliopolis, as it was thence that the Greeks derived so much of their learning. It would be vain to attempt to make an analogy between the Hindu sacred word AUM and the Egyptian ON. The fact that the M in the former word is the initial of some secret word, renders the conversion of it into N impossible, because no modern word begins with N.

The old Masons, misled by the authority of St. Cyril, and by the translation of the name of the city into "City of the Sun" by the Hebrews and the Greeks, very naturally supposed that On was the Egyptian sun-god, their supreme deity, as the sun always was, wherever he was worshiped. Hence, they appropriated that name as a sacred word explanatory of the Jewish Tetragrammaton.

Onoech. (Heb. 233.) The bird Phoenix, named after Enoch or Onoech. Enoch signifies initiation. The Phoenix, in Egyptian mythological sculptures, as a bird, is placed in the mythical palm-tree. The Phoenix is the representative of eternal and continual regeneration, and is the Holy Spirit which brooded as a dove over the face of the waters, the dove of Noah and of Hassiatera or Xystathus (which see), which bore a grain in its mouth.

Ontario. Lodge No. 156, in the Eighth Regiment of Foot, appears to have been the first Lodge to hold meetings in this Province, at Fort Niagara, about 1756-60. From 1750 to 1792 the Lodge appears to have worked as what was called "Upper Canada." Some chartered by England, others by the Provincial Grand Lodge at Quebec, among them St. James in the Kings' Rangers, No. 14, at Cataraca (Kingston), 1781; St. John's, No. 15, at Mehlhulmaclae (Michigan), then part of Canada; St. John's, No. 19, at Niagara and Osgoate Lodge, 1780, at Elizabethtown (Brockville).

On March 7, 1792, Bro. William Jarvis was appointed Provincial Grand Master of Upper Canada by the "Ancient" or "Athol" Grand Lodge of England. Bro. Jarvis resided at Newark (Niagara), the then capital of the Province. During his Grand Mastership, 1792 to 1806, twenty warrants for lodges were issued.

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

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

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

After repeated entreaty to England during these years, R. W. Bro. Simon McGillivray came to Canada in September, 1822, with authority from the Duke of Sussex to recognize the lodges in Canada. The Second Provincial Grand Lodge was thus formed at York in 1822, with R. W. Bro. Simon McGillivray as Provincial Grand Master, and met regularly up to 1850, but
the Provincial Grand Lodge became dormant and remained so until 1845, when Masonic enthusiasm was rekindled.

An urgent appeal was sent out and a Third Provincial Grand Lodge organised in Hamilton with Bro. Sir Allan MacNab Provincial Grand Master of “Canada West,” appointed by the Earl of Zetland. This body continued work until 1858.

In 1853 a number of the lodges holding Irac Warrants organized a Grand Lodge, but it was not very successful. They then endeavored to secure the co-operation of the Provincial Grand Lodge in forming a Grand Lodge for Canada, but the Provincial Grand Body declined. But Home Rule and a self-governing body for Canada was the idea uppermost and would not down, and finally, on October 10, 1865, 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-five in Canada West (Ontario) and thirteen in Canada East (Quebec), and M. W. Bro. William Mercer Wilson was elected Grand Master.

In September, 1867, 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, 1868, 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 episode of suspension covering all the lodges and Brethren taking part was introduced. The Grand Lodge of Quebec, however, becoming duly recognized by all the leading Grand Lodges of the world, the Grand Lodge of Canada, in 1874, likewise decided to do the same and withdrew from the Province, all the lodges of her obedience joining the Quebec Grand Body. In 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 reconciled to the Grand Lodge of Canada in 1896.

In 1886 the words “in the Province of Ontario” were added to the title of the Grand Lodge of Canada.

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

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

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

In the Ancient Mysteries (those sacred rites which have furnished so many models for Masonic symbolism) the opening ceremonies 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 propounded for by some discreet and experienced brother.

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

4. By a wise provision the officer intimates did not at the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will be respectively called upon to perform.

5. Satisfied upon this point, the Master then announces, by formal proclamation, his intention to proceed to business; and, mindful of the peaceful character of our Institution, he strictly forbids all immoral or unseemly conduct whereby the harmony of the Lodge may be impeded, under no less a penalty than the by-laws may impose, or a majority of the brethren present may see fit to inflict. Nor, after this, is any member permitted to leave the Lodge during Lodge hours
(that is, from the time of opening to that of closing) without having first obtained the Worshipful Master's permission.

6. Certain mystic rites, which can here be only alluded to, are then employed, by which each brother present signifies his concurrence in the ceremonies which have been performed, and his knowledge of the degree in which the Lodge is about to be opened.

7. It is a lesson which every Mason is taught, as one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity. Hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer, although offered by the Master, is to be participated in by every brother, and, at its conclusion, the audible response of "So mote it be: Amen," should be made by all present.

8. The Lodge is then declared, in the name of God and the Holy Saints John, to be opened in due form on the First, Second, or Third Degree of Masonry as the case may be.

A Lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purposes of the meeting, of profound reverence for that Divine Being whose name and attributes should be the constant themes of contemplation, and of respect for those ancient patrons whom the traditions of Masonry have so intimately connected with the history of the Institution.

It is said to be opened in due form, to intimate that all that is necessary, appropriate, and usual in the ceremonies, all that the law requires or ancient usage renders indispensable, have been observed.

And it is said to be opened on, and not in, a certain degree (which latter expression is often incorrectly used) in reference rather to the speculative than to the legal character of the meeting, to indicate, not that the members are to be circumscribed in the limits of a particular degree, but that they are met together to unite in contemplation of the symbolic teachings and divine lessons, to inculcate which is the peculiar object of that degree.

The manner of opening in each degree slightly varies. In the English system, the Lodge is opened in the First Degree "in the name of T. G. A. O. T. U."; in the Second, "on the square, in the name of the Grand Geometrician of the compass"; and in the Third, "on the center, in the name of the Most High."

It is prescribed as a ritual regulation that the Master shall never open or close his Lodge without a lecture or part of a lecture. Hence, in each of the degrees a portion of a part of the lecture of that degree is incorporated into the opening and closing ceremonies.

There is in every degree of Masonry, from the lowest to the highest, an opening ceremony peculiar to the degree. This ceremony has always more or less reference to the symbolic lesson which is the design of the degree to teach, and hence the varieties of openings are as many as the degrees themselves.

Operative Art. Masonry is divided by Masonic writers into two branches, an operative art and a speculative science. The operative art is that which was practised by the Stone-Masons of the Middle Ages. The speculative science is that which is practised by the Freemasons of the present day. The technicalities and usages of the former have been incorporated into and modified by the latter. Hence, Freemasonry is sometimes defined as a speculative science founded on an operative art.

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

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

Operative Masons. Workers in stone, who construct material edifices, in distinction to Speculative Masons, who construct spiritual ones.

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

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

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 sacred knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane.

The Druids had a similar regulation; and Cesar informs us that, although they made use of the letters of the Greek alphabet to record their ordinary or public transactions, yet it was not considered lawful to entrust their
sacred verses to writing, but these were always committed to memory by their disciples.

The secret doctrine of the Kabbala, or the mystical philosophy of the Hebrews, was also communicated in an oral form, and could be revealed only through the medium of allegory and similitude. The Kabbalistic knowledge, traditionally received, was, says Maurice (Ind. Antiq., iv., 546), "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 Sancto), treating of this subject in the fourth century, says: "We receive the dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed down by speaking, not by writing."

"This is the vulgar, too familiar with our dogmas, should lose a due respect for them."

And he further asks, "How should it ever be becoming to write and circulate among the people an account of those things which the uninitiated are not permitted to contemplate?"

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

Two reasons, it seems to me, may be assigned for the adoption of the usage among Freemasons.

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

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

"Such of the legends as were communicated orally would be entitled to the greatest degree of credence, while those that were committed to the custody of symbols, which, it is probable, many of the collateral legends would be, were in great danger of perversion, because the truth could only be ascertained by those persons who were entrusted 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 Noachim, c. lxxi.) assigns a similar reason for the unwritten preservation of the Oral Law. He says, "was the perfection of wisdom in our law, that by this means those evils were avoided into which it fell in succeeding ages, 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, whereas, afterwards, spring up controversies, schisms, and confusion of parties."

A second reason that may be assigned for the unwritten ritual of Masonry is, that by compelling the craftsman who desires to make any progress in his profession, to commit its doctrines to memory, there is a greater probability of their being thoroughly studied and understood. In confirmation of this opinion, it will, I think, be readily acknowledged by anyone whose experience is at all extensive, that, as a general rule, those skilled brethren who are technically called "bright Masons," are better acquainted with the esoteric and unwritten portion of the lectures, which they were compelled to acquire under a competent instructor, and by oral information, than with that which is published in the Monitor, and, therefore, always at hand to be read.

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

A third reason for this unwritten doctrine of Masonry, and one, perhaps, most familiar to the Craft, is also alluded to by Cesar in the case of the Druids, "because they did not
wish their doctrines to be divulged to the
common people.” Maimonides, in the con-
clusion of the passage which we have already
quoted, makes a similar remark with respect
to the oral law of the Jews. “But if,” says
he, “so much care was exercised that the oral
law should not be written in a book and laid
open to all persons, least, peradventure, it
should become corrupted and depopulated, how
much more caution was required that the
secret interpretations of that law should not
be divulged to every person, and pearls be
thus thrown to swine.” “Wherefore,” he adds,
“they were intrusted to certain pri-
vate persons, and by them were transmitted
to other educated men of excellent and ex-
traordinary 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 dis-
putes; to preserve the secrets of our Order
from decay; and, by increasing the dif-
culty, by which they may be obtained,
to diminish the probability of their being
forgotten; and, finally, to secure them from
the unblended gaze of the profane—that the
word of Masonry was first
instituted, and still continues to be religi-
ously 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 pre-
served with unsullied purity. And hence
it is appropriately said in our ritual, that
“the attentive ear receives the sound from
the instructive tongue, and the secrets of
Freemasonry are safely lodged in the de-
pository of faithful breasts.”

Oral Law. The Oral Law is the same
given by the Jews to the interpretation of
the written code, which is said to have been
delivered to Moses at the same time, accom-
panied by the Divine command: “Thou
shall not divulge the words which I have
told thee out of my mouth.” The Oral
Law was, therefore, never entrusted to books;
but, being preserved in the memories of the
Jewish catacomb, preserved and handed down,
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 requirement of informa-
tion 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 re-
tired to his tent. Here he was visited by
Aaron, to whom, sitting at his feet, he re-
stated the law and its explanation, as he
had received it from God. Aaron then
rose and sat down on the right hand of
Moses. Eleazar and Ithamar, the sons of
Aaron, now entered the tent, and Moses
repeated to them all that he had communi-
cated 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. After-
ward, all of the congregation who desired to
know the Divine will came in; and to them,
also, Moses recited the law and its inter-
pretation, in the same manner as before.
The law, thus orally delivered by Moses, had now
been heard four times by Aaron, three times
by his sons, twice by the seventy elders, and
once by the rest of the people. After this,
Moses withdrawing, Aaron repeated all that
he had heard from Moses, and retired; then
Eleazar and Ithamar repeated it, and also
withdrew, and, finally, the same thing was
done by the seventy elders; so that each of
them having heard the law repeated four
times, it was thus, finally, fixed in their
memories.

The written law, divided by the Jewish
lawgivers into 613 precepts, is contained in
the first expression of the rite, and is com-
mitted by Moses to Joshua, by him to the
elders, and from them conveyed by tradi-
tionary relation to the king of Judah the
Holy, was by him, to preserve it, committed
without being forgotten, and lost in the
work known as the Mishnah. And now,
no longer an Oral Law, its precepts are
to be found in that book, with the sub-
sidiary aid of the Constitutions of the prophets
and wise men, the Decrees of the Sanhedrin,
the decisions of the Judges, and the Expos-
sitions of the Rabbins.

Orator. An Officer in a Lodge whose duty
it is to explain to a candidate after his initia-
tion the mysteries of the degree into which
he has just been admitted. The office is
therefore, in many respects, similar to that of
a lecturer. The office was created in the
French Lodges early in the eighteenth
century, soon after the introduction of Ma-
sony into France. A writer in the London
Freemasons' Magazine for 1859 attributes its
origin to the constitutional deficiencies of
the French in readiness of public speaking.
From France, it passed to the other semi-
Continental Lodges, and was adopted by the
Scottish Rite. The office is not recognized
in the English and American systems, where
its duties are performed by the Worshipful
Master. (Though a few Lodges under the Eng-
lish Constitution do appoint an Orator, e. g.,
the Lodge of Antiquity No. 2, the Pilgrim
Lodge, No. 238, the Constitutional Lodge,
No. 294, and the La Céasarde Lodge, No.
590).

Order. An Order may be defined to be a
brotherhood, fellowship, or association of
certain persons, united by laws and statutes
peculiar to the society, engaged in a common
object or design, and distinguished by par-
ticular habits, ensigns, badges, or symbols.

Johnson's definition is that an Order is
"a regular government, society of diges-
ted persons distinguished by marks of honor,
and a religious fraternity." In all of these
senses Freemasonry may be styled an Order.
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 gilds patronized in the Middle Ages; and the third because it was in the bosom of Freemasonry that the Templars found a refuge after the dissolution of their Order.

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:

Wickhaupt was Socrates.
Knigge " Philo.
Bode " Amelius.
Nicolaus " Lucianus.
Westreider " Pythagoras.
Constansa " Diomedes.
Zwack " Cato.
Count Savioli " Brutus.
Baron " Caesar.
Eeker " Saladin.

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

Hund was Eques ab aeneo = Knight of the Star.
Jacob was Eques à spélé = Knight of the Sword.
Count Brühl was Eques à platic anuspio = Knight of the Double-edged Sword.
Bode was Eques à lilio convallum = Knight of the Lily-of-the-Valleys.

ORDER

Bevele was Eques à fascia = Knight of the Circle.
Bérend was Eques à septem stellis = Knight of the Seven Stars.
Decker was Eques à flagella = Knight of the Curtain.
Lavater was Eques ab Aeculapi = Knight of Aesculapius.
Sekendorf was Eques à capricornum = Knight of Capricorn.
Prince Charles Edward was Eques à solo aurco = Knight of the Golden Sun.
Zimmendorf was Eques à lapis nigro = Knight of the Black Stone.

Order of Business. In every Masonic body, the by-laws should prescribe an "Order of Business," and in proportion as that order is rigorously observed will be the harmony and celerity with which the business of the Lodge will be dispatched. In Lodges whose by-laws have prescribed no settled order, the arrangement of business is left to the discretion of the presiding officer, who, however, must be governed, to some extent, by certain general rules founded on the principles of parliamentary law on the subject 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, Rules of. Every permanent deliberative body adopts a code of rules of order to suit itself; but there are certain rules derived from what may be called the common law of Parliament, the wisdom of which having been proven by long experience, that have been deemed of force at all times and places, and are, with a few necessary exceptions, applicable to Lodges as to other societies. The rules of order, sanctioned by uninterupted 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
ORDERS

indicate, by mentioning his name, the one whose opinion, in his opinion, is entitled to the floor.
5. A brother is not to be interrupted by any other member, except for the purpose of calling him to order.
6. No brother can speak oftener than the rules permit; but this rule may be dispensed with by the Master.
7. No one is to disturb the speaker by hissing, unnecessary clapping, loud whispering, or other unseemly noise, nor should be pass between the speaker and the presiding officer.
8. No personality, abusive remarks, or other improper language should be used by any brother in debate.
9. If the presiding officer rises to speak while a brother is on the floor, that brother should immediately sit down, that the presiding officer may be heard.
10. Everyone who speaks should speak to the question.
11. As a sequence to this, it follows that there can be no speaking unless there be a question before the Lodge. There must always be a motion of some kind to authorize a debate.

Orders of Architecture. An order in architecture is a system or assemblage of parts subject to certain uniform established proportions regulated by the office which such part has to perform, so that the disposition, in a peculiar form, of the members and ornaments, and the proportion of the columns and pinnacles, is as M an Art. There are five orders of architecture, the Doric, Ionic, Corinthian, Tuscan, and Composite—the first three being Greek and the last two of Italian origin. (See each under its respective title.)

Considering that the orders of architecture must have constituted one of the most important subjects of contemplation to the Operative Masons of the Middle Ages, and that they afforded a fertile source for their symbolism, it is strange that so little allusion is made to them in the primitive lectures and in the earliest catechisms of the last century. In the earliest catechism extant, they are simply enumerated, and said to answer "to the square, perpendicular, diameter, circumference, and square"; but no explanation is given of this reference. Nor are they to be found in the "Legend of the Craft," or in any of the Old Constitutions. Preston, however, introduced them into his system of lectures, and designated the three most ancient orders—the Ionic, Doric, and Corinthian—as symbols of wisdom, strength, and beauty, and referred them to the three original Grand Masters. This symbolism has ever since been retained; and, notwithstanding the reticence of the earlier ritualists, there is abundant evidence, in the architectural remains of the Middle Ages, that it was known to the old Operative Freemasons.

Orders of Architecture, Egyptian. The Egyptians had a system of architecture peculiar to themselves, which, says Barlow (Essays on Symbolism, p. 30), "would indicate a people of grand ideas, and of confirmed religious 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 exact 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 Nil 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, were in England the Knights of the Garter; in Scotland the Knights of Saint Andrew; and in Ireland the Knights of Saint Patrick. But the only Orders of Knighthood that have had any historical relation to Masonry, except the Order of Charles XII, in Sweden, are the three great religious and military Orders which were established in the Middle Ages. These are the Knights Templar, the Knights 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. They never had a secret form of initiation, their reception was open and public; and the former Order, indeed, during the latter part of the eighteenth century, became the willing instruments of the Church in the persecution of the Masons who were at that time in the island of Malta. There is, indeed, a Masonic degree called Knight of Malta, but the existing remnant of the historical order has always rejected 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 Noshchites.

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

**Ordinacio.** The Old Constitutions known as the Halliwell or Regius MS. (fourteenth century) speak of an ordinacio in the sense of a law. "Alia ordinacio artis gemelar." (L. 471.) It is borrowed from 15th Roman law, where ordinatio signified an imperial edict. In the Middle Ages, the word was used in the sense of a statute, or the decision of a judge.

**Oriention.** At the close of the reception of a neophyte into the order of Elect Cohens, the Master, while communicating to him the mysterious words, touched him with the 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 ordinatio.

**Ordo ab Chao. Order out of Chaos.** A motto of the Thirty-third Degree, and having the same allusion as lex e tenesbris, which see. The invention of this is to be attributed to the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, and it is first met with in the Patent of Count de Graeze, dated February 1, 1852. When de Graeze afterwards carried the Rite over to France and established a Supreme Council there, he changed the motto, and, according to Lenning, Ordo ab hoc was used by him and his Councilments, issued by them. If so, it was simply a blunder.

**Oregon.** The first Lodges instituted in Oregon were under Warrants from the Grand Lodge of California, on May 12, 1849. On August 16, 1851, a convention of three Lodges was held in Oregon City, and the Grand Lodge of Oregon was there organized, Berrymas Jennings being elected Grand Master. The Grand Chapter was organized at Salem, September 18, 1850. Templarism was introduced by the organization of Oregon Commandery, No. 1, at Oregon City, on July 24, 1860.

**Organist. Grand.** An officer in the Grand Lodge of England, Scotland, and Ireland whose duty is to conduct 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 dress is an antique lyre. Grand Lodges in this country do not recognize such an officer. But an organist has been recently employed since the introduction of musical services into Lodge ceremonies by some Lodges.

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

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

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

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

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

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

**Orient, Order of the.** (Ordre d'Orient.) An Order founded, says Thierry (Act. Lat., i., 330), at Paris, in 1806, on the system of the Temple, to which is added its emblem.

**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 English it is called the throne.

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

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

**Orientation.** The orientation of a Lodge is its situation due east and west. The word is derived from the teutonic language of architecture, where it is applied, in the expression "orientation of churches," to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built on an east and west direction, the explanation of the usage, contained in the old lectures of the last century, that it was "because all chapels and churches are, or ought to be so," has become obsolete, and other symbolic reasons are assigned. Yet there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture very generally observed by builders, in accordance with ecclesiastical law from the earliest times after the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attrib-
uted to St. Clement, are yet of great antiquity, we find the express direction, "sit sedes oblonga ad orientem versus,"—let the church be of an oblong form, directed to the east—a direction which would be strictly applicable in the building of a Lodge room. St. Charles Borromeo, in his Instructiones Fabricie Ecclesiasticæ, is still more precise, and directs that the rear or altar part of the church shall look directly to the east, "in orientem versus recta spectat," and that it shall be not "ad selectissimam sed ad equinocialem orientem"—not to the equinoctial east, which varies by the deflection of the sun's rising, but to the equinoctial east, where the sun rises at the equinox, that is to say, due east. But, as Bingtham (Aniq. b. viii. c. iii.) admits, although the usage was very general to erect churches toward the east, yet "it admitted of exceptions, as necessity or expediency"; and the same exception prevails in the construction of Lodges, which, although always erected due east and west, where circumstances will permit, are sometimes from necessity built in a different direction. But whatever may be externally the situation of the Lodge with reference to the points of the compass, it is always considered internally that its 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 Mysteries, as now known, were deposited in the Temple of Solomon. The word "Masonry" is derived from the ecclesiastical, that is, that Lodges were at first built east and west because churches were; nor can we help believing that the church borrowed and Christianized its symbol from the pagan reverence for the place of sunrises. The admitted reverence in Masonry for the east as the place of light, gives to the usage the modern Masonic interpretation of the symbol of orientation.  

**Oriflamme.** The ancient banner which originally belonged to the Abbey of St. Denis, and was borne by the Counts of Verin, patrons of that church, but which, after the country of Verin 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; successively 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 formal ceremonies, not only in the first degree, but in every subsequent one."

**Origin of Freemasonry.** The origin and source of the first-fruits of 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 Colleges of Artificers. 7. To the operative Masons of the Middle Ages. 8. To the Rosicrucians of the sixteenth century. 9. To Oliver Cromwell, for the advancement of his political schemes. 10. To the Pretender, for the restoration of the House of Stuart to the British throne. 11. To Sir Christopher Wren at the building of St. Paul's Cathedral. 12. To Dr. Desaguliers and his associates in the year 1717. Each of these twelve theories has been from time to time, and the twelfth within a recent period, sustained with much zeal, if not always with much judgment, by its advocates. A few of them, however, have long since been abandoned, but the others still attract attention, and the question, What is the true origin of Freemasonry? is as much debated now as it was in the days of Mackey has his own views of the subject in his famous History of Freemasonry, to which the reader is referred."

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

His abandonment of his family and his adhesion 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. On the 22d of February, 1793, he wrote a letter to Milbert, the editor, over the signature of "Citoyen Egalité," which was published in the Journal de France, and which contains the following passages: "This is my Masonic history. At one time, when certainly no one could have foreseen our revolution, I was in favor of Freemasonry, which presented to me a sort of image of equality, as I was in favor of the parliament, which presented a sort of image of liberty. I have since quitted the phantoms for the reality. In the month of December last, the secretary of the Grand Orient having addressed himself to the person who discharged the functions, near me, of secre-
tary of the Grand Master, to obtain my opinion on a question relating to the affairs of that society, I replied to him on the 6th of January as follows: 'As I do not know how the Grand Orient is composed, and as, besides, I think that there should be no mystery nor secret assembly in a republic, especially at the commencement of its establishment, I desire no longer to mingle in the affairs of the Grand Orient, nor in the meetings of the Freemasons.'"

In consequence of the publication of this letter, the Grand Orient on May 13, 1788, declared the Grand Masterhip vacant, thus virtually deposing their recreant chief. He soon reaped the reward of his treachery and political disavowal. On the 6th of November in the same year he suffered death on the guillotine.

**Ormus or Ormesius.** See Rose Cross of Gold, Brethren of the.

**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 Ormus.)

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

**Ornate the Jeshurite.** He was an inhabitant of Jerusalem, at the time that that city was called Jebus, from the son of Canaan, whose descendants peopled it. He was the owner of the threshing-floor on 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. xxi. 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 Ornate the Jeshurite.' (See Threshing-Floor.)

**Orphic.** 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 1788, by the contributions of the Swedish Masons, which, by subsequent bequests and endowments, has become one of the richest private institutions of the kind in the world.

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

**Orphic Mysteries.** These rites were practiced in Greece, and were a modification of the mysteries of Baechus 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. M. de Frere, who has investigated this subject with much learning in the *Memoires de l'Academie des Inscript.ions* (tom. xiii.), regards the Orphics as a derivative 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 Baechus, with which they mingled certain Egyptian practices, and out of this mixture made up the system of life which they called the Orphic life, and the origin of which, to secure greater consideration, they attributed to Orpheus, publishing under his name many 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 communicated in their ceremonies, which were performed at night, the murder of Baechus by the Titans, and his final restoration to the supreme government of the universe, under the name of Phanes.

Dumaethes, while reproaching Asmachus for having engaged with his master in these mysteries, gives us some notion of their nature.

In the day, the initiates were crowned with fennel and poplar, and carried serpents in their hands, or twined them around their heads, crying with a loud voice, enos, sabos, and danced to the sound of the mystic words, lepis, alith, atis, ates. At night the mystery was bathed in the hustral 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." And
The Orphic poems made Bacchus identical
with Osiris, and celebrated the mutilation and
palingeneses 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
sacredotal in its character, was not so cele-
brated among the ancients as the other mys-
teries. Plato, even, calls its disciples charis-
tans. It nevertheless existed until the first
ages of the Christian religion, being at that
time adopted by the philosophers as a means
of opposing the progress of the new revelation.
It fell, however, at last, with the other rites of
Paganism, a victim to the rapid and trium-
phant progress of the Gospel.

Osiris. He was the chief god of the old
Egyptian mythology, the husband of Isis, and
the father of Horus. Jablonski says that Osir
is the sun only, but Ptolemy, the sun of 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 zodiacal god,
and called him Nilus. But the truth is, that
Osiris represented the male, active or gener-
ative, powers of nature; while Isis represented
its female, passive or prolific, powers. Thus,
when Osiris was the sun, Isis was the earth, to
be vivified by his rays; when he was the Nile,
Isis was the land of Egypt, fertilized by his
overflow. Such is the mythological or mys-
tical sense in which Osiris was received.

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

Osiris Mysteries of. The Osiran mys-
teries consisted in a scenic representation of
the murder of Osiris by Typhon, the subse-
quent recovery of his mutilated body by Isis,
and his deification, or restoration to immortal
life. Julius Firmianus, in his treatise On the
Futility of the Pagan Religions, thus describes
the object of the Osirian Mysteries: "But in
those funerals and lamentations which are
annually celebrated in honor of Osiris, the de-
defenders of the pagan rites pretend a physical
reality. 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,
are separated from their natural
tie to the earth, and are sown again when
winter approaches, thi they consider is the
death of Osiris; but when the fruits, by the
genial fostering of the earth, begin again to
be generated by a new procreation, this is
the finding of Osiris." This explanation does
not essentially differ from that already given
in the article Egyptian Mysteries. The sym-
bolism is indeed precisely the same—that of a
restoration or resurrection from death to life.
(See Egyptian Mysteries.)

Oferut. 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 instrumental to that party.

Otreb. The pseudonym of the celebrated
Rosicrucian Michael Maier, under which he
(See Maier.)

OUEL. See Uriel.

Out of the Lodge. The charges of a Free-
mason, compiled by Alexander from the Anci-
ent Records, contain the regulations for the
behavior of Masons out of the Lodge, under
several heads; as, behavior after the Lodge is
over, when brethren meet without strangers,
in the presence of strangers, at home, and to-
not on their way towards his brethren; and
happy are they who are convinced that they
have in this respect ever obeyed the laws of
the Ordinaries.

Oval Temples. The temple in the Druid-
ical mysteries was often of an oval form. As
the oblong temple was a representation of the
inhabited world, whence is derived the form of
the Lodge, so the oval temple was a represen-
tation of the mundane egg, which was also a
symbol of the world. The symbolic idea in
both was the same.

Overseer. The title of three officers in a
Mark Lodge, who are distinguished as the
Master, Senior, and Junior Overseer. The jew-
of their office is a square. In Mark Lodges it
depends on the Lodge to determine which
of these officers are performed by the three
Grand Masters of the Veils.

Ox. The ox was the device on the banner
of the tribe of Ephraim. 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 Orachias. Fragaço. A Portu-
guese gentleman, who was arrested as a Free-
mason, at Lisbon, in 1776, was thrown into a
dungeon, where he remained fourteen months.
(See Almécourt.)

Ozec. Sometimes Osce. The acclamation
of the Scottish Rite is so spelled in many
French Cachets. Properly Hosche, which
Delamaray (Thucides, p. 141) derives from the
Hebrew יושב, Hoshebah, deliverance, safety, or,
as he says, a savior. But see Hoschea, where
another derivation is suggested.

Oziah. (Heb. חָיָה, Latin, Fortitudo domi-
nis.) A prince of Judah, and the name of the
Senior Warden in the Fifth Degree of the
French Rite of Adoption.
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 Ε, signifying a mouth in the Phoenician. The secret name of God associated with this letter is ΨΥΧΟΝ, Phoebus or Redeemer.

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

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 source of development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system. (See Dispersions 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 Dod, and the very questionable authority of Prior’s Masonery 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, an account of the sacred character of the events that have occurred there, is situated on the coast of the Mediterranean, stretching from Lebanon south to the borders of Egypt, and from the thirty-fourth to the thirty-ninth degrees of longitude. It was conquered from the Cæsaranites by the Hebrews under Joshua 1450 years B.C. They divided it into twelve confederate states according to the tribes. Saul united it into one kingdom, and David enlarged its territories. In 975 B.C. it was divided into the two kingdoms of Israel and 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 archaeology of Palestine, gave rise in 1866 to an association, which was permanently organized in London, as the “Palestine Exploration Fund,” with the Queen as the chief patron, and a long list of the nobility and the most distinguished gentlemen in the kingdom, added to which followed the Grand Lodge of England and forty-two subordinate and provincial Grand Lodges and Chapters. Early in the year 1867 the committee began the work of examination, by mining in and out the various points which had been determined upon by a former survey as essential to a proper understanding of the ancient city, which had been covered up by debris from age to age, so that the present profiles of the ground, in every direction, were totally different from what they were in the days of David and Solomon, or even the time of Christ.

Lieutenant Charles Warren, R.E. [as he then was, now Lieut.-General Sir Charles Warren, G.C.M.G., K.C.B., F.R.S,], was sent out with authority to act as circumstances might demand, and as the delicacy and the importance of the enterprise required. He arrived in Jerusalem February 17, 1867, and continued his labors of excavating in many parts of the city, with some interruptions, until 1871, when he returned to England. During his operations, he kept the society in London constantly informed of the progress of the work in which he and his associates were so zealously engaged, in a majority of cases at the imminent risk of their lives and always that of their health. The result of these labors has been a vast accumulation of facts in relation to the topography of the holy city which throw much light on its archæology. A branch of the society has been established in this country, and it is still in successful operation.

Palestine, Knight of. See Knight of Palestine.

Palestine, Knight of St. John of. See Knight of St. John of Palestine.

Palestine, Order of. Mentioned by Baron de Tschudy, and said to have been the foundation whence the Chevalier Ramsay obtained his information for the regulation of his system.

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

Palladic Masonry. The title given to the Order of the Seven Seages of the Order of the Palladium. (See Palladium, Order of the.)

Palladium, Order of the. An undugious society of Masonic adoption, established, says Ragson, at Paris in 1757. It made great
pretensions to high antiquity, claiming that it had its origin in the instructions brought by Pythagoras from Egypt into Greece, and having fallen into decay after the decline of the Roman Emperor, it was revived in 1837 by Fénelon, Archbishop of Cambrai; all of which is altogether mythical. Fénelon was not born until 1651. It was a very moral society, consisting of two degrees: 1. Adelph; 2. Companion of Ulysses. When a female took the Second Degree, she was called a Companion of Penthesilea.

Pelus. From the Latin, palmatus, a palm-bear. A name given in the time of the Crusades to a pilgrim, who, coping back from the holy war after having accomplished his vow of pilgrimage, exhibited upon his return home a branch of palm bound round his staff in token of it.

Pelmer, Henry L. Born in New York, October 18, 1819. He was the author of the celebrated report, in October, 1849, which resulted in the union of the two Grand Lodges in New York, the "Erieing-Phillips" and the "New York" Grand Lodge. Bro. Palmer occupied almost every known position in Craft Masonry, and was the commanding officer of one of its departments. He was F. G. Master of the G. Encampment of K. T. of the U. S., and G. Commander of the Supreme Council of the A. A. Scottish Rite, Northern Jurisdiction of the U. S. of America. He died on May 7, 1909.

Pantacle. The pentacle 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. Pantheism is as aged as religion, and was the system of worship in India, as it was in Greece. Giordano Bruno was burned for his pantheistic opinions at Rome in 1600.

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

Papworth Manuscript. A manuscript in the possession of Mr. Wyatt Papworth, of London, who purchased it from a bookseller of that city in 1800. As some of the water-marks of the paper on which it is written bear the initials G. R., with a crown as a water-mark, it is evident that the manuscript cannot be older than 1714, that being the year in which the first of the Georges ascended the throne. It is most probably of a still more recent date, perhaps 1720. The Rev. A. P. A. Woodford has thus described its appearance: "The scroll was written originally on pages of foolscap size, which were then joined into a codex. Afterwards, probably for greater convenience, the pages were again separated by cutting them, and it now forms a book, containing twenty-four folios, sewed together in a light-brown paper cover. The text is of a bold character, but written so irregularly that there are few consecutive passages which have the same number of lines, the average being about seventeen to the page." The manuscript is not complete, three or four of the concluding charges being omitted; although some one has written, in a hand different from that of the text, the word Fides 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 is the beginning of things created in the world," whose name signifies occult or hidden. The word Παρασιτος, which signifies a leaf, and to inscribe on tablets forms Παρασιτος, ams, the antique origin of things, obscure time, hidden eternity.

The True and Natural Papyrus, a book published by Dr. Lepsius in original character, but translated by Dr. Birch. This Book of the Dead is invaluable as containing the true philosopohic belief of the Egyptians respecting the resurrection and immortality. The manuscript has been gathered from portions which it was obligatory to bury with the dead. The excavations of mummmies in Egypt have been fruitful in furnishing the entire work.

Paracelsus. Philippus Aureolus Theophrastus Bombastus Paracelsus de Hohenheim, as he styled himself, was born in Germany in 1493, and died in 1541. He devoted his youth to the study and practice of alchemy, pharmacy, and magic, and passed many years of his life in traveling over Europe and acquiring information in medicine, of which he professed himself to be the monarch. He was, perhaps, the most distinguished charlatan who ever made a figure in the world. The followers of his school were called Paracelsists, and they continued for more than a century after the death of the master to indorse the schools of Germany. Much of the Kabballistic and mystical science of Paracelsus was incorporated into Hermetic Masonry by the founders of the high degree.

Paracelsus, Sublime. A degree to be found in the manuscript collections of Peuvert. Parallel Lines. In every well-regulated Lodge there is found a point within a circle, which circle is inbordered by two perpendicular parallel lines. These lines are representative of St. John the Baptist and St. John the Evangelist, the two great patron of Masonry to whom our Lodges are dedicated, and who are said to have been "perfect parallels in Christianity as well as Masonry." In those English Lodges which have adopted the 'Union System' established by the Grand
Lodge of England in 1813, and where the dedication is "to God and his service," the lines parallel represent Moses and Solomon. As a symbol, the parallel lines are not to be found in the earlier rituals of Masonry. Although Oliver defines the symbol on the authority of what he calls the "Old Lectures," it is not to be found in any anterior to Preston, and even he only refers to the parallellism of the two Sts. Jews.

Parikchai, Aprochchada. An occult scientific work of the Brahmans. According to a work by Louis Jacqulit, 1884, the Pakirs produced phenomena at will with superior interventions or else with shrewd charlatanism: processes that were known to the Egyptians and Jewish Kabbalists. The doctrines are those known to the Alexandrian school, to the Gauls, and as well to the Christians. In the division of the Kabbala, the first treated of the History of the Genesis or Creation, and taught the science of nature; the second, or Merosbha, the Chariot, and closed the Charita, and contained a treatise on theology.

There were three degrees of initiation among the Brahmans:
1st. According to selection, the candidate became a Girhasta, a Fourchita or Pakir, or in twenty years a Guru.
2d. A Sannyasie or Cenobite and Vannasrutha, and lived in the Temple.
3d. A Sannyassie Nirvany or Naked Cenobite.

Those of the third degree were visible only once in five years, appearing in a column of light created by themselves, at midnight, and on a stand in the center of a great tank. Strange sounds and terrific shrieks were heard as they were gasped upon as demigods, surrounded by thousands of Hindus.

The government was by a Supreme Council of seventy Brahmans, over seventy years of age, selected from the Nirvany, and chosen to see enforced the Law of the Lotus. The Supreme Chief, or Brahmatma, was required to be over eighty years of age, and was looked upon as immortal by the populace. This Pontiff resided in an immense palace surrounded by twenty-one walls.

The primitive holy word composed of the three letters A, U, M. (composing the Vedic trinity, signifying Creation, Preservation, and Transformation, and symbolize all the initiatory secrets of the occult sciences. By some it has been taught that the "Homoem," or primordial germ, as defined in the Avesta, existed before all else. Also see Manou, Book xi., Sroca 265. The following unexplained magical words were always inscribed in two triangles: L'om, L'hom-ah'hram. Suo'nm. Ramaya-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 Upamashad as a mystical monosyllable, and is thus set forth as the object of profound meditation. It is usually called pronounced, more rarely akaharam. The Buddhists use On as the beginning of their Vidyā Shad-akahāri or mystical formulary in six syllables (viz., Om mani pad me hum). (See Paritt Indische Mysteries and Aum.) [C. T. McClanahan.]

Paris, Congresses of. Three important Masonic Congresses have been held in the city of Paris. The first was convened by the Rite of Phiulalethes in 1735, that by a concourse of intelligent Masons of all rites and countries, and by a comparison of oral and written traditions, light might be elucidated on the most essential subjects of Masonic science, and on the nature, origin, and historic application as well as the actual state of the Institution. Savallete de Lauses was elected President. It closed after a proscribed session of three months, without producing any practical result. The second was called in 1787, as a continuation of the former, and closed precisely the same negative result. The third was assembled in 1855, by Prince Murat, for the purpose of effecting various reforms in the Masonic systems. At the Congress, in 1855, some propositions, some of them highly important, were introduced, and their adoption recommended to the Grand Lodges of the world. But the influence of this Congress has not been more successful than that of its predecessors.

Paris Constitutions. A copy of these Constitutions, said to have been adopted in the thirteenth century, will be found in G. P. Depping's Collection de Documenta inedita sur l'histoire de France. (Paris, 1837.) A part of this work contains the Reglement sur les arts et métiers de Paris, rédigés au 15ème siècle et connus sous le nom de tiers des métiers d'Etiene Boileux. This treats of the masons, stonecutters, plasterers, and mortar-makers, and, as Steinbrener (Or et Hist. de Mos., p. 104) says, "is interesting, not only as exhibiting the peculiar usages and customs of the Craft at that early period, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Steinmetzen of Germany and the Masons of England." A translation of the Paris Constitutions was published in the Freemasons' Magazine, Boston, 1863, p. 201. In the year 1749, 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 Assembly of the Grand Lodge, December 11, 1749, 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 1836 in the Zeitschrift für Freimaurer von Altenberg.

Parliamentary Law. Parliamentary Law, or the Lex Parmiliaria, is that code origi-
nally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States.

But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the slightest probability of ever coming to a conclusion, unless its debates were regulated by certain and acknowledged rules.

The rules thus adopted for its government are called its parliamentary law, and they are selected from the parliamentary law of the national assembly, because that code has been instituted by the wisdom of past ages, and modified and perfected by the experience of subsequent ones, so that it is now universally acknowledged that there is no better system of government for deliberative societies than the code which has so long been in operation under the name of parliamentary law.

Not only, then, is a thorough knowledge of parliamentary law necessary for the presiding officer of a Masonic body, if he would discharge the duties of the chair with credit to himself and comfort to the members, but he must be possessed of the additional information as to what parts of that law are applicable to Masonry, and what parts are not; as to where and when he must refer to it for the decision of a question, and where and when he must lay it aside, and rely for his government upon the organic law and the ancient usages of the Institution.

Partiher. In the Lodges of Stone-Masons of the Middle Ages, there was a rank or class of workmen called Partiere, literally, spokesmen. They were an intermediate class of officers between the Masters of the Lodges and the Fellows, and were probably about the same as our modern Wardens. Thus, in the Strasbourg Constitutions of 1569, it is said:

"No Craftsman or Mason shall promote one of his apprentices as a Partieher whom he has taken as an apprentice from his rough estate, or who is still in the years of apprenticeship," which may be compared with the old English charge that "no Brother can be a Warden until he has passed the part of a Fellow-Craft." (Constitutions, 1723, p. 52.) They were called Partiher, properly, says Heldmann, Partbiere, or Spokesmen, because, in the absence of the Masters, they spoke for the Lodge, to traveling Fellows seeking employment, and made the examination. There are various forms of the word. Klose, citing the Strasbourg Constitutions, has Partiher; Krause has, from the same document, Partiher, but says it is usually Polier; Heldmann uses Partiher, which has been now generally adopted.

Parole. A Mot de séminaire (q. v.), communicated by the Grand Orient of France, and in Great Britain with the sanction of the Grand Warden, 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 formulae of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a Parrot Mason, because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, such superficial Masons were held by many in high repute, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as "Bright Masons." But the progress of Masonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic scholar.

 Parses. The descendants of the original fire-worshippers of Persia, or the disciples of Zoroaster, who emigrated to India about the end of the eighth century. There they now constitute a body very little short of a million of industrious and moral citizens, adhering with great tenacity to the principles and practices of their ancient religion. Many of the higher classes have become worthy members of the Masonic fraternity, and it was for their sake principally that Dr. Burnes attempted some years ago to institute his new Order, entitled the Brotherhood of the Olive-Branch, as a substitute for the Christian degrees of Knighthood, from which, by reason of their religion, they were excluded. (See Olive-Branch in the East, Brotherhood of the, and Zendavesta.)

Particular Lodges. In the Regulations of 1721, it is said that the Grand Lodge consists of the representatives of all the particular Lodges on record. (Constitutions, 1723, p. 61.) In the modern Constitutions of England, the term used is private Lodges. In America, they are called subordinate Lodges.

Parts. In the old obligations, which may be still used in some portions of the country, there was a provision which forbade the revelation of any of the arts, parts, or points of Masonry. Oliver explains the meaning of the word parts by telling us that it was "an old word for degrees or lectures." (See Points.)

Parvin, Theodore S. Born January 15, 1817, in Cumberland County, New Jersey. His journey in life gradually tending westward, he located in Ohio, and graduated in 1837 at the Cincinnati law school. He was appointed private secretary by Robert Lucas, first Governor of Iowa, in which state he became Judge of the Probate Court and afterward Curator and Librarian of the State University at Iowa City. Bro. Parvin was initiated in Nova Cesarea Lodge, No. 2, Cincinnati, Ohio, March 14, 1838, and raised the 9th of the May following, and the same year emigrated and removed to Iowa. He participated in the organization of the first Lodge, Des Moines, No. 1, and also of the second, Iowa Lodge, No. 2, at Muscatine. He was elected Grand Secretary of the Grand Lodge at its organization (1844), and held the office of Grand Secretary continuously to the time of his death, with the exception of the year 1852-3, when he served as Grand Master. He founded and organized
the Grand Lodge Library and held the office of Grand Librarian until his death. His official signature is on every charter of the Grand Lodge of Iowa from 1844 to 1900.

He was exalted in Iowa City Chapter, No. 2, January 7, 1845, and held the office of Grand High Priest of the Grand Chapter, 1854, and Grand Secretary of the Grand Chapter, 1855–56, and represented the Grand Chapter in the General Grand Chapter for many years.

He was created a Royal Select Master in Dubuque Council, No. 3, September 27, 1847, and presided over the Convention organizing the Grand Council of Iowa, 1857.

Knighted January 28, 1855, in Apollo Encampment, No. 1, Chicago, Ill., he was a member of the Convention organizing the Grand Commandery of Iowa, 1864, being the first Grand Commander. He was Grand Recorder of the Grand Encampment K. 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 as Inspector-General, Thirty-Third Degree.

His father, Robert, a Scotchman, organized the Grand Bodies of Dakota, and the Grand Commandery of Nebraska, and his contributions to Masonic literature placed him among the leading writers and thinkers of the Craft.

He died at Cedar Rapids, Iowa, June 29, 1901.

Pavia. In the French system, the room immediately preceding a Masonic Lodge is so called. It is equivalent to the Preparation Room of the American and English systems.

Paschal Feast. Celebrated by the Jews in commemoration of the Passover, by the Christians in commemoration of the resurrection of our Lord. The Paschal Feast, called also the Mystic Banquet, is kept by all Princes of the Rosicrucian Kingdom where two are together on Maudsley Thursday, it is of obligation that they partake of a portion of roasted lamb. This banquet is symbolic of the doctrine of the resurrection.

Paschal, Martins. The founder of a new Rite or modification of Masonry, called the Rite of Elective 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. Knights Commander. Paschal first introduced this Rite into some of the Lodges of Marseilles, Toulouse, and Bordeaux, and afterward, in 1767, he extended it to Paris, where, for a short time, it was rather popular, ranking some of the Parisian literati among its disciples. It has now ceased to exist.

Paschalis was a German, born about the year 1700, of poor but respectable parents. 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 1777. Thory, in his Histoire de la Fondation du Grand Orient de France (pp. 239–233), has given very full details of this Rite and of its reformation.

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 Visitor's Room in the English and American Lodges.

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

Passages of the Jordan. See Foros of the Jordan.

Passed. A candidate, upon 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 Conveying. That is, surpassing in skill. The expression occurs in the Cooke MS. (line 676), "The forsazyde Master Ewigle ordriede that passinge of conyng schold be passinge honoros." The aforesaid Master, Euclid, ordained that they that were surpassing in skill should be exceedingly honored. It is a fundamental principle of Masonry to pay all honor to knowledge.

"Passing the River." A mystical alphabet said to have been used by the Kabbalists. These characters, with certain explanations, become the subject of consideration with the 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 as 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, "Passwords are known to one another all over the world by certain passwords known to them alone; they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress." (See Sign.)
Past. An epithet applied in Masonry to an officer who has held an office for the prescribed period for which he was elected, and has then retired. Thus, a Past Master is one who has presided for twelve months over a Lodge, and the Past High Priest one who, for the same period, has presided over a Chapter. The French use the word passé in the same sense, but they have also the word ancien, with a similar meaning. Thus, while they would employ Maître passé to designate the degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service, an Ancien Vénérable, or Ancien Maître.

Past Master. An honorary degree conferred on the Master of a Lodge at his installation into office. In this degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of 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 no less than three, is convened, and all Past Masters retiring, the degree is conferred upon the newly elected officer.

Some form of ceremony at the installation of a new Master seems to have been adopted at an early period after the revival. In the "manner of constituting a new Lodge," as practiced by the Duke of Wharton, who was Grand Master in 1723, the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use "some other expressions that are proper and usual on that occasion, but not proper to be written." (Constitutions, 1738, p. 150.) Whence we conclude that there was an esoteric ceremony. Often the rites 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 degree of Royal Arch a Past Virtual Master before his exaltation. Under the English Constitution this practice was forbidden in 1826, but seems to have lingered on in some parts until 1850.

Some extraneous ceremonies, by no means creditable to their inventor, were at an early period introduced into America. In 1858, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the order has only been partially obeyed, and many Chapters still continue what one can scarcely help calling the indecorous form of initiation into the degree.

For several years past the question has been agitated in some of the Grand Lodges of the United States, whether this degree is within the jurisdiction of Symbolic or of Royal Arch Masonry. The explanation of its introduction into Chapters, just given, manifestly demonstrates that the jurisdiction over it by Chapters is altogether an assumed one. The Past Master of a Chapter is only a quasi Past Master; the true and legitimate Past Master is the one who has presided over a Symbolic Lodge.

Past Masters are admitted to membership in many Grand Lodges, and by some the inherent right has been claimed to sit in those bodies. But the most eminent Masonic authorities have made a contrary decision, and in the general opinion now is that Past Masters obtain their seats in Grand Lodges by courtesy, and in consequence of local regulations, and not by inherent right.

The jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it.

The French have two titles to express this degree. They apply Maître passé to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an Ancien Maître. The indiscriminate use of these titles sometimes leads to confusion in the translation of their rituals and treatises.

Pastophori. Couch or shrine bearers. The company of Pastophori constituted a sacred college of priests in Egypt, whose duty it was to carry in procession the image of the god. Their chief, according to Apuleius (Met. xi), was called a Scribe. Besides acting as mendicants in soliciting charitable donations from the populace, they took an important part in the mysteries.

Pastos. (Greek, μπαστος, 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 the Gnostics by a 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. *Letters patientes or apertae,* that is, letters patient or open letters, was a term used in the Middle Ages in contradistinction to *literae clausae,* or closed letters, to designate those documents which were spread out on the whole length of the parchment, and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There was also a difference in their heading; letters patent were directed "universis tum presentibus quam futuris," i.e., to *all present or to come,* whereas closed letters were directed "universis praesentibus litteras inspicerius," i.e., to *all present who shall inspect these letters.* Masonic diplomas are therefore properly called letters patent, or, more briefly, patents.

**Patience.** In the ritual of the Third Degree according to the American Rite, it is said that "time, patience, and perseverance will enable us to accomplish all things, and perhaps at last to find the true Master's Word." The idea is similar to one expressed by the Hermeticists. Thus Hermes Mithraeus tells us (Dict. Mythol. Herma) that the alchemists said: "The work of the philosopher's stone is a work of patience, on account of the length of time and of labor that is required to conduct it to perfection;" and Geber says that many adepts have abandoned it in weariness and others, wishing to precipitate it, have never succeeded." With the alchemists, in their esoteric teaching the philosopher's stone had the same symbolism as the WORD has in Freemasonry.

**Patriarchal Masonry.** The theory of Dr. Oliver on this subject has, we think, been misinterpreted. He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practised by the patriarchs, but simply that, in the simplicity of the patriarchal worship, unencumbered as it was with dogmatic creeds, we may find the true model 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 operation, which indeed forms the primitive model of Freemasonry. The events that occurred in these ages of simplicity of manners and purity of faith, when it pleased God to communicate with his favoured creature, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the brethren and their improvement in morality and the love and fear of God." (Hist. Lodges, i. 207.) There is here no attempt to trace an historical connection, but simply to claim an identity of purpose and character in the two religious systems, the Patriarchal and the Masonic.

**Patriarch, Grand.** The Twentieth Degree of the Council of Emperors of the East and West. The same as the Twentieth Degree, or Nosachile, of the Ancient and Accepted Rite.

**Patriarch of the Crusades.** One of the names formerly given to the degree of Grand Scottish Knight of St. Andrew, the Twenty-fourth 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 Luminaries.** 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 recognized. George IV held it during his reign, and on his death, William IV., in 1830, officially accepted the title of "Patron of the United Grand Lodge." On the accession of Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft, but King Edward VII. became "Protector of English Freemasonry" on his accession to the throne in 1901. The office is not known in other countries.

**Patrons of Masonry.** St. John the Baptist and St. John the Evangelist. At an early period we find that the Christian church adopted the usage of selecting for every trade and occupation its own patron saint, who is supposed to have taken it under his especial charge. And the selection was generally made in reference to some circumstance in the life of the saint, which traditionally connected him with the profession of which he was appointed the patron. Thus St. Crispin, because he was a shoemaker, is the patron saint of the "gentle craft," and St. Dunstan, who was a blacksmith, is the patron of blacksmiths. The reason why the two Saints John were selected as the patron saints of Freemasonry will be seen under the head of Dedication of Lodges.

**Paul, Confraternity of Saint.** In the time of the Emperor Charles V. there was a secret community at Tresnau, in Sicily, which called itself Confraternity of St. Paul. These people, when assembled, passed sentence on their fellow-citizens; and if anyone was condemned, the wielding and putting him to death was allotted to one of the members, which office he was obliged, without murmuring, to execute. (Stolberg's Travels, vol. iii., p. 472.) In the travels of Brocquere to and from Palestine in 1432 (p. 326), an instance is given of the power of the association over its members. In the German romance of Herrmann von Ugras, of which there are an English and French translation, the tribunal plays an important part.

**Paul I.** This emperor of Russia was induced by the machinations of the Jesuits,
whom he had recalled from banishment, to prohibit in his domains all secret societies, and especially the Freemasons. This prohibition lasted from 1797 to 1803, when it was repealed by his successor. Paul had always expressed himself an enthusiastic admirer of the Knights of Malta; in 1797 he had assumed the title of Protector of the Order, and in 1798 accepted the Grand Mastership. This is another evidence, if one was needed, that there was no sympathy between the Order of Malta and the Freemasons.

Pavement, Mosaic. See Mosaic Pavement.

Pea-voh-las-um. ("Peace be with you!"

Used in the Eighteenth Degree, A. A. Scottish Rite.

Payens, Hugh de. In Latin, Hugo de Pagnis. The founder and the first Grand Master of the Order of Knights Templar. He was born at Troyes, in the kingdom of Naples. Having, with eight others, established the Order at Jerusalem, in 1118 he visited Europe, where, through his representation and wealth and the number of its followers were greatly increased. In 1129 he returned to Jerusalem, where he was received with great distinction, but shortly afterward died, and was succeeded in the Grand Mastership by Robert de Cosa, known as the Burghian.

P. D. E. F. Letters placed on the ring of the Order of the Temple, Pro Deo et Patria, i.e., For God and my country.

Peace. The spirit of Freemasonry is antagostistic 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 bird 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; 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 "principlal signs" and had this hieroglyphic, X; but in the modern rituals the hieroglyphic has become obsolete, and the word is appropriated to one of the perfect points of entrance.

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

Pedal. Belonging to the feet, from the Latin pedes, the feet. The jut man is he who, firmly planting his feet as the principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns of arbitrary power. And hence by this word is suggested to the Mason certain symbolic instructions in relation to the virtue of justice. Like "Pectoral," this word was assigned, in the oldest rituals, to the principal signs of a Mason, having for its hieroglyphic; but it is the modern lectures for it is one of the perfect points of entrance, and the hieroglyphic is no longer used.

Pedestal. The pedestal is the lowest part or base of a column on which the shaft is placed. In a Lodge, there are supposed to be three columns, the column of Wisdom in the east, the column of Strength in the west, and the column of Beauty in the south. These columns are not generally erected in the Lodge, but their pedestals always are, and at each pedestal sits one of the three superior officers of the Lodge. Hence we often hear such expressions as these, advancing to the pedestal, or standing before the pedestal, to signify advancing to or standing before the seat of the Worshipful Master. The custom in some Lodges of placing tables or desks before the three principal officers is, of course, incorrect. They should, for the reason above given, be situated on the right side of the pillars of columns, and should be painted to represent marble or stone.

Pedum. Literally, a shepherd's crook, and hence sometimes used in ecclesiastics 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 magistralis seu patriarcha." But the better word for the staff of the Grand Master of the Templars is hoculus, which see.

Peectas. The demon of calumny in the religious system of Zoroaster, Persia.

Pelagian Religion. The Pelagians were the eldest, if not the aboriginal, inhabitants of Greece. Their religion differed from that of the Helens, who succeeded them, in being less poetical, less mythical, and more abstract. We know little of their religious worship except by conjecture; but we may suppose it resembled in some respects the doctrines of what Dr. Oliver calls the Primitive Freemasonry. Creuzer thinks that the Pelagians were either a nation of priests or a nation ruled by priests.

Pelc. No Division. A son of Eber. In his day the world was divided. A significant word in the high degrees. In the Mysteries of the Ancient and Accepted Scottish Rite, there is a singular legend of Pelc, which of course is altogether mythical, in which he is represented as the architect of the Tower of Babel.

Pelican. The pelican feeding her young with her blood is a prominent symbol of the Eighteenth or Rose Cross 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 Savor. Now this symbolism of the pelican, as a representative of the Savior, is almost universally supposed to be derived from the common belief that the pelican feeds her young with her blood, as the Savior shed his blood for
mankind; and hence the bird is always represented as sitting on her nest, and surrounded by her brood of young ones, who are dripping their bills into a wound in their mother's breast. But this is not the exact idea of the symbol, 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 Larwood and Hotten in a recent work on The History of Sign-Boards, this statement is made: "The pelican is very fond of his young ones, and when they are born and begin to grow, they rebel in their nest against their parent, and strike him with their wings, fighting about him, and best him so much till they wound him in his eyes. Then the father strikes and kills them. And the mother, 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 Ornis Vocabularium, 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 her children." And the writer cites, in explanation, the verses

"Ut pelicann. fit matris sanguine manx.
Sic sancti unus nos comes sanguine nat." i.e., "As the Pelican is restored by the blood of its mother, so are we all born by the blood of the Holy One," that is of Christ.

St. Jerome gives the same story, as an illustration of the destruction of man by the old serpent, and his salvation by the blood of Christ. In a work entitled the Armorie of Birds, expresses the same sentiment in the following words:

"Then said the pelican,
When my bredes be slain,
With my blood I then repair,
Scripulour doth record,
The same did our Lord,
And rose from death to life."

This romantic story was religiously believed as a fact of natural history in the earliest ages of the church. Hence the pelican was very naturally adopted as a symbol of the resurrection and, by consequence, of him whose resurrection is, as Cruden terms it, "the cause, pattern, and argument of ours."

But in the course of time the original legend was, to some extent, corrupted, and a simpler one was adopted, namely, that the pelican fed her young with her own blood merely as a means of sustenance, and the act of maternal love was then referred to Christ as shedding his blood for the sins of the world. In this view of the symbol, 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, whereon stood a pelican, all of silver, upon the height of the said canopy, very finely slit, 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 symbolist said, after Jerome, that the male pelican, who destroyed his young, represents the serpent, or evil principle, which brought death into the world; while the mother, who resuscitates them, is the representation of God or Man of whom it is declared, "except ye drink of his blood, ye have no life in you."

And hence the pelican is very appropriately assumed as a symbol in Masonry, whose great object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new word spring forth—all of which is but the great allegory of the destruction by death and the resurrection to eternal life.

Pellegrini, Marquis of. One of the pseudonyms assumed by Joseph Balsamo, better known as Count Cagliostro (g. e.).

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 persevered and fondly lingered than on the accusation that it makes, by horrid and impious ceremonies, all its members the willing or unwilling exeucutors of those revolting acts on the violets and vows and laws which they are sternly bound to observe. Even a few timid and un instructed 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 assertions of the most intelligent Masons to the contrary, men have been found, and still are to be found, who seriously entertain the opinion that every member of the Fraternity becomes, by the ceremonies of his initiation and by the nature of the vows which he has taken, an active Nemesis of the Order, bound by some unholy promise to avenge the Institution upon any treach-
crous or unfaithful brother. All of this arises from a total misapprehension, in the minds of those who are taws led astray, of the true character and design of oaths or oaths which are accompanied by an imprecation. It is well, therefore, for the information both of our adversaries—who may thus be deprived of any further excuse for slander, and of our friends—who will be relieved of any continued burden on their consciences, that we should show that, however solemn may be the promises of secrecy, of obedience, and of charity which are required from our initiates, and however they may be guarded by the sanctions of punishment upon their offenders, the mere were intended to impose upon any brother the painful and—so far as the laws of the country are concerned—the illegal task of vindicating the outrage committed by the violator. The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and detestation of the Craft whom he has sought to betray.

But that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied.

The 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 for or 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 every people, varying, of course, according to the varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such observations as these: *Co yomasheh it Elohe,* "So may God do to me." A very common observation among the Greeks was, *toto Zeus or theom martiromaia, May Jove stand by me," or "I call God to witness." And the Romans retained an abundance of other observations, often said, *dis me perdant, May the gods destroy me," or ne vixam, "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, by which action he was supposed to signify that he appealed to God to witness the truth of what he had averred or the sincerity of his intention to fulfill the promise that he had made. So Abraham said to the King of Sodom, "I have lift up my hand unto the Lord, that I will not take anything that is thine." Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Abraham, related in the 44th chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hand, or sometimes only the right hand, upon the altar, or upon the victim when, as was not unusual, the oath was accompanied by sacrifice, or upon some other sacred thing. Is 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, where his testimony did not affect the rights or interests of others, was considered as responsible to the deity alone for his perjury.

The explicit invocation of God as a witness to the truth of the thing said, or, in promissory oaths, to the faithful observance of the act promised, the observation of Divine punishment upon the jurator if what he swore to be true should prove to be false, or if the vow made should be thereafter violated, and the solemn form of lifting up the hand to heaven or placing it upon the altar or the sacred victims, must necessarily have given confidence to the truth of the attestation, and must have been required by the hearers as some sort of safeguard or security for the confidence they were called upon to exercise.

This seems to have been the true reason for the ancient practise of solemn observation in the administration of oaths.

Among modern nations, the practise 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 observation, and what practical operation is expected to result from it. In other words, what is the nature of a penalty attached to an oath, and how is it to be enforced? When the ancient Roman, in attesting with the solemnity of an oath to the truth of what he had just said or was about to say, constructed the formula, *cum nos summavi,* with the words, "I invoke ye, I swear to ye," it is evident that he simply meant to say that he was so convinced of the truth...
of what he had said that he was entirely willing that his destruction by the gods whom he had invoked should be the condition consequent upon his falsehood. He had no notion that he was to become outlawed among his fellow-creatures, and that it should be not only the right, but the duty, of any man to destroy him. His crime would have been one against the Divine law, and subject only to a Divine punishment.

In modern times, perjury is made a penal offense against human laws, and its punishment is inflicted by human tribunals. But here the punishment of the crime is entirely different from that inferred by the obsecration which terminates the oath. The words "So help me God," refer exclusively to the withdrawal of Divine aid and assistance from the jurator in the case of his proving false, and not to the human punishment which society would inflict.

In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Masonry affect neither life nor limb. They are expulsion and suspension only. But these 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 reenacts to his vows is subjected to by the laws of the Order, or that it is either the right or duty of any Mason to inflict such penalty on an offending brother. The obsecration of a Mason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. "May I die," said the ancient, "if this be not true, or if I keep not this vow." Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritual penalties of Masonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man.

But a look at the 20th chapter of his Early History and Antiquities of Freemasonry, that "Penalties inflicted upon convicts of certain grades during the Middle Ages, were terrible and inhuman.

"The most cruel punishment awaited him who broke into and robbed a Pagan temple. According to a law of the Frisians, such desecration was redressed by dragging the criminal to the seashore and burying the body at a point in the sands where the tide daily ebbed and flowed." (Les Frisons, Add. Sep., Tit. 23.)

"A creditor was privileged to subject his delinquent debtor to the awful penalty of having the heart torn from his breast and fed to birds of prey. Convicts were frequently adjudged by the ancient Norse code to have their hearts torn out." (Grimm, Deutsche Hochzeit, Alterthümer, p. 490. And

for the following, see pp. 693 and 700.) "The oldest death penalties of the Scandinavians prescribed that the body should be exposed to fowls of the air to feed upon. Sometimes it was decreed that the victim be disemboweled, his body burnt to ashes and scattered as dust to the winds. Judges of the secret Vehmergerit passed sentences of death as follows: 'Your body and flesh to the beasts of the field, to the birds of the air, and to the fishes in the stream.' The judicial executioner, in carrying into effect this decree, severed the body in twain, so that, to use the literal text, 'the air might strike together between the two parts.' The tongue was oftentimes torn out as a punishment. A law of the early Roman Empire, known as ex Jure Orientalis Cesareo, 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 root. A cord about the neck was used symbolically, in criminal courts, to denote that the accused was worthy of the extreme penalty of law by hanging or decapitation. When used upon the person of a free Redistribution of a a slight degree of subjection or servitude." (Pp. 318-329.)

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 it?" "Who is to sprinkle?" "Go and see if the time for slaughter approaches?" "Is it light in the whole East, even to Hebron? and when the priest said, "Yes," he was directed to "go and bring the lamb from the lamb-chamber;" this was in the northwest corner of the court. The lamb was brought to the north of the altar, its head southward and its face northward. The lamb was then slaughtered; a lope was made in its side, and thus it was hung up. The priest sprinkled the down it downward until he came to the breast, then he cut off the head, and finished the skinning; he tore out the heart; subsequently he eft the body, and it became all open before him; he took out the intestines, 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 recognized. The other English working-tools of a Master Mason are the skirt and compasses.

In the French Rite, "to hold the pencil," tenir le crayon, is to discharge the function of a secretary during the communication of a lodge.

Penentential Sign. Called also the Supplicatory Sign. It is the third sign in the
English Royal Arch system. It denotes that frame of heart and mind without which our prayers and obligations will not obtain acceptance; in other words, it is a symbol of humility.

**Pennsylvania.** (The early history of Freemasonry in this State is wrapped in obscurity; the first mention of it as yet discovered is in the Pennsylvania Gazette for December 6-8, 1739, which contains the following: "As there are several Lodges of Freemasons erected in this Province, and People have lately been much amused with Conjectures concerning them; we think the following account of Freemasonry from London will not be unacceptable to our readers," and then follows a Masonic catechism. Benjamin Franklin, the editor of the paper, was not then a Mason, but became one in the following year, and makes frequent references to the Craft in the Gazette, from which we learn that he was appointed J. G. W. by Grand Master Allen in June, 1732, and elected Grand Master of this Grand Lodge of Pennsylvania in 1734.

From this it is quite plain that there were Masons in Pennsylvania in 1730 and a Provincial Grand Lodge there in 1732, and it seems fairly certain that these early Lodges were formed by brethren from the Mother Country acting on their own authority.

In 1743 Thomas Oxard of Boston was appointed by the Grand Master of England to be Provincial Grand Master of all North America, and in 1749 he appointed Benjamin Franklin to be Provincial Grand Master of Pennsylvania.

In 1755 there were three Lodges in Philadelphia, and in 1758 a Lodge was warranted there by the "Ancients," followed by another in 1761, and in 1764 authority was granted by the "Ancients" 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 1737. The Grand Chapter was at first only an integral part of the Grand Lodge, but in 1824 it became an independent body, except so far as that members of the Grand Lodge, who were Royal Arch Masons, were declared to be members of the Grand Chapter.

The Royal and Select degrees were formerly conferred in Pennsylvania by the Chapters, but on October 16, 1847, a Grand Council was organized.

A Grand Encampment, independent of the General Grand Encampment of the United States, was organized on February 16, 1814. On April 14, 1854, a Grand Commandery was organized under the authority of the Grand Encampment of the United States, and in February, 1857, both of these bodies united to form the present Grand Commandery of Pennsylvania.

**Pennsylvania Work.** The method ofEntered, Passing, and Raising candidates in the Lodges of Pennsylvania differs so materially from that practiced in the other States of the Union, that it cannot be considered as a part of the American Rite as first taught by Webb, but rather as an independent, Pennsylvania modification of the York Rite of England. Indeed, the Pennsylvania system of work much more resembles the English than the American. Its ritual is simple and didactic, like the former, and is almost entirely without the impressive dramatization of the latter. Bro. Vaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic work of his State with pardonable, although not 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; the types and symbols are but the language in which truth is conveyed. These are to be studied to be understood. In the spoken language no synonyms are used; no innovations are tolerated. In the ritual no modern verbiage is allowed."

**Penny.** In the parable read in the Mark Degree a penny is the amount given to each of the laborers in the vineyard for his day's labor. Hence, in the ritual, a penny a day is said to be the wages of a Mark Master.

In several passages of the authorized version of the New Testament, penny occurs as a translation of the Greek, pechon, which was intended as the equivalent of the Roman denarius. This was the chief silver coin of the Romans from the beginning of the coinage of the city to the early part of the third century. Indeed, the name continued to be employed in the coinage of the continental States, which imitated that of the Byzantine empire, and was adopted by the Anglo-Saxons. The specific value of each of so many coins, going under the same name, cannot be ascertained with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the work, which can never have been its exact value, to our modern impressions is apt to give a false idea of the liberality of the owner. Dr. Lightfoot, in his essay on a Fresh Revision of the New 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 "pentaeculum Solomonis," or magical pentalps, not to be confounded with Solomon's seal. The pen-
tacle is frequently referred to in Hermetic formulas.

Pentagon. A geometrical figure of five sides and five angles. It is the third figure from the exterior, in the camp of the Sublime Prince of the Royal Secret, or Thirty-second Degree of the Scottish Rite. In the Egyptian Rite of Cagliostro, he constructed, with much formality, an instrument 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 gamma, a letter. In the science of magic the pentastaffa is called the holy and mysterious pentagram. E. L. Delhaye, in his "Dictionnaire de la Magie," says (p. 155) that the pentagram is the star of the Magus; it is the sign of the word made flesh; and according to the direction of its rays, that is, as it points upward to one point, or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Omniz and of St. John, or the sealed god of Mendes; the morning star, Lucifer or Vesper; the morning or the evening star; Mary or Luddith; victory or death; light or darkness. (See Pentaphitic.)

Pentaptych. The triple triangle, or the pentalpa of Pythagoras, is so called from the Greek way, pent, five, and a, alpha, the letter A, because in its configuration it presents the form of a letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded from numbers and that, as being formed by the union of the first odd and the first even, was deemed of peculiar value; and hence Cornelius Agrippa says (Phæbus Oscul.) of this figure, that, "by virtue of the number five, it has the great command over evil spirits because of its five double triangles and its five acute angles within and in 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 its angles the number five, the letters of the Greek word ITHEA, or the Latin SALUS, both of which signify health; and thus it was made the talisman of health. They placed it at the beginning of their epistles as a greeting to invoke secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. As a talisman, it was employed all over the East as a charm to resist evil spirits. Moné says that it has been found in Egypt on the statue of the god Anubis. Lord Brougham says, in his Italy, that it was used by Antinoos Epigraphes, and a writer in Notes and Queries (s. Ser., i., 511) says that he has found it on the coins of Lyonsmecus.

On old British and Gaulish coins it is often seen beneath the feet of the sacred and mythical horse, which was the ensign of the ancient Saxons. The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure "Drunkenfuss," a word originally signifying "Druid's foot," but which, in the gradual corruptions of language, is now made to mean a witch's foot. Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn on or affixed to cradles, thresholds of houses, and stable-doors, to keep off witches and elves.

The early Christians referred it to the five wounds of the Saviour, because, when properly inscribed, upon the representation of a human body, the five points will respectively extend to and touch the side, the two hands, and the two feet.

The Masons considered it a symbol of deep wisdom, and it is found among the architectural ornaments of most of the ecclesiastical edifices of the Middle Ages.

But as a Masonic symbol it particularly claims attention from the fact that it forms the outlines of the five-pointed star, which is typical of the bond of brotherly love that unites the whole Fraternity. It is in this view that the pentalpa or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between the Grand Master of our ancient Grand Lodge and which is commemorated by the living pentalpa at the closing of every Royal Arch Chapter.

Many writers have confounded the pentalpa with the seal of Solomon, or shield of David. This error is almost inexcusable in Oliver, who constantly commits it, because his Masonic and geological researches should have taught him the difference. Solomon's seal being a double, interlaced triangle, whose form gives the outline of a star of six points.

Perau, Gabriel Louis Calabre. A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Sens, in Auxois, in 1700, and died at Paris, March 31, 1767. De Feller (Bibl. Univ.) speaks of his uprightness and probity, his frankness, and sweetness of disposition which endeared him to many friends. Certainly, the only work which gives him a place in Masonic history indicates a gentleness and moderation of character with which we can find no fault. In general literature, he was distinguished as the continuator of d'Avigny's Vie des Hommes illustres de la France, which, however, a loss of sight prevented him from completing. In 1742, he published at Geneva a work entitled Le Secret des Francs-Maçons. 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 Laruelan attempted to pull of his liebous and prominent work on the Abbé Perau, but without success; for while the work of Laruelan is 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.** (Parfait Maître Irlandais.) One of the degrees given in the Irish Colleges instituted by Ramsey.

**Perfect Lodge.** See Just Lodge.

**Perfect Master.** (Maître Parfait.) The Fifth Degree in the Ancient and Accepted Scottish Rite. The ceremonies of this degree were originally established as a grateful tribute of respect to a worthy departed brother. The officers of the Lodge are a Master, who represents Adoniram, the Inspector of the Works at Mount Lebanon, and one Warden. The symbolic color of the degree is green, to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue. His jewel is a compass extended sixty degrees, to suggest him that he should act within measure, and ever pay due regard to justice and equity. The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone in the center of which the letter J is inscribed, according to the old rituals; but the Samaritan yod and he, according to the ritual of the Southern Jurisdiction. Delacour, in his *Mystères de l’Éossaisisme,* gives the Tetragrammaton in this degree, and says the degree should properly be called Past Master, Ancien Maître, because the Tetragrammaton is not found in any of the approved rituals, and Delacour’s theory fails therefore to the ground. But besides, to complete the Master’s with this degree would be to confuse all the symbolism of the Ineffable degrees, which really conclude with the Fourteenth.

**Perfect Prussian.** (Parfait Prusien.) A degree invented at Geneva, in 1770, as a second part of the degree of Nocturnes.

**Perfect Stone.** A name frequently given to the cubic stone discovered in the Thirteenth Degree of Perfection, the tenth of the Ineffable Series. It denotes justice and firmness, with all the moral lessons and duties in which the mystic cube is calculated to instruct us.

**Perfect Union, Lodge of.** A Lodge at Brussels in France, where the Rite of Eleet of Truth was instituted. (See Elect of Truth, Rite of.)

**Perfection.** The Ninth and last degree of Fessier’s Rite. (See Fessier, Rite of.)

**Perfectionists.** The name by which Weishaupt first designated the Order which he founded in Bavaria, and which he subsequently changed for that of Illuminati.

**Perfection, Lodge of.** The Lodge in which the Fourteenth Degree of the Ancient and Accepted Scottish Rite is conferred. In England and America this degree is called Grand Elect and Perfect Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of James VI., or Grand Écosais de la Voûte Sacré du Jouvex VI. This is one of the evidences—and a very pregnant one—of the influence exercised by the called Stuart and their adherents on the Masonry of that time in making it an instrument for the restoration of James II., and then of his son, to the throne of England.

This degree, as concluding all reference to the first Temple, has been called the ultimate degree of ancient Masonry. It is the last of what is technically styled the Ineffable degrees, because their instructions relate to the Ineffable word.

Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Pious Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called “Sublime Grand Lodges,” and, hence, the word “Grand” is still affixed to the title of the degree.

The following mythical history is connected with and related in this degree.

When the Temple was finished, the Masons who had been employed in constructing it acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and, dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry.

The Temple was completed in the year of the world 3000. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged in all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons
saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vengefully and wantonly defied. The people, copying the vices and follies of their King, became proud and idolatrous, and neglected the worship of the true God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.

When, in after times, the prince of Christian Europe 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, heeding the approbation of great and good men, became popular and honorable, was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.

The symbolic color of this degree is red—symbolizing the fire, constancy, and austerity. Hence, the Masonry of this degree was formerly called Red Masonry on the Continent of Europe.

The apron 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 1754, the Chevalier de Bonneville published a Chapter of the high degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Masonry by them practised received the name of the Rite of Perfection, or Rite of Bonneville. The College of Clermont was, says Rebold (Hist. de 3 G. L., 46), the asylum of the adherents of the house of Stuart, and hence the Rite is to some extent timetabled with Stuart Masonry. It consisted of twenty-five degrees, as follows: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Secret Master; 5. Perfect Master; 6. Insignia Secretary; 7. Intendant of the Building; 8. Provert and Judge; 9. Elect of Nine; 10. Elect of Fifteen; 11. Illustrious Elect, Chief of the Twelve Tribes; 12. Grand Master Architect; 13. Royal Arch; 14. Grand, Elect, Ancient, Perfect Master; 15. Knight of the Sword; 16. Prince of Jerusalem; 17. Knight of the East and West; 18. Rose Croix Knight; 19. Grand Pontiff; 20. Grand Patriarch; 21. Grand Master of the Key of Masonry; 22. Prince of Libants; 23. Sovereign Prince Adelphi, Chief of the Grand Consistory; 24. Illustrious Knight, Commander of the Black and White Eagle; 25. Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret. It will be seen that the degrees of this Rite are the same as those of the Council of the Emperor of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors.

The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every 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.

Perigan. When the Elu degrees were first invented, the legend referred to an unknown person, a tiler of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the Third Degree. This unknown person, at first designated as "Phacon", afterward received the name of Perigan, and a degree between the elus of nine and the elus of fifteen was instituted, which was called the "Eлу of Perigan," and which became the Sixth Degree of the Adimbrate 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 Perigan.)


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

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

Pernetti or Pernete, Antoine Joseph. Born in Paris, in 1716. At an early age he joined the Benedictines, but in 1765 applied, with twenty-eight others, for a dispensation of his vows. A short time after, becoming dissatisfied with the Order, he repaired to Berlin, where Frederick the Great made him his librarian. In a short time he returned to Paris, where the archbishop strove in vain to induce him to return to his monastic tory. The parliament supported his wish for his relaxation, and Pernetti continued in the world. Not long after, Pernetti became infested with the mystical theories of Swedenborg, and published a translation of his Wonders of Heaven and Hell. He then repaired to Avignon, where, under the influence of his Swedish-Borgian views, he established an academy of Illuminati, based on the three primitive grades of Masonry, to which he added a mystical one, which he called the True Mason. This latter was subsequently transferred to Montpellier by some of his disciples, and modified in form under the name of the "Academy of True Masons." Pernetti, besides his Masonic labors, at Avignon; invented several oaths and Masonic degrees, and to him is attributed the authorship of the degree of Knight of the Sun, now occupying the twenty-eighth place in the Ancient and Accepted Scottish Rite. He was a very learned man and a voluminous writer of versatile talents, and published numerous works on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1806.

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

Persecutions. Freemasonry, like every other good and true thing, has been subjected at times to the most relentless persecution 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 utility to the public.

With the exception of the United States, where the attacks on the Institution can hardly be called persecutions—not, because there was not the will, but because the power to persecute was wanting—all the persecutions of Freemasonry have, for the most part, originated with the Roman Church. "Notwithstanding," says a writer in the Freemasons Quarterly Magazine (1851, p. 141), "the greatest architectural monuments of antiquity were reared by the labors of Masonic guilds, and the Church of Rome owes the structure of her magnificent cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise master-builders of former ages, she has been for two centuries in antagonism to the principles involved by the Craft."

Leaving unnoticed the struggles of the corporations of Freemasons in the sixteenth, seventeenth, and eighteenth 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 excited 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 desirous 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 dexterity; and while acknowledging their inability to prove the innocence of their Institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depose, relative to the true designs of the Institution. The proposal was acceded to, and the town clerk was chosen. He was immediately initiated, and his report so enlightened the assembled, 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 consecrated, 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 the favorable 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, 1739, 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 persecutions in Germany were owing to a singular cause. The malice of a few females had been excited by their disappointed hopes of finding in the Lodges a secret communication to the Empress, Maria Theresa, who issued an order for apprehending all the Masons in Vienna, with a view of inducing them to communicate. The measure was, however, frustrated by the good sense of the Emperor, Joseph I., who was himself a Mason, and exerted his power in protecting his brethren.

The persecutions of the church in Italy, and other Catholic countries, have been the most extensive and most permanent. On the 29th of April, 1738, 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 publish duly, that certain persons, under the name of Freemasons, into which persons of all religions and 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 pertains to their meetings." The bull goes on to declare, that these societies have become suspected by the faithful, and that they are hurtful to the tranquility of the state and to the safety of the soul; and after making use of the now threadbare argument, that if the actions of Freemasons were irreproachable, they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries to punish the Freemasons "with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm."

What this delivery to the secular arm means, we are at no loss to discover, from the interpretation given to the bull by Cardinal Fierasre 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 enroll it. But in other Catholic countries it was better respected. In Tuscany the persecutions were unremitting. A man named Crucell was arrested at Florence, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance. Francis de Loraine, who had been initiated at The Hague in 1731, soon after ascended the grand ducale throne, and one of the first acts of his reign was to liberate all the Masons who had been incarcerated by the Inquisition; and still further to evince his respect for the Order, he personally assisted in the constitution of several Lodges at Florence, and in other cities of his dominions.

The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, Masonry continued to flourish, and in 1751, thirteen years after the emission of the bull of prohibition, Lodges were openly in existence in Tuscany, at Naples, and even in the "eternal city" itself.

The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751 by Benedict XIV., who then occupied the papal chair, renewing and enforcing the bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournois, 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 Couslos, 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. Couslos,
with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English ambassador.

In 1745, the Council of Bern, in Switzerland, issued a decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, the Synod of Sterling adopted a resolution debarring all adhering Freemasons from the ordinances of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English minister; but the government prohibited the introduction of the Order into Turkey.

America has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti-Masonic are too recent to be treated by the historian with coolness or impartiality. The political party to which this spirit of persecution gave birth was the most abject in its principles, and the most unworthy of 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 says (Tuiter Gen., p. 92) that there was kept in the archives of the Order a quarto volume of four hundred leaves, in which was registered all the good deeds of the brethren and sisters. This volume is entitled Livre d'Honneur de l'Ordre de la Perseverance. Ragon intimates that this document is still in existence. Thoré (Fonction G. O., p. 383) says that there was much mystification about the establishment of the Order in Paris. Its institutions contrived 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, Askari Khan, the Ambassador of Persia near the court of France, was received into the Order at Paris by the Mother Lodge of the Philisphic Scottish Rite, on which occasion the distinguished neophyte presented his sword, a pure Damascene 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 Isaphan. This is the first account that was given of the connection of any inhabitants of Persia with the Order. Thoré, who gives this account (Act. Lat., p. 237), does not tell us whether the project of an Isaphan Lodge was ever executed. But it is probable that if the Ambassador returned to Persia he introduced among his friends some knowledge of the Institution, and impressed them with a favorable opinion of it. At all events, the Persians in later times do not seem to have been ignorant of its existence.

Mr. Holmes, in his Sketches on the Shores of the Caspian, gives the following as the Persian idea of Freemasonry:

"In the morning we received a visit from the Governor, who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the Perseous Khoeneh, as they called the Freemasons' Hall in London; which is a complete mystery to all the Persians who have heard of it. Very often, in the first generation we have been asked in, 'What do they do at the Perseous Khoeneh? What is it?' They generally believe it to be a most wonderful place, where a man may acquire a knowledge in a day, as it were, that would take years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons; and their friends complained that they will not tell what they saw at the Hall, and cannot conceive why they should all be so uncommunicative."

And now we have, from the London Freemason (June 28, 1783), this further account; but the conjecture as to the time of the introduction of the Order unfortunately wants confirmation:

"Of the Persian officers who are present in Berlin pursuing military studies and making themselves acquainted with Prussian military organization and arrangements, one belongs to the Masonic Order. He is a Muselman. He seems to have spontaneously sought recognition as a member of the Craft at a Berlin
Lodge, and his claim was allowed only after such an examination as satisfied the brethren that he was one of the brethren. From the statement of this Persian Mason it appears that nearly all the members of the Persian Court belong to the mystic Order, even as German Masonry enjoys the honor of counting the emperor and crown prince among its adherents. The appearance of this Moham-
median 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 estab-
lished in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etc., are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akbar, who died in 1605. Thus Masonry has been intro-
duced into India from Middle Asia by the Mohammedans hundreds of years ago.

Since then there was an initiation of a Per-
sian of the name of Khamis in Paris. There is a Lodge at Tehran, of which many native Persians are members.

Persian Philosophical Rite. A Rite which its founders asserted was established in 1818, at Erzerum, in Persia, and which was intro-
duced into France in the year 1819. It consisted of seven degrees, as follows: 1. List-
ening Apprentice; 2. Fellow-Craft, Adapt, Esquire of Benevolence; 3. Master, Knight of the Sun; 4. Architect of all Rites, Knight of the Philosophy of the Heart; 5. Knight of Eclec-
ticism and of Truth; 6. Master Good Shepherd; 7. Venerable Grand El ect. This Rite never contained many members, and has been long extinct.

Personal Merit. "All preferment among Masons is grounded upon real worth and per-
sonal merit only, that so the Lords may be well served, the Brethren not put to shame, nor the Royal Craft disdained. There is no Master Mason or Warden 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 1813, when their existence terminated. In 1822, when the in-
dependence of the republic, declared some years before, was completely achieved, several Scottish Rite Lodges were established, first at Lima and then at other points, by the Grand Orient of Colombia. A Supreme Council of the Ancient and Accepted Rite was instituted in 1830. In 1831 an independent Grand Lodge, afterward styled the Grand Orient of Peru, was organized by the Symbolic Lodges in the republic. Political agitations have, from time to time, occasioned a cessation of Masonic labor, but both the Supreme Council and the Grand Orient are now in successful operation. The Royal Arch Degree was intro-
duced in 1852 by the establishment of a Royal Arch Chapter at Callao, under a War-
rant granted by the Supreme Chapter of Scot-
land.

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 War-
rant of Constitution. The application may be, but not necessarily, in the form of a peti-
tion. 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 Constit-
tutions of the Grand Lodge of England state that "every application for a Warrant to hold a new Lodge must be, by petition to the Grand Master, signed by at least seven regularly registered Masons." In the United States, it is the general usage that a Warrant must be preceded by a Dispensation, yet there is no general law which would forbid the Grand Lodge to issue a Charter in the first place, no Dispensation having been previously granted.

The rule for issuing Charters to Lodges pre-
venus, with no modification in relation to grant-
ing them by Grand Chapters, Grand Councils, or Grand Commanderies for the bodies subor-
dinate 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 recom-
mended 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 re-
nembered that the Grand Master's preroga-
tive of granting Dispensations cannot be rightfully restricted by any law. Only, should the Grand Master grant a Dispensa-
tion 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 Mas-
son for membership in a Lodge, is also called a petition. For the rules that govern the disposition of these petitions, see Dr.

**Phæret, Jean Fustache.** An usher of the parliament of Paris, and Past Master of the Lodge of St. Pierre in Martinique, and afterward a dignitary of the Grand Orient at France. Phæret was devoted to Hermetic Masonry, and acquired some reputation by numerous compilations on Masonic subjects. During his life he amassed a valuable library of mystical, alchemical, and Masonic books, and a manuscript collection of eighty-one degrees of Hermetic Masonry in six quarto volumes. He asserts in this work that the degrees were brought from England and Scotland; but this Thory (Act. Lit., i., 206) denies, and says that they were manufactured in Paris. Phæret's exceeding zeal without knowledge made him the victim of every charlatan who approached him. He died at Paris in 1800.

**Phalinoetical Society.** (Société Phalino-étée.) A society founded at Paris, in 1840, by Louis Theodore Juge, the editor of the *Gloire*, composed of members of all rites and degrees, for the investigation of all non-political secret associations of ancient and modern times. The title is taken from the Greek, and signifies literally the society of the explainers of the mysteries of initiation.

**Phallic Worship.** The Phallus was a sculptured representation of the membrum virile, or male organ of generation; and the worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organ of generation, which myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The 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 detections into idolatry, fell readily into that of this symbol. And yet did this in 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 grooves." Now the word translated, here and elsewhere, as groves, is in the original *Asheroth*, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (*Phoöniz.*, p. 96) says that Asherah is a sort of Phallus erected to the telluric goddess Baalite, and the learned Holloway (*Originales*, i., 18) had long before come to the same conclusion.

But the Phallus, ἓκε, as it was called among the Orientalists, the Lingam, was a representative of the male principle only. To perfect the circle of generation, it is necessary to advance one step farther. Accordingly we find in the Ctesis of the Greeks, and the *Poni* of the Indians, a symbol of the female generative principle of coextensive prevalence with the Phallus. The Ctesis 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 significance and incorporated into the symbolism of Freemasonry. (*See Point within a Circle.*)

Phæret, Donegan says from an Egyptian or Indian root. (*See Phæret, Worship.*)

**Pharazal.** A significant word in the high degrees, and there said, in the old rituals, to signify "we shall all be united." Delahunay gives it as *pharaos kol,* and says it means "all is explained." If it is derived from וָק, and the adverbial ב, kol, "altogether," it certainly means not to be united, but to be separated, and has the same meaning as its cognate *polkal*. This incongruity in the words and their accepted explanation has led Bro. Pike to reject them both from the degree in which they are originally found. And it is certain that the radical פַּל and פַּר 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 pharazal, 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.

**Pharsees.** A school among the Jews at the time of Christ, so called from the Aramais *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 Asissiand or Chasidim. The character of their organization is interesting to the Masonic student. They held the secret doctrine, of which the dogma of the resurrec-
tion was an important feature; they met in sodalities or societies, the members of which called themselves cabirim, fellows or associates; and they styled all who were outside of their mystical association, yom haaraos, or people of the land.

Phoenicia. The Latinized form of the Greek Phoinikia, from sa'irit, a palm, because of the number of palms anciently but not now, found in the country. A tract of country on the north of Palestine, along the shores of the Mediterranean, of which Tyre and Sidon were the principal cities. The researches of Gesenius and other modern philologers have confirmed the assertions of Jerome and Augustine, that the language spoken by the Jews and the Phoenicians was almost identical; a statement interesting to the Masonic student as giving another reason for the bond which existed between Solomon and Hiram, and between the Jewish workmen and their fellow-laborers of Tyre, in the construction of the Temple. (See Tyre.)

Philadelphia. Placed on the imprint of some Masonic works of the last century as a pseudonym of Paris.

Philadelphians, Rite of the. See Primary Rite.

Philadelphes, Lodge of the. The name of a Lodge at Narbonne, in France, in which the Primary Rite was first instituted; whence it is sometimes called the "Rite of the Philadelphes." (See Primitive Rite.)

Philalethes, Rite of the. Called also the Seekers of Truth, although the word literally means Friends of Truth. It was a Rite founded in 1296, in Paris, by the Lodge of Amis Rabinus, by Savalaette de Langes, keeper of the Royal Treasury, with whom were associated the Vicomte de Tavannes, Cour de Blankenburg, M. de Sainte-James, the President d'Hericourt, and the Prince of Hesse. The Rite, which was principally founded on the system of Martinism, did not confine itself to any form of instruction, but in its reunion, called "convent," the members devoted themselves to the study of all kinds of knowledge that were connected with the occluded and the concealed knowledge of that age, and the members of their association all who had made themselves remarkable by the singularity or the novelty of their opinions, such as Cagliostro, Mephisto, and Saint-Martin. It was divided into twelve classes or chambers of instruction. The names of these classes or degrees were as follows: 1. Master; 2. Fellow-Craftsman; 3. Master; 4. Fellow-Craftsman; 5. Scottish Master; 6. Knight of the East; 7. Rose Croix; 8. Knight of the Temple; 9. Unknown Philosopher; 10. Sublime Philosopher; 11. Initiate; 12. Philalethes, or Searcher after Truth. The first six degrees were called Petty, and the last six High Masonry. The Rite did not increase very rapidly; but ten years after its institution, it counted only twenty Lodges in France and in foreign countries which were of its obedience. In 1783 it attempted a radical reform in Masonry, and for that purpose invited the most distinguished Masons of all countries to a congress at Paris. But the project failed, and Savalaette de Langes dying in 1788, the Rite, of which he alone was the soul, ceased to exist, and the Lodge of Amis Rabinus was dissolved.

Philip IV. Surnamed "the Bel," or "the Fair," who ascended the throne of France in 1285. He is principally distinguished in history on account of his persecution of the Knights Templar. With the aid of his willing instrument, Pope Clement V., he succeeded in accomplishing the overthrow of the Order. He died in 1314, execrated by his subjects, whose hearts he had alienated by the cruelty, avarice, and despotism of his administration.

Philippin Order. Finch gives this as the name of a secret Order instituted by King Philip "for the use only of his first nobility and principal officers who thus formed a select and secret council in which he could implicitly confide." It has attracted the attention of no other Masonic writer, and was probably no more than a coinage of a charlatan's brain.

Philocratees, Order of. An androgynous secret society established in the French army in Spain, in 1808. The members were called Knights and Ladies Philocratees, or Lovers of Pleasure. It was not Masonic in character. But Thury has thought it worth a long description in his History of the Foundation of the Grand Orient of France.

Philo Judaicus. A Jewish philosopher of the school of Alexandria, who was born about thirty years before Christ. Philo adapted to their future the doctrines of his school, and taught that the Hebrew Scriptures contained, in a system of allegories, the real source of all religious and philosophical knowledge, the true meaning of which was to be excluded from the vulgar, to whom the literal signification alone was to be made known. Whoever, says he, has meditated on philosophy, has purified himself by virtue, and elevated himself by a contemplative life to God and the intellectual world, receiving their inspiration, thus pierces through the veil of nature and the symbol 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, and he who wishes to interpret them, or who has the true key of science. Such symbolic views were eagerly seized by the early inventors of the high, philosophical degrees of Masonry, who have made frequent use of the esoteric philosophy of Philo in the construction of their Masonic system.


Philosopher, Grand and Sublime Hermetist. (Grand et Sublime Philosophes Hermetiques.) A degree in the manuscript collection of Peuvrat. Twelve other degrees of Philosopher were contained in the same collection, namely, Grand Tempestat Philoso-
system. They ought rather to be called apocalyptic degrees, the Seventeenth especially, because they do not teach the ancient philosophies, but are connected in their symbolism with the spiritual temple of the New Jerusalem.


The three degrees of Ancient Craft Masonry form the necessary basis of this system, although they do not constitute a part of the Rite. In its formation it expressly renounced the power to constitute Symbolic Lodges, but reserved the faculty of affiliating regularly constituted Lodges into its high degrees. Thury (Fond. du 6. O., p. 162) seems to have been the origin of the Rite to the Rosicrucians of the fourteenth century. But the reasons which he assigns for this belief are by no means satisfactory.

The truth is, that the Rite was founded in 1775, in the celebrated Lodge of the Social Contract (Contrat Social), and that its principal founder was M. Boileau, a physician of Paris, who had been a disciple of Pernetti, the originator of the Hermetic Rite of Avignon, whose Hermetic principles he introduced into the Philosopher's Rite. Some notion may be formed of the nature of the system which was taught in this Rite, from the name of the degree which is at its summit. The Luminous Ring is a Pythagorean degree. In 1790, an Academy of the Sublime Masters of the Luminous Ring was established in France, in which the doctrine was taught that Freemasonry was originally founded by Pythagoras, and in which the most important portion of the lectures was engaged in an explanation of the peculiar dogmas of the sage of Samos.

The 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 re-established at the termination of the Revolution, and in 1805 the Lodge of the Social Contract, and that of St. Alexander of Scotland, assumed the title of the "Mother Lodge of the Philosophic Scottish Rite in France." This body was eminently literary in its character, and in 1811 and 1812 possessed a mass of valuable archives, among which were a number of old charters, manuscript rituals, and Masonic works of great interest, in all languages.

**Philosophic Degrees.** All the degrees of the Ancient and Accepted Scottish Rite above the Eighteenth and below the Thirty-third are called philosophic degrees, because, abandoning the symbolism based on the Temple, they seek to develop a system of pure theosophy. Some writers have contended that the Seventeenth and Eighteenth degrees should be classed with the philosophic degrees. But this is not correct, since both of those degrees have preserved the idea of the Temple
Phoenix. The old mythological legend of the phoenix is a familiar one. The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funeral pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phoenix has been adopted universally as a symbol of immortality. Higgins (Anacalypsis, i., 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 peth, which signifies a cycle. Amon, the first Grand Master of the Templars after the martyrdom of De Morlay, and called the "Restorer of the Order," took it, as said, for his seal, a phoenix brooding on the flames, with the motto, "Arret ut vivas."—She burns that she may live. The phoenix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Its ancient legend, doubtless, caused it to be accepted as a symbol of the resurrection.

Phylacteries. The second fundamental principle of Judaism is the wearing of phylacteries; termed by some writers Taisploth, "ornaments," and refer to the law and commandments, as "Bind them about thy neck; write them upon the table of thine heart." (Prov. iii. 3; vi. 2; viii. 3.) The phylacteries are worn on the forehead and arm, and are called in Hebrew Tepidolith, from Palat, to pray. These consist of two leather boxes. One contains four compartments, in which are enclosed four portions of the law written on parchment and carefully folded. The box is made of leather pressed upon blocks of wood specially prepared, the leather being well soaked in water. The following passages of the law are sewn into it: Ex. xii., 1–10, 11–16; Deut. vi. 4–9; xi. 13–21. On this box is the letter ו (sin), with three strokes for the right side, and the same letter with four strokes for the left side. The second box has but one compartment, into which the same passages of Scripture are sewed with the names of animals, specially prepared for this purpose. The phylacteries are bound on the forehead and arm by long leather straps. The straps on the head must be tied in a knot shaped like the letter ת (daleth). 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 ה (hash). Thus we have the "ם" 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 the craft are considered under the three heads of Sex, Age, and Bodily Conformation. 1. As to Sex. It is a landmark that the candidate shall be a man. This, of course, prohibits the initiation of a woman. 2. As to Age. The candidate must, say the Old Regulations, be of "mature and discreet age." The ritual forbids the initiation of an "old man in his dotage, or a young man under age." The man who has lost his faculties by an accumulation of years, or not yet acquired them in their full extent by immaturity of age, is equally incapable of initiation. (See Dotage and Mature Age.)

3. As to Bodily Conformation. The Gothic Constitutions of 926, or what is said to be that document, prescribe that the candidate "must be without blemish, and have the full and proper use of his limbs"; and the Charges of 1725 say "that he must have no mark 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, 1725, p. 31.) 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 elaborate and fully discussed in Dr. Mackey's "Test Book of Masonic Jurisprudence," pp. 100–113.)

Piecè de Cérémones. Bernard Picart was a celebrated engraver of Amsterdam, and the author of a voluminous work, which was begun in 1723, and continued after his death, until 1757, by J. F. Bernard, entitled Cérémonie Religieuses de tous les peuples du monde. A second edition was published at Paris, in 1741, by the Abbé Baniere and Le Maecrize, who entirely remodeled the work; and a third in 1782 by a set of freethinkers, who disfigured, and still further altered the text to suit their own views. Editions, professing to be reprints of the original one, have been subsequently published in 1807 and 1816. The book has been recently deemed of some importance by the investigators of the Masonic history of the last century, because it contains an engraved list in two pages of the English Lodges which were in existence in 1735. The plate is, however, of no value as an original authority, since it is merely a copy of the Engraved List of Lodges, published by J. Pine in 1735.

Pickax. An instrument used to loosen the soil and prepare it for digging. It is one of the working-tools of a Royal Arch Mason, and symbolically teaches him to loosen from his heart the hold of evil habits.

Piece of Architecture. (Morgan d'Architecture.) The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously in this work under the title Architecture, in being confined to the minutes of the Lodge, is not sufficiently comprehensive.

Pike, Albert. Born at Dedham, Mass., December 29, 1806, and died April 2, 1891. After a sojourn in early life in Mexico, he returned to the United States and settled in Little Rock, Arkansas, as an editor and lawyer. Subsequent to the War of the Rebellion, in which he had cast his fortunes
with the South, he located in Washington, D. C., uniting with ex-Senator Robert Johnson in the profession of the law, making his home, however, in Alexandria. His library, in extent and selectness, was a marvel, especially in all that pertains to the wonders in ancient literature. Bro. Pike was the Sov. G. Commander of the Southern Supreme Council, A. A. Scottish Rite, having been elected in 1856. He was Prov. G. Master of the G. Lodge of the Royal Order of Scotland in the U. S., and an honorary member of almost every Supreme Council in the world. His standing as a Masonic author and historian, and withal as a poet, was most distinguished, and his untiring zeal was without a parallel.

Pilgrim. A pilgrim (from the Italian pellegrino, and that from the Latin peregrinus, signifying a traveler) denotes one who visits holy places from a principle of devotion. Dante (Vita Nuova) distinguishes pilgrims from palmers thus: palmers were those who went beyond the sea to the East, and often brought back staves of palm-wood; while pilgrims only went to the shrine of St. Jaen, in Spain. But Sir Walter Scott says that the palmers were in the habit of passing from shrine to shrine, living on charity; but pilgrims made the journey to any shrine only once; and this is the more usually accepted distinction of the two classes.

In the Middle Ages, Europe was filled with pilgrims repairing to Palestine to pay their veneration to the numerous spots consecrated in the annals of Holy Writ, more especially to the sepulcher of our Lord.

"In the human mind," says Robertson (Hist., ch. v., i, 19), "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 ages of the church, were accustomed to visit that country which the Almighty had selected as the inheritance of his favorite people, and in which the Son of God had accomplished the redemption of mankind. As this distant pilgrimage could not be performed without considerable expense, fatigue, and danger, it appeared the more meritorious, and it was considered as an expiation for almost every crime."

Hence, by a pilgrimage to the Holy Land or to the shrine of some blessed martyr, the thunders of the church, and the more quiet, but not less alarming, reproaches of conscience were often averted. And as this was an act of penance, sometimes voluntarily assumed, but often imposed by the command of a religious superior, the person performing it was called a "Pilgrim Penitent."

While the crusades of the East, a race of monarchs equally tolerant and agnostic, retained the sovereignty of Palestine, the penitents were undisturbed in the performance of their pious pilgrimage. In fact, their visits to Jerusalem were rather encouraged by these sovereigns as a commerce which, in the language of the author already quoted, "brought into their dominions gold and silver, and carried nothing out of them but relics and consecrated trinkets."

But in the eleventh century, the Turks, whose bigoted devotion to their own creed was only equalled by their hatred of every other form of faith, but more especially of Christianity, having obtained possession of Syria, the pilgrim no longer found safety or protection in his pious journey. He who would then visit the sepulcher of his Lord must be prepared to encounter the hostile attacks of ferocious Saracens, and the "Pilgrim Penitent," laying aside his peaceful garb, his staff and rosary chain, was compelled to assume the sword and coat of mail and become a "Pilgrim Warrior."

Having at length, through all the perils of a distant journey, accomplished the great object of his pilgrimage, and partly begged his way amid poor or inhospitable regions, where a crust of bread and a draught of water were received with delight, he was received and partly fought it amid the gleaming scimitars of warlike Turks, the Pilgrim Penitent, and Pilgrim Warrior was enabled to kneel at the sepulcher of Christ, and offer up his devotions on that sacred spot consecrated in his pious mind by so many religious associations.

But the experience which he had so dearly bought was productive of a noble and a generous result. The Order of Knights Templar was established by some of those devoted heroes who were determined to protect the pilgrims who followed them from the dangers and difficulties through which they themselves had passed, at times with such remote prospects of success. Many of the pilgrims having performed their vow of visiting the holy shrine, returned home, to live upon the capital of piety which their penitential pilgrimage had gained for them; but others, imitating the example of the defenders of the sepulcher, doffed their pilgrim's garb and united themselves with the knights who were contending with their infidel foes, and thus the Pilgrim Penitent, having by force of necessity become a Pilgrim Warrior, ended his warlike pilgrimage by acquiring the title 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 pius and faithful pilgrim. (See Pilgrim.)

Pilgrim's Weeds. The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a skullcap, or long cap of the darkest colors and the coarsest materials, bound by a
In the antediluvian ages, the posterity of Seth erected pillars; "for," says the Jewish historian, "that their inventions might not be lost before they were sufficiently known, upon Adam's prediction, that the world was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them." Jacob erected a pillar at Bethel, to commemorate his remarkable vision of the latter, and afterward another one at Gilgal as a memorial of his alliance with Laban. Joshua erected one at Caphon to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpah 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 this principle. Hence they looked to some other cause, and none appeared to their simple and unphilosophic minds more plausible than that it was sustained by pillars. The Old Testament abounds with reference to this idea. Hannah, in her song of Thanksgiving, exclaims: "The pillars of the earth are the Lord's, and he hath set the world upon them." (1 Sam. ii. 5.) The Psalmist signifies the same doctrine in the following text: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it." (Ps. lxxxv. 3.) And Job says: "He staketh the earth out of her places, and the pillars thereof tremble." (xxxv. 7.) All the old religions taught the same doctrine; and hence pillars being regarded as the supports of the earth, they were adopted as the symbol of strength and firmness. To this, Dudley (Neolog., 123) attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity. He says he, "shows to columns, as symbols of the power of the Deity, was readily converted into worship paid to it as idols of the real presence." But here he seems to have fallen into a mistake. The double pillars or columns, acting as an architectural support, were, it is true, symbols derived from a natural cause of strength and permanent firmness. But there was another more prevailing symbol. The monolith, or circular pillar, standing alone, was, to the ancient mind, a representation of the Phallic, 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

Pillars of Cloud and Fire. The pillar of cloud that went before the Israelites by day, and the pillar of fire that preceded them by night, in their journey through the wilderness, are supposed to be alluded to by the pillars of Jachin and Boaz at the porch of Solomon's Temple. We find this symbolisation at a very early period in the last century, having been incorporated into the lecture on the Second and Third, where it still remains. "The pillar on the right hand," says Calvin (Com. Dis., 60), "represented the pillar of the cloud, and that on the left the pillar of fire; ..." this symbolism be correct, the pillars of the porch, like those of the wilderness, would refer to the superintending and protecting power of Deity.

Pillars of Enoch. Two pillars which were erected by Enoch, for the preservation of the antediluvian inventions, and which are repeatedly referred to in the "Legend of the Craft," contained in the Old Constitutions, and in the high degrees of modern times. (See Enoch.)

Pillars of the Porch. The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus (Antiq. b. i., cap. ii.) thus describes: "Moreover, this Hiram made two hollow pillars, whose outside was of brass and the thickness of the brass was six fingers' breadth, and the height of the pillars was eighteen cubits, (27 feet,) and the circumference twelve cubits, (19 feet,) but there was new-work, that stood upon the pillar, and it was elevated five cubits, (7½ feet,) round about which there was new-work interwoven with small palms made of brass, and covered the new work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, (or south,) and called it Jachin, and the other at the left hand, (or north,) and called it Boaz." It has been supposed that Solomon, in erecting 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 monuments of God's repeated promises of support to his people of Israel. For the pillar ḫaḏ (Jachin), derived from the words ḫaḏ (Jehovah), and ḫaḏ (Jachin), "to establish," signifies that "God will establish his house of Israel"; while the pillar ḫaḏ (Boaz), compounded of ʿ (b), ḫ (a), and ḫ (oaz), "strength," signifies that "in strength shall it be established." And thus were the Jews, in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

The construction of these pillars. — There is no part of the architecture of the ancient Temple which is so difficult to be understood in its details as the Scriptural accounts of these memorable pillars. Freemasons, in general, intuitively as their symbolical significance is connected with some of the most beautiful portions of their ritual, appear to have had a confused notion of their construction and of the true disposition of the various parts of which they are composed. Mr. Ferguson says (Sm. II. Dict., 385) that there are no features connected with the Temple which have given rise to so much controversy, or been so difficult to explain, as the form of these two pillars. Their situation, according to Lightfoot, was within the porch, at its very entrance, and on each side of the gate. They were therefore one, on the right and the other on the left, as soon as the visitor stepped within the porch. And this, it will be remembered, in confirmation, is very the spot in which Ezek. (ch. 40) places the pillars that he saw in his visions of the Temple. The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were twelve pillars, six 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, is not supported by sufficient authority; and as Ferguson very justly says, not only would the high roof look painfully weak, but it would have been impossible to construct their chapels of industry of the science of those days, without some much support. These pillars, we are told, were of brass, as well as the chapels that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers, or a hand's breadth," which is equal to three inches. According to the accounts in 1 Kings vi. 15, and in Jeremiah ii. 21, the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, he making it about twenty-two inches; but I adhere to the measure given 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 feet. The reader of the Scriptural accounts of these pillars will be not a little puzzled by the apparent discrepancies that are found in the estimates of their height as given in the Books of Kings and Chronicles. In the former book, it is said that their height was eighteen cubits, and in the latter it was thirty-five, which latter height Whiston observes would be contrary to all the rules of architecture. But the discrepancy is easily reconciled by supposing — which, indeed, must have been the case — that in the Book of Kings the pillars are spoken of separately, and that in
Championships their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appeared with the chapters upon them. Now half a cubit of each pillar was concealed in what Lightfoot calls "the whole of the chapter," that is, half a cubit's depth of the lower edge of the chapter covered the top of the pillar, making each pillar, apparently, or on the 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 Calcot, who supposes that the pedestals of the pillars were seventeen cubits high—a violation of every rule of architectural proportion which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Kings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapter or perimel was five cubits, or seven and a half feet more; but as half a cubit, or nine inches, was common to both pillar and chapter, the height from the ground to the top of the chapter was twenty-two cubits and a half, or thirty-three feet and nine inches.

Mr. Ferguson has come to a different conclusion. He says in Smith's Dictionary of the Bible, that "according to I Kings vii. 16, the pillars were eighteen cubits high and twelve in circumference, with capitals, and tops of the pillars. Above this was (ver. 19) another member, called also chapter of illy-work, four cubits in height, but which, from the second mention of it in ver. 20, 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 slope of the roof, 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 temple 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 surrounded 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 in הַסִּלָּה (koteret), its root is to be found in the word הַסִּלָּה (koter), which signifies "a crown," and is so used in Esther vi. 8, to designate the royal diadem of the King of Persia. The Chaldaic version expressly calls the chapter "a crown"; but Rabbi Solomon, in his commentary, understands the word חַלֶּשׁ (helish), signifying "a globe or spherical body," and Rabbi Gershom describes it as "like two crowns joined together." Lightfoot says, "It was a huge, great oval, fifty cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. To this ornamental part we now come.

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

"And nets of checker-work and wreaths of chain-work, for the chapiteles which were upon the top of the pillars; seven for the one chapter, and seven for the other.

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

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

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

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

Let us endeavor to render this description, which appears somewhat confused and unintelligible.

The "nets of checker-work" is the first ornament mentioned. The words thus translated are in the original בִּנְבָאָה יְדִיבֶּה, which Lightfoot prefers rendering "thickets of branch work"; and he thinks that the true meaning of the passage is, that the chapiteles were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and loveleyly intermingled and interwoven one with another." He derives his reason for this version from the fact that the same word, יְדִיבֶּה, is translated "thicket" in the passage in Genesis (xxii. 13), where the ram is described as being "caught in a thicket by his horns"; and in various other passages the word is to be similarly translated. But, on the other hand, we find it used in the Book of Job, where it evidently signifies a net made of meshes: "For he is cast into the net by his feet and he walketh upon a snare." (Job xvii. 8.)

In 2 Kings i. 2, the same word is used, where our translators have rendered it a lattice, "Ahabiah fall down through a lattice in his upper chamber." I am, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the Masonic tradition, that this ornament was a simple network or fabric consisting of reticulated 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 גֶּלֶת, and is to be found in Deuteronomy xxii. 12, where it distinctly means "fringes.""Thou shalt
PILLARS

make thee fringes upon the four quarters of thy vesture." Fringes it should also be translated here. The fringes, as I suppose, were therefore attached to, and hung down from, the network spoken of above, and were probably in this case, as when used upon the garments of the Jewish high priest, intended as a "memorial of the law."

The "lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that I shall not hesitate to quote it at length. "At the head of the pillar, even at the setting on of the chapter, there was a curious and a large border or circle of lily-work, which stood out four cubits under the chapter, and then turned down, every lily or long tongue of brass, with a nest bending, and so seemed as a flowered crown to the head of the pillar, and as a curious garland wherewith 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 chapiters, and that these chapiters were again surmounted by globes. The truth however, is that the chapiters themselves were "the pomeons or globes," to which our lecture, in the Fellow-Craft's Degree, alludes. This is evident from what has already been said in the first part of the preceding description. The lily here spoken of is not at all related, as might be supposed, to the common lily—that one spoken of in the New Testament. It was a species of the lotus, the Nymphaea lotus, or lotus of the Nile. This was among the Egyptians a sacred plant, found everywhere on their monuments, and used in their architectural decorations. It is evident, from their description in Kings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of the Egyptian temples. The maps of the earth and the charts of the celestial constellations which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Oliver, a Mason of the tradition says, "they are instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfect, and was preserved in the shape of the chapiters, without the necessity of any such geographical or astronomical engraving upon them."

The true description, then, of these membrable pillars, is simply this. Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brassen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter, and a lily in height. Springs out from the pillar, at the junction of the chapter with it, was a row of lotus petals, which, first spreading around the chapiter, afterward gently curved downward toward the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a circle of network was carved, and then 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 symbols of Precaemia 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 names bestowed upon them, the size, and their material, but says nothing of their symbolic import. Yet this had been alluded to in the Scriptural account of them, which says 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.

What was the original or Scriptural symbolism of the pillars has been very well explained by Dudley, in his Notology. 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 lake or sea. The 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 All-mighty God of Israel, 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 course 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 All-mighty, of the entire dependence of man upon him, the Creator; and doing this, they exhorted all to fear, to love, and obey him."

It is however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says: "The pillars
erected at the porch of the Temple were not only ornamental, but also carried with them an emblematical import in their names: Bosa, being, in its literal translation, *thee is strength*; and Jachin, *shall be established*, whereby, or severally, as each word or phrase, may be put thus: O Lord, thou art mighty, and thy power is established from everlasting to everlasting.

Prest also subsequently introduced the symbolum, 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 the strength and stability are secured.

**Pineau.** French, a *pencil*; but in the technical language of French Masonry it is a *pinceau*. Hence, in the minutes of French Lodges, *le pinceau* means to *act as Secretary*.

**Pine-Cone.** The tops or points of the roads of deacons are often surmounted by a pine-cone or pineapple. This is in imitation of the Thymus, or sacred staff of Bacchus, which was a lance or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine.

To it surprising virtues were attributed, and it was introduced into the Dionysiac mysteries as a sacred symbol.

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

**Pitot.** The name of a tailor of Paris, who, in 1782, organized a body called "Council of Knights of the East," in opposition to the Council of Emperors of the East and West.

**Pitaka.** ("Basket.") The Bible of Buddhism, containing 118 volumes, divided into three sections, collectively known as the Tripitaka or Pitsakattayan, that is, the "Triple Basket;" the Soutras, or discourses of Buddha; the Vinagas, or Discipline; and the Abhadharam, or Metaphysics. The canon was fixed about 240 a.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 we are not all men our brethren.

**Pitah.** (Heb. 'vath'). One of the twelve stones in the breastplate of the high priest, of a yellow color. The Sanskrit for yellow is *pita*.

**Pitris.** Spirits. Among the Hindus, Pitris were spirits; so mentioned in the *Agrou-

**Picea.** Parikhah, the philosophical compendium of the Hindu spiritists, a scientific work giving an account of the creation and the Mer-

**Pius VII.** On the 13th of August, 1814, Pope Pius VII. issued an edict forbidding the meetings of all secret societies, and especially the Freemasons and Carbonari, under heavy corporal penalties, to which were to be added, according to the malignity of the 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.

**Place.** In strict Masonic ritualism the positions occupied by the Master and Wardens are called stations; those of the other officers, places. This distinction is not observed in the higher degrees. (See Stations.)

**Planché Trace.** The name by which the minutes are designated in French Lodges. Literally, *planché* is a board, and *trace* delineated. The *planché trace* is therefore the board on which the plans of the Lodge have been delineated.

**Plants and Designs.** The plans and designs on the Trestle-Board of the Master, by which the building is erected, are, in speculative Masonry, symbolically referred to the moral plans and designs of life by which we are to construct our spiritual temple, and in the direction of which we are to be instructed by some recognized Divine authority. (See Trestle-Board.)

**Platonic Academy.** See Academy, Platonic.

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

**Plot Manuscript.** Dr. Plot, in his *Natural History of Staffordshire*, published in 1666, speaks of "a scrolo or parchment volume," in the possession of the Masons of the seventeenth century, in which it is stated that the "charges and manners were after perused and approved by King Henry VI." Dr. Oliver (Golden Remains, ill., 35) thinks that Plot here
referred to what is known as the Leland MS., which, if true, would be a proof of the authenticity of that document. But Oliver gives no evidence of the correctness of his assumption. It is more probable that the manuscript which Dr. Plot loosely quotes has not yet been recovered.

Plot, Robert, M.D. Born in 1651, and died in 1696. He was a Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, to which position he had been appointed by Elias Ashmole, to whom, however, he showed but little gratitude. Dr. Plot published, in 1686, The Natural History of Staffordshire, a work in which he went out of his way to attack the Masonic institution. An able defense against this attack will be found in the third volume of Oliver's Golden Remains of the 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 assertions of the iconoclasts who would give Freemasonry its birth in 1717. For this purpose, I insert so much of his account as refers to the customs of the society in 1686.

"They have a custom in Staffordshire, of admitting men into the Society of Freemasons, that in the islands of this county seems to be of greater request than anywhere else, though I find the custom spread more or less all over the union; for here I found persons of the greatest merit quality that did disdain to be of this fellowship. Nor, indeed, need they, were it of that antiquity and honor, that is pretended in a large parchment volumen, they have amongst them, containing the history and rules of the Craft of Masonry. Which is there deduced not only from sacred writ, but profane story; particularly that it was brought into England by St. Amphibal, and first communicated to St. Alban, who set down the charges of Masonry, and was made paymaster and governor of the king's works, and gave them charges and manners as St. Amphibal had taught him. Which were after confirmed by King Athelstan, whose youngest son Edwyn loved well Masonry, took upon him the charges, and learned the manners, arts, and obtained for them of his father a free charter. Whereupon he caused them to assemble at York, and to bring all the old books of their Craft, and out of them ordained such charges and manners as they then thought fit; which charges in the said Schrole, or parchment volumen, are in part declared; and thus was the Craft of Masonry grounded and confirmed in England. It is also there declared that those charges and manners were after perused and approved by King Henry VI. and his council, both as to Masters and fellows of this Right Worshipful Craft."

Intos which Society, when they are admitted, they call a meeting (or Lodge, as they term it in some places), which must consist at lest of five or six of the ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation, according to the custom of the place: this ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the nation, by which means they have maintenance whither ever they travel, for if any man appear, though altogether unknown, that can show any of these signs to a fellow of the Society, whom they otherwise call an Accepted Mason, he is obliged presently to come to him, from what company or place soever he be in; may, through the top of a stick (being hard or inconvenience soever he run), to know his pleasure and assist him; viz., if he want work, he is bound to find him some; or if he cannot that to give him money, or otherwise support him till work can be had, which is one of their articles; and it is another, that they advise the masters they work for according to the best of their skill, acquitting them with the goodness or badness of their materials, and if they be any way out in the contrivance of the buildings, modestly to remonstrate, in order not to be at all dishonored; and many such like that are commonly known; but some others have (to which they are sworn after their fashion) that none know but themselves." (Nat. Hist. of Staffordshire, chap. viii. p. 316.)

Plumb. An instrument used by Operative Masons to erect perpendicular lines, and adopted in Speculative Masonry as one of the working tools of Fellow-Craft. It is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and righteous. As the operative workman erects his temporal building with strict observance of that plumb-line, which will not permit him to deviate a hair's breadth to the right or to the left, so the Speculative Mason, guided by the unerring principles of right and truth inculcated in the symbolic teaching of the same implement, is steadfast in the pursuit of truth, neither bowing beneath the frowns of adversity nor yielding to the seductions of prosperity.

To the man thus just and upright, the Scriptures attribute, as necessary attributes of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the Pagan poet Horace (Lib. iii. Od. 3) pays, in one of his most admired odes, an eloquent tribute to the stern immutability of the man who is upright and tenacious of purpose.

It is worthy of notice that, in most languages, the word which is used in a direct sense to indicate straightforwardness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latin rectum, which signifies at the same time a right line and honesty or integrity; the Greek, deús (which means straight, standing upright, and also equitable, just, true: and the Hebrew tedék, which in a physical sense denotes right-
ness, straightforward, 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. Webster says that as a noun the word is seldom used except in composition. Its constant use, therefore, in Masonry, is a peculiarity.

**Plumb-Line.** A line to which a piece of lead is attached so as to make it hang perpendicularly. The plumb-line, sometimes called simply the line, is one of the working-tools of the Past Master. According to Preston, it was one of the instruments of Masonry which was presented to the Master of a Lodge at his installation, and is defined in symbolism as follows: "The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality." This idea of the immortal life was always connected in symbology with that of the perpendicular—something that rose directly upward. Thus in the primitive church, the worshiping Christians stood up at prayer on Sunday, as a reference to the Lord's resurrection on that day. This symbolism is not, however, preserved in the use of the prophet Amos (vii. 7), which is read in this country as the Scripture passage of the Second Degree, where it seems rather to refer to the strict justice which God will apply to the people of Israel. It therefore coincides with the first Masonic definition that the line teaches the criterion of moral rectitude.

**Plumb-Rule.** A narrow board, having a plumb-line suspended from its top and a perpendicular mark through its middle. It is one of the working-tools of a Fellow-Craft, but in Masonic language 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 results of true poetic genius. There are, besides the songs, of which the number in all languages is very great, an abundance of prologues and epilogues, of odes and anthems, some of which are not discreditable to their authors or to the Institution. But there are very few poems on Masonic subjects of any length. The French have indulged more than any other nation in this sort of composition, and the earliest Masonic poem known is one published at Frankfurt, 1758, with the title of Noblesse des Franc-Maçons ou Institution de leur Société avant le deluge universel et de son renouvellement après le Deluge.

It was printed anonymously, but the authorship of it is attributed to M. Jartigue. It is a transfer to verse of all the Masonic myths contained in the "Legend of the Craft," and the traditional history of Anderson. Neither the material nor the execution exempt the author from Horace's denunciation of poetical mediocrity.

**Pointed Cubical Stone.** The "Broached Thorii" (q.e.) mentioned by Dr. Oliver and others in the Tracing-Board of an Entered Apprentice, and known to the French Mason as the pierre cubique, has an axe inserted in the apex. Bro. William S. Rockwell considered this feature in the Tracing-Board reliable and suggestive of early reflections, and thus reasoned: "The cubic stone pointed with an axe driven into it, is strikingly similar to a peculiar hieroglyphic of the Egyptians.

The name of one of their gods is written with a determinative sign affixed to it, consisting of a smooth rectangular stone with a knife over it; but the most singular portion of the circumstance is, that this hieroglyphic, which is read by Egyptologists, Seth, is the symbol of falsehood and error, 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 devotionally 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 code of the children of Israel. Seth was the father of Judaeus and Palæstine, is the god of the Semitic tribes who
rested on the seventh day, and bears the swarthy complexion of the hated race. Seth is also known by other names in the hieroglyphic legends, among the most striking of which is Bar, that is Bal, known to us in sacred history as the fatal stumbling-block of idolatry to the Jewish people. (See Triangle and Square.)

[C. T. McElrath.]

Points. In the Old Constitutions known as the Halliwell or Regius MS., there are fifteen regulations which are called points. The fifteen articles which precede are said to have been in existence before the meeting at York, and then only collected after search, while the fifteen points were then enacted. Thus we are told—

"Fifteen articular they there sough, (sought, found out.)
And fifteen poynx they there wroght, (wrought, enacted.)"

The points referred to in the ritualistic phrase, "arts, parts, and points of the hidden mysteries of Masonry," are the rules and regulations of the Institution. Phillips's New Word and Phrase Dictionary (edit. 1786) defines point as "an head or chief matter." It is in this sense that we speak of the "points of Masonry."

Points of Entrance, Perfect. In the earliest lectures of the last century these were called "Principal Points." The designation of them as "Perfect Points of Entrance" was of a later date. They are described both in the English and the American systems. Their specific names, and their allusion to the four cardinal virtues, are the same in both; but the verbal explanations differ, although not substantially. They are so called because they refer to four important points of the initiation. The Guttural refers to the entrance upon the penal responsibilities: the Pectoral, to the entrance into the Lodge; the Manuel, to the entrance on the covenant; and the Pedal, to the entrance on the instructions in the northeast.

Points of Fellowship, Five. There are duties owing by every Mason to his brethren, which, from their symbolic allusion to certain points of the body, and from the lesson of brotherly love which they teach, are called the "Five Points of Fellowship." They are symbolically illustrated in the Third Degree, and have been summed up by Oliver as "assisting a brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets, and vindicating his reputation as well in his absence as in his presence." (London, 1, 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 villainy of an assassin, who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

"Fifth. A brother's character I will support in his absence as I would in his presence: I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it."

The enumeration of these Points by some other more recent authorities differs from Cole's, apparently, only in the order in which the Points are placed. The latter order is given as follows in Mackey's Lexicon of Freemasonry:

"First. Indolence should not cause our footsteps to halt, or wrath turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow-creature.

"Secondly. In our devotions to Almighty God, we should remember a brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of Heaven, because the petition for self is mingled with aspirations of benevolence for a friend.

"Thirdly. When a brother intrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded moment, we betray the solemn trust confided to our honor.

"Fourthly. When adversity has visited our brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.

"Fifthly. While with candor and kindness we should admonish a brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it."

The difference here is apparently only in the order of enumeration, but really there is an important difference in the symbols on which the instructions are founded. In the old system, the symbols are the hand, the foot, the knee, the breast, and the back. In the new system, the first symbol or the hand is omitted, and the mouth and the ear substituted. There is no
doubt that this omission of the first and insertion of the second innovations, which sprung up in 1842 at the Baltimore Convention, and the enumeration given by Cole is the old and genuine one, which was originally taught in England by Preston, and in this country by Webb.

Points, The Five. See Chromatic Calendar.

Points, Twelve Grand. See Twelve Original Points of Masonry.

Point within a Circle. This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Masons have made an exotic explanation of the symbol, in telling us that the point represents an individual brother, the circle the boundary line of his duty to God and man, and the two perpendicular parallel lines the patron saints of the 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 phallus of the Ancient Mysteries. The phallus, as I have already shown under the word, was among the Egyptians the symbol of fecundity, expressed by the male generative principle. It was communicated from the rites of Osiris to the religious festivals of Greece. Among the Asians the same emblem, under the name of lingam, was, in connection with the female principle, worshiped as the symbol of the Great Father and Mother, or producing causes of the human race, after their destruction by the deluge. On this subject, Captain Wilford (Amat. Rec.) 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 principles of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations, who derived, as I have elsewhere shown, all their rites from the East.

It was in deference to this symbolism that, as Higgins remarks (Anacol., i., 606), circular temples were in the very earliest ages universally erected in cyclopean 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 (Anacol., i., 242), is that of Diphilius, and whose erection will compete with that of the Greeks. In the oldest monuments of the Druids we find, 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 Pembroke, called Y Grosmch, 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 Kenwick, 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 significance. But the phallus was the symbol of fecundity, or the male generative principle, which by the ancients was supposed to be the sun (they looking to the creature and not to the Creator), because 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

* From this point the article is by C. T. MacLachlan.
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 that which may come within his boundless scope, his Wisdom and Power. At times this circle is represented

by the Ananta (Sanscrit, eternity), a serpent with its tail in its mouth. The parallel serpents were of the cobra species.

It has been suggestively said that the Masonic symbol refers to the circuits or circumambulation of the initiate about the sacred Altar, which supports the three Great Lights as a central point, while the brethren stand in two parallel lines.

Poland. Freemasonry was introduced into Poland, in 1736, by the Grand Lodge of England; but in 1738 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 Moszynski sought to put it on a better footing, and in 1789 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 laborers of the Grand Lodge were suspended; they were revived in 1773 by Count Brühl, 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 Podbieli elected Grand Master of all Polish and Lithuanian Lodges, the English system being provisionally adopted. In 1784, with the dissolution of the Enquiry, the Lodges in the Russian and Austrian portions of the partition were suppressed, and those only in Russian Poland continued their existence. Upon the creation, by Napoleon, of the Grand Duchy of Warsaw, a Grand Orient of Poland was immediately established. This body continued in operation until 1823, with more than forty Lodges under its control. In November of that year the Order was interdicted in consequence of the ukase of the Emperor Alexander prohibiting all secret societies, and all the Lodges were thereby closed. During the revolt of 1830 a few Lodges arose, but they lasted only until the insurrection was suppressed.

Polish.

There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organisations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendency and an undue influence over the government; it has been the basis of every uncharitable accusation of every society of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the liberator is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the label is still written, and Masonry is again and again condemned as a political club.

Polish, a significant word in the high degree, which means altogether separated, in allusion to the disunited condition of the Masonic Order at the time, divided as it was into various and conflicting rites. The word is corrupted from polis, and is derived from the radical 72, pal, which, as Gesenius says, everywhere implies separation, and the adversative 72, kol, wholly, altogether.

Polychronicon. Ranuli 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 1482, as The Polychronicon: "conteniung the Bergynge and Dedes of fayny Tymes." Another edition was published (though, perhaps, it was the same book with a new title) by Wynkyn de Woorde, in 1485, as Polycronicon, in which booke boke compryssyd breuyly many wonderful hystories, Englished by one Tristian, storie of Barkley, etc., a copy of which sold in 1597 for £37. There was another translation in the same century by an unknown author. The two translations made the book familiar to the English public, with whom it was at one time a favorite work. It was much used by the compiler or compilers of the Old Consti-
tions now known as the Cooke Manuscript. Indeed, there is very little doubt that the writers of the old Masonic records borrowed from the Apocalypse many of their early legends of Masonry. In 1865 there was published at London, under the authority of the Master of the Rolls, an edition of the old Latin chronicle, with both the English translations, that of Trevis and that of the unknown writer.

Pomegranate. The pomegranate, as a symbol, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see 1 Kings vii. 15), it is said that the artist made two chapters of molten brass to set upon the tops of the pillars. Now the Hebrew word castalim, which has been translated "chapters," and for which, in Amos ix. 1, the word "intest" has been incorrectly substituted (though the marginal reading corrects the error), signifies an artificial large pomegranate, or globe. The original meaning is not preserved in the Septuagint, which has φοινίκα, the Vulgate, which has καρπος, both meaning simply "a round ball." But Josephus, in his Antiquities, has kept to the literal Hebrew. It was customary to place such ornaments upon the tops of buildings and columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystery significance, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into Spurious Freemasonry; for there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies. The Syrians at Damascus worshiped an idol which they called Rimmon. This was the same idol that was worshiped by Naaman before his conversion, as recorded in the Second Book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios or the Sun, or the god of the Phœnicians, or of Venus, or according to Grotius, according to the commentary on the passage in Kings, of Saturn, or what, according to Sestius, seems more probable, of Jupiter Casius. But it is sufficient for the present purpose to know that Rimmon is the Hebrew and Syriac for pomegranate.

Cumberland, the learned Bishop of Peterborough (Orig. Grec. Ant., p. 80), quotes Achilles Stathius, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Casius (which Bochart places between Canaan and Egypt) there was a temple wherein Jupiter's image held a pomegranate in his hand, which Stathius goes on to say, "had a mystical meaning." It is true this temple was built by the descendants of the Cabiri, Cumberland attempts to explain this mystery thus: "Agreedly hereunto I guess that the pole or staff in hand of Jupiter or Juno, (because, when it is opened, it discloses a great number of seeds,) signified only, that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable.

Pausanias (Corinthiaca, p. 59) says he saw, not far from the ruins of Mycene, an image of Juno holding in one hand a scepter, and in the other a pomegranate; but he likewise declares assigning any explanation of the emblem, merely declaring that it was ἄρα παραθυρον ἄγων—"a forbidden mystery." That is, one which was forbidden by the Cabiri to be divulged.

In the festival of the Thesmophoria, observed in honor of the goddess Ceris, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexanderinus 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 it mystically at the Temple, it passed over to the Masons, who adopted it as the symbol of plenty, for which it is well adapted by its swelling and seed-abounding fruit.

Pomme Verte (Green Apple). Order of the. An anti-masonic Order, instituted in Germany in 1792, and afterward introduced into France. (Thory, Acta Lat., i., 333.)

Pommel. 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 de les chapters is in 2 Chron. iv. 13. It is, however, an architectural term, thus defined by Parker (Gloss. Arch., p. 305): "Pommel denotes generally any ornament of a globular form."

Pontifes Freres. See Bridge Builders.

Pontifex. See Bridge Builders.

Pontiff. In addition to what has been said of this word in the article on the "Bridge Builders of the Middle Ages," the following from Athanase Coquere, fils, in a recent essay entitled The Rise and Decline of the Romish Church, will be interesting.

"What is the meaning of 'ponfiff'? 'Ponfiff' means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact: In the very first days of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed—there are eleven of them now; then
there were within the town less than seven, even—that little town had a great deal to fear from an enemy which should take one of the hills that were out of town—the Janiculum—because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the town. The Janiculum was separated from the town by the Tiber. Then the first necessity for the defense of that little town of Rome was to have a bridge. They had built a wooden bridge over the Tiber, and a great point of interest to the town was, that this bridge should be kept always in good order so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men, who were a corporation, to take care of that bridge should be sacred; that their function, necessary to the defense of the town, should be considered holy; that they should be priests; and the highest of them was called 'the high bridge maker.' So it happened that there was in Rome a bridge, the 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. (Paperae commissiones Jesu Christi.) This was the title first assumed by the Knights Templars.

Pooorosh. The spirit or essence of Brahman in the Indian religious system.

Poppy. In the mysteries of the ancients, the poppy was the symbol of regeneration. The somniferous qualities of the plant expressed the idea of quiescence; but the seeds of a new existence which it contained were thought to show that nature, though her powers were suspended, yet possessed the capability of being called into a renewed existence. Thus the poppy planted near a grave symbolized the idea of a resurrection. Hence, it conveyed the same symbolism as the evergreen or sprig of acacia does in the Masonic mysteries.

Porch of the Temple. See Temple of Solomon.

Porta, Gambattista. A physicist of Naples, who was born in 1548 and died in 1616. He was the founder of the Society, or "Academy of Secrets," which see. He devoted himself to the study of the occult sciences, was the inventor of the camera obscura, and the author of several treatises en Magic, Physiognomy, and Secret Writing. De Feller (Bisg. Unit) classes him with Cornelius Agrippa, Cardan, Paracelsus, and other disciples of occult philosophy.

Porticulum. A banner like unto the gonfalon, used as an ensign in cathedrals, and borne at the head of religious processions.

Portugal. Freemasonry was introduced into Portugal in 1736, when a Lodge was instituted at Lisbon, under a Deputation to George Gordon from Lord Weymouth, Grand Master of England. An attempt was made by John Couto to establish a second in 1745, but he and his companions were arrested by the Inquisition, and the Lodge suppressed. Freemasonry must, however, have continued to exist, although secretly practised, for in 1776 other arrests of Freemasons were made by the Holy Office. But through the whole of the eighteenth century the history of Masonry in Portugal was the history of an uninterrupted persecution by the Church and the State. In 1805 a Grand Lodge was established at Lisbon, and Egoa-Monjas 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 bigotry of sovereigns, its legions of regicides, was thwarted by another decree against the Order, and Freemasonry fell into abeyance; but in 1834 the Lodges were again revived. But dissensions in reference to Masonic authority unfortunately arose among the Fraternity of Portugal, which involved the history of the Order in that country in much confusion. There were in a few years no less than four bodies claiming Masonic jurisdiction, namely, a Grande Oriente Lusitano, which had existed for more than a quarter of a century, and which, in 1846, received Letters-Patent from the Supreme Council of Brazil for the establishment of a Supreme Council; a Provincial Grand Lodge, under the jurisdiction of the Grand Lodge of Ireland, with a Chapter of Rose Croix working under the authority of the Grand Council of Rites of Ireland; and two Grand Orient working under contending Grand Masters. Many attempts were made to reconcile these opposing bodies, but without success; and, to add to the difficulty, we find, about 1862, another body calling itself the Orient of the Masonic Confederation. But all embarrassments were at length removed by the alliance, in 1871, of the United Grand Orient with the Supreme Council, and the Masonic interests of Portugal are now prosperously conducted by the "Grande Oriente Lusitano Unido, Supremo Conselho de Maçonsia Portugues." Président. The title given to the candidate in the degree of Knight Kadosh. From the Latin postulans, asking for, wishing to have.

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

Pot of Manna. See Manna, Pot of.

Poursuivant. More correctly, Pursui-vant, which see.

Practicus. The Third Degree of the German Rose Croix.
PRAXEANS

PRAXEANS. The followers of Praxas in the second century, who proclaimed a unity in God, and that He had suffered upon the cross.

Prayer. Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer "as a proper tribute of gratitude," to borrow the language of Preston, "to the beneficient Author of Life." Hence it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic body, should be both opened and closed with prayer; and in the Lodges working in the English and American systems the obligation is strictly observed. The prayers used at opening and closing, are, however, not generally the same. In the early formulas found in the second edition of Preston, and for the alterations we are probably indebted to Webb. The prayers used in both and perhaps the beginning of the eighteenth century are to be found in Preston (cd. 1775), and are as follows:

At Opening.—"May the favor of Heaven be upon this our happy meeting; may it be begun, carried on, and ended in order, harmony, and brotherly love: Amen."

At Closing.—"May the blessing of Heaven be upon us, all Regular Masons, to beautify and cement us with every moral and social virtue: Amen."

There is also a prayer at the initiation of a candidate, which has, at the present day, been very slightly varied from the original form. This prayer, but in a very different form, is much older than Preston, who changed and altered the much longer form which had been used previous to his day. It was asserted by Dermott that the prayer at initiation was a ceremony only in use among the "Ancient" 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 a prayer to be used at the admission of a brother, contained in the Pocket Companion, published in 1764, by John Scott, an adherent of the "Ancients," which proves that 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 commencement of their residence, which has 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 power and 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 at an early period by the operative Freemasons of England. Findel says (Hist., p. 78), that "their Lodges were opened at sunrise, the Master taking his station in the East and the brethren forming a half circle around him. After prayer, each craftsman had his daily work pointed out to him, and received his instructions. At sunset they again assembled after labor, prayer was offered, and their wages paid to them." We cannot doubt that the German Stone-Masons, who were even more religiously demonstrative than their English brethren, must have observed the same custom.

As to the posture to be observed in Masonic prayer, it may be remarked that in the lower degrees the usual posture is standing. At an initiation the candidate kneels, but the brethren stand. In the higher degrees the usual posture is to kneel on the right knee. These are at least the usages which are generally practised in America.

Presidential. A degree contained in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

Precaution. In opening and closing the Lodge, in the admission of visitors, in conversation with or in the presence of strangers, the Mason is charged to use the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

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 indiscriminately given by the Knights Templar to the officer who presided over a province or kingdom, as the Grand Prior or Grand Preceptor of England, which was called in the East the Prior or Preceptor of England. The principal of these Grand Preceptors were those of Jerusalem, Tripolis, and Antioch.

Preceptors. The houses or residences of the Knights Templar were called Preceptories, and the superior of such a residence was called the Preceptor. Some of the residences were also called Commanderies, which latter name has been adopted by the Masonic Templars of America. An attempt was made in 1866, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title "Commanderies," and adopt that of "Preceptories," for the Templar organizations, a change which would undoubtedly have been more in accordance with history, but unfortunately the effort to effect the change was not successful.

Precious Jewels. See Jewels, Precious.

Preferment. In all the Old Constitutions we find a reference made to ability and skill as the only claims for preferment or promotion. Thus in one of them, the Lansdowne Manuscript, whose date is about 1560, it is said that Nimrod gave a charge to the Masons that "they should ordain the most wise and cunning man to be Master of the King or Lord's works that was amongst
them, and neither for love, riches, nor favour, to set another that had little cunning to be Master of that works, whereby the Lord should bee ill served and the science ill disposed.

And again, in another part of the same Manuscript, it is ordered, "that none Mason take on him none Lord's works nor other man's but if he know himselfe well able to performe the works, so that the Craft have no slander." Charges to the same effect, almost, indeed, in the same words, are to be found in all the Old Constitutions. So Anderson, when he compiled The Charges of a Free-mason, which he says were "extracted from the ancient records," and which he published in 1723, in the first edition of the Book of Constitutions, lays down the rule of preferment in the same spirit, and in these words:

"All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the brethren not put to shame, nor the royal Craft despised; therefore no Master or Warden is instituted merely, but for his merit." And then he goes on to show how the skilful and qualified Apprentice may in due time become a Fellow-Craft, and, "when otherwise qualified, arrive to the honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit." (Constitutions, 1723, p. 51.)

This ought to be now, as it has always been, the true law of Masonry; and when ambitious men are seen grasping for offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the Old Charges are not more strictly obeyed.

PRELATE. The fourth officer is a Commandery of Knights Templar and in a Council of Companions of the Red Cross. His duties are to conduct the religious ceremonies of the organization. His jewel is a triple triangle, the symbol of Deity, and within each of the triangles is suspended a cross, in allusion to the Christian character of the charitable purposes of which he is an officer. The corresponding office in a Grand Commandery and in the Grand Encampment is called a Grand Prelate.

PREMIER. A mystical degree in the collection of Pyron.

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

PRELATE OF LEVAN. A mystical degree in the collection of Pyron.

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

PRELATE OF LEVAN. A mystical degree in the collection of Pyron.

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

PRELATE OF LEVAN. A mystical degree in the collection of Pyron.

PRELATE OF LEVAN. An archaism, or rather a vulgarism for Apprentice, constantly found in the Old Records. It is now never used.
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 among the press, in the form of a weekly or semi-monthly chronicle of events, or the more sedate magazine or periodical, sustaining the literature of the Fraternity.

Preston, William. This distinguished Mason was born at Edinburgh on the 7th of August, 1742. The usual statement, that he was born on the 28th of July, refers to old style, and requires therefore to be amended. He was the son of William Preston, Esq., a writer to the Signet, and Helen Cumming. The elder Preston was a man of much intellectual culture and abilities, and in easy circumstances, and took, therefore, pains to bestow upon his son an adequate education. He was sent to school at a very early age, and having completed his preliminary education in English under the tuition of Mr. Stirling, a celebrated teacher in Edinburgh, he entered the High School before he was six years old, and made considerable progress in the Latin tongue. From the High School he went to college, where he acquired a knowledge of the rudiments of Greek.

After the death of his father, Mr. Preston retired from college, and became the amanuensis of that celebrated linguist, Thomas Ruddiman, to whose friendship his father had contributed so much. Mr. Ruddiman, having greatly improved and finally lost his sight by his intense application to his classical studies, Preston remained with him as his secretary until his decease. His patron had, however, previously bound young Preston to his brother, Walter Ruddiman, a printer, but on the increasing failure of his sight, Mr. Ruddiman withdrew Preston from the printing-office, and occupied him in reading to him and translating such of his works as were not completed, and in correcting the proofs of those that were in the press. Subsequently Preston compiled a catalogue of Ruddiman's books, under the title of Bibliotheca Ruddimana, which is said to have exhibited much literary ability.

After the death of Mr. Ruddiman, Preston returned to the printing-office, where he remained for about a year; but his inclinations leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the king's printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the London Chronicle, and furnishing materials for various periodical publications.

Mr. Preston's critical skill as a corrector of the press led the literary men of that day to submit to his suggestions as to style and language; and many of the most distinguished authors who were contemporary with him honored him with their friendship. As an evidence of this, there were found in his library, at his death, presentation copies of their works, autographs, from Gibbon, Hume, Robertson, Blair, and many others.

It is, however, as a distinguished teacher of the Masonic ritual, and as the founder of a system of lectures which still retain their influence, that William Preston more especially claims our attention.

Stephen Jones, the disciple and intimate friend of Preston, published in 1795, in the Freemasons' Magazine, a sketch of Preston's life and labors; and as there can be no doubt, from the relations of the author and the subject, of the authenticity of the facts related, I shall not hesitate to use the language of this contemporary sketch, interpolating such explanatory remarks as I may deem necessary.

Soon after Preston's arrival in London, a number of brethren from Edinburgh resolved to institute a Freemasons' Lodge in that city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge of Scotland to the ancient Lodge in London, which immediately granted them a Dispensation to form a Lodge and to make Masons. They accordingly met at the White Horse in the Strand, and Mr. Preston was the second person initiated under that Dispensation. This was in 1762. Lawrie records the application as having been in that year to the Grand Lodge of Scotland. It thus appears that Preston was made a Mason under the Dermott system. It will be seen, however, that he subsequently went over to the legitimate Grand Lodge.

The Lodge was soon after regularly constituted by the officers of the ancient Grand Lodge in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern in Fleet Street, where it continued some time, till that house being unable to furnish proper
accommodations, it was removed to Scott's Hall, Blackfriars. Here it continued to flourish about two years, when the decayed state of that building obliged it to remove to the Half Moon Tavern, Cheapside, where it continued to meet for a considerable time.

At length Mr. Preston and some others of the members having joined the Lodge, under the regular English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge at the Half Moon Tavern, to join in a Constitution, and accordingly, the Lodge was soon after constituted a second time, in simple form, by the name of "The Caledonian Lodge." The ceremonies observed, and the numerous assembly of respectable brethren who attended the Grand Oizzie 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, spared neither pains nor expense. Preston's own remarks on this subject, in the introduction to his Illustrations of Masonry, are well worth the perusal of every brother who intends to take office. "When," says he, "I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfill my own duty, and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of my superiors a jealousy of pre-eminence, which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of discharging my duties without a trace of sloppiness in me. Masonry has not changed. We still too often find the same mistakes of research for innovation, and the same ungrateful intercourse of pre-eminence which Preston complains.

Wherever instruction could be acquired, whether Preston directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Masons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the art as could not be deemed a useless or unprofitable to the Lodge of Antiquity, No. 1, then held at the Miter Tavern, in Fleet Street, when on June 15, 1774, the brethren of that Lodge were pleased to admit him to the numbers of its members, and elected him Master at the same meeting.
He had been Master of the Philanthropic Lodge at the Queen's Head, Gray's Inn-gate, Holborn, for over six years, and of several other Lodges before that time. But he was now taught to consider the importance of the first Master under the English Constitution; and he seemed to regret that some eminent character in the walks of life had not been selected to support so distinguished a station. Indeed, this too small consideration of his own importance pervaded his conduct on all occasions; and he was frequently seen voluntarily to assume the subordinate offices of an assembly, over which he had long presided, on occasions where, from the absence of the proper persons, he had conceived that his services would promote the purposes of the meeting.

To the Lodge of Antiquity he now began early to confine his attention, and during his Mastership, which continued for some years, the Lodge increased in numbers and improved in its finances.

That he might obtain a complete knowledge of the state of the society under the English Constitution, he became an active member of the Grand Lodge; was admitted a member of the hall committee, and during the severship of Mr. Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become a useful assistant in arranging the general regulations of the society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary under James Roseline, Esq., he compiled, for the benefit of the lodge, the History of Remarkable Occurrences, inserted in the first two publications of the Freemasons Calendar; prepared for the press an Appendix to the Book of Constitutions, and attended so much to the correspondence with the different Lodges as to merit the approbation of his patron. This enabled him, from the various memoranda he had collected, 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 grounded at the time of his suspension, and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune, than to the service of his profession.

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 account; and while speaking of the anti-

quity, and that in the most handsome manner, at the grand feast in 1790, to the general satisfaction of the Fraternity.

But ten years afterward, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all his honors and dignities and the new Grand Lodge collapsed. And now, while the name of Preston is known and revered by all who value Masonic learning, the names of all his bitter enemies, with the exception of Noorderbrugh, have sunk into a well-deserved oblivion.
PRESTON

PRETENDER

Preston had no sooner been restored to his rank as a Mason than he resumed his labors for the advancement of the Order. In 1757 he organized the Order of Haradim, a society in which it was intended to strenuously teach the lectures on Masonry to 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-organized 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 298 pages. It contained an account of the "grand gain," or banquet, given by the author to the Fraternity in May, 1772, when he first proposed his system of lectures. This account was omitted in the second and all subsequent editions "to make room for more useful matter." The second edition, enlarged to 324 pages, was published in 1774, and was followed by others in 1776, 1781, 1788, 1792, 1799, 1801, and 1812. There must have been three other editions, of which I can find no account; in 1801 he calls his 1801 edition the tenth, and the edition of 1812, the last published by the author, is called the twelfth. The thirteenth and fourteenth editions were published after the author's death, with additions—the former by Stephen Jones in 1821, and the latter by Dr. Oliver in 1829. Other English editions have been subsequently published. [The last being edited by Dr. Oliver in 1861.] The work was translated into German, and two editions published, one in 1776 and the other in 1789. In America, two editions were published in 1804, one at Alexandria, in Virginia, and the other, with numerous important additions, by George Richards, at Portsmouth, in 1805. 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, Chelsea, on April 11, 1814, 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 public part in 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 but not better one of Dr. 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 besought at his death £200 in Consols, the interest of which was to provide for the annual delivery of a lecture according to his system, to the Royal Freemasons' Charity, for female children, and a like sum to the General Female Charity Fund of the Grand Lodge. He was never married, and left behind him only his name as a great Masonic teacher and the memory of his services to the Craft. Jones's edition of his *Illustrations* contains an excellently engraved likeness of him by Ridley, from an original portrait said to be by S. Drummond, Royal Academician. There is an earlier engraved likeness of him in the *Freemason's Magazine* for 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 provide for the annual delivery 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. After his death it was subsequently given by Bro. Lawrence Thompson, the only surviving pupil of Preston. He held it until his death, after which no appointment of a Prestonian Lecturer was made until 1857, when the W. M. of the Royal York Lodge was requested by Lord Zetland, Grand Master, to deliver the lecture, which he did in January, 1858; twice again, the same year the lecture was delivered, and again, in subsequent years until 1892, 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 produced 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 of his labor to the compilation of these lectures, a syllabus of which will be found in his *Illustrations*. They were adopted eagerly by the English Provincial Grand Lodges, and continued to be the authoritative system of the Grand Lodge of England until the union in 1819; then, for the sake of securing uniformity, the new and inferior system of Dr. Hemming was adopted. But the Prestonian lectures and ritual are still used by many Lodges in England. In America they were greatly altered by Webb, and are no longer practised there.

**Pretender.** James Stuart, the son of James II, who abdicated the throne of Great Britain, and Charles Edward, his son, are known in history as the Old and the Young Pretender. Their intrigues with Masonry, which they are accused of attempting to
use as an instrument to aid in a restoration to the throne, constitute a very interesting episode in the history of the Order. (See Stuart Masonry.)

Previous Question. A parliamentary motion intended to suppress debate. It is utterly unknown in the parliamentary law of Masonry, and it would be always out of order to move it in a Masonic body.

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. Melchizedek is called "the priest of the Most High God"; and everywhere in Scripture we find the patriarchs performing the duties of prayer and sacrifice. But when political society was organized, the religious wants of the people, for a separate class, who should become, as they have been described, the mediators between men and God, and the interpreters of the will of the gods to men. Hence arose the sacerdotal class—the Cohen among the Hebrews, the hieros among the Greeks, and the sacerdotium among the Romans. Therefore prayer and sacrifice were entrusted to these, and the people paid them reverence for the sake of the deities whom they served. Ever since, in all countries, this distinction has existed between the priest and the layman, as representatives of two distinct classes.

But Masonry has preserved in its religious ceremonies, as in many of its other usages, the patriarchal spirit. Hence, the Master of the Lodge, like the father of a primitive family, on all occasions offers up prayer and serves at the altar. A chaplain is sometimes, through his office, invited to perform the former duty, but the Master is really the priest of the Lodge.

Having taken such solemn duties to discharge, and sometimes, on special occasions, in public, it becomes every Master so to conduct his life and conversation as not, by contrast, to make his ministration of a sacred office repugnant to those who see and hear him, and especially to profane. It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion. He who at one time drinks to intoxication, or indulges in profane swearing, or shows ingratitude to good and kind counsel, 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 in congruous exhibition to contempt and ridicule.

Priest, Grand High. See Grand High Priest.

Priest, High. See High Priest.

Priesthood, Order of High. See High Priesthood, Order of.

Priestly Order. A Rite which Bro. John Yacker, of Manchester, says (Myst. of
PRIEST

Andiq., p. 126) was formerly practised in Ireland, and formed the system of the York Grand Lodge. It consisted of seven degrees, as follows: 1. Fellow-Master; 2. Past-Master; 3. Royal Arch; 4. Knight Templar; 5. Knight of the Garter; 6. Knight of the Thistle; 7. Knight of the Bath, or Holy Wisdom. The last degree was called 'the Priest.' The硕士学位 was governed by the "Pilare." Bro. Hughan (Hist. of Freem., in York, p. 32) doubts the York origin of the Priestly Order, as well as the claim it made to have been revived in 1766. It is now obsolete.

PRIEST, ROYAL. The Fifth Degree of the Initiated Brothers of Asia.

PRIESTLY VESTMENTS. The high priest ministered in eight vestments, and the ordinary priest in four—the tunic, drawers, bonnet, and girdle. To these the high priest added the breastplate, ephod, robe and golden plate, and when occasion required the Urim and Thummim.

PRIMITIVE Freemasonry. The Primitive Freemasonry of the antediluvian is a term for which we are indebted to Oliver, although the theory was broached by earlier writers, and agrees as follows: 1. 2. 3. Symbolic degrees; 4. Past-Master; 5. Royal Arch; 6. Knight Templar; 7. Knight Templar Priest, or Holy Wisdom. The last degree was called a "pilare," and was governed by a "pillare." Bro. Hugo (Hist. of Freem., in York, p. 32) doubts the York origin of the Priestly Order, as well as the claim it made to have been revived in 1766. It is now obsolete.

PRIEST, ROYAL. The Fifth Degree of the Initiated Brothers of Asia.

PRIESTLY VESTMENTS. The high priest ministered in eight vestments, and the ordinary priest in four—the tunic, drawers, bonnet, and girdle. To these the high priest added the breastplate, ephod, robe and golden plate, and when occasion required the Urim and Thummim.

PRIMITIVE Freemasonry. The Primitive Freemasonry of the antediluvians is a term for which we are indebted to Oliver, although the theory was broached by earlier writers, and agrees as follows: 1. 2. 3. Symbolic degrees; 4. Past-Master; 5. Royal Arch; 6. Knight Templar; 7. Knight Templar Priest, or Holy Wisdom. The last degree was called a "pilare," and was governed by a "pillare." Bro. Hugo (Hist. of Freem., in York, p. 32) doubts the York origin of the Priestly Order, as well as the claim it made to have been revived in 1766. It is now obsolete.

PRIMITIVE Freemasonry. The Primitive Freemasonry of the antediluvians is a term for which we are indebted to Oliver, although the theory was broached by earlier writers, and agrees as follows: 1. 2. 3. Symbolic degrees; 4. Past-Master; 5. Royal Arch; 6. Knight Templar; 7. Knight Templar Priest, or Holy Wisdom. The last degree was called a "pilare," and was governed by a "pillare." Bro. Hugo (Hist. of Freem., in York, p. 32) doubts the York origin of the Priestly Order, as well as the claim it made to have been revived in 1766. It is now obsolete.

PRIMITIVE Freemasonry. The Primitive Freemasonry of the antediluvians is a term for which we are indebted to Oliver, although the theory was broached by earlier writers, and agrees as follows: 1. 2. 3. Symbolic degrees; 4. Past-Master; 5. Royal Arch; 6. Knight Templar; 7. Knight Templar Priest, or Holy Wisdom. The last degree was called a "pilare," and was governed by a "pillare." Bro. Hugo (Hist. of Freem., in York, p. 32) doubts the York origin of the Priestly Order, as well as the claim it made to have been revived in 1766. It is now obsolete.

This view of Oliver is substantially the same as that of "Rosenberg," who learned French Masonry, in an article in the Freemasons' Quarterly Review, on the Book of Raimis, an ancient Kabbalistic work, whose subject is the Divine mysteries. "This book," says Rosenberg, "informs us that Adam was the first to receive these mysteries. Afterward, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoc; Enoc to Mathueulah; Mathueulah to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Judah; Judah to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Wise Men; and then from one to another down to Solomon."

Such, then, was the Pure or Primitive Freemasonry, the first system of mysteries which, according to modern Masonic writers of the school of Oliver, was, in course of time, under various modifications, from age to age, in a direct and uninterrupted line, to the Freemasons of the present day.

This theory is an attractive one, and may be qualitatively adopted. If we may accept what appears to have been the doctrine of Anderson, of Hutchison, of Preston, and of Oliver, that the pure theosophical tenets of the "chosen people of God" were similar to those subsequently inculcated in Masonry, and distinguished from the corrupted teaching of the Pagan religions as developed in the mysteries. But if we attempt to contend that there was among the Patriarchs any esoteric organisation at all resembling the modern system of Freemasonry, we shall find no historical data on which we may rely for support.

PRIMITIVE Rite. This Rite was founded at Nauvoo, in Illinois, April 10, 1840, by the pretended "Superior 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. Apprenticeship. 2. Fellow-Craft. 3. Master Mason. These were conformable to the same degrees in all the other Rites.

Second Class. Fourth Degree, comprising Perfect Master, Ehit, and Architect. Fifth Degree, comprising the Sublime Eclesiast. Sixth Degree, comprising the Knight of the Sword, Knight of the East, and Prince of Jerusalem.

Third Class. 7. The First Chapter of Rose Croix, comprising the Knight of the Rose Croix. 8. The Second Chapter of Rose Croix. It is the repository of historical documents of rare value. 9. The Third Chapter of Rose Croix, comprising physical and philosophical instructions. 10. The Fourth and Higher Chapter, a chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, engaged in researches into the occult sciences, the object being the rehabilitation and reintegration of man in his primitive rank and prerogatives. The Primitive Rite was united to the Grand Orient in 1768, although some of its Lodges, objecting to the union, maintained their independence. It was secured, at one time, a high consideration among French Masons, not only on account of the objects in which it was engaged, but on account also of the talents and position of many of its members. But it is no longer practised.


Prince. The word Prince is not attached as a title to any Masonic office, but is prefixed as a part of the name to several degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all these instances it seems to convey some idea of sovereignty inherent in the character of the degree. Thus the Prince of the Royal Secret was the ultimate and, of course, controlling degree of the Rite of Perfection, whereas, although, however, it is 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 Prince of the Tabernacle, 9th Degree in Masonry, a term borrowed from the Constitutions of 1738; 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 1738. But there are several other Prince degrees which do not seem, at least now, to claim any character of sovereignty. There are then the Prince of Lebanon, Prince of the Tabernacle, and Prince of Mercy, all of which are now subordinate degrees in the Scottish Rite.

Prince Adopté. See Adopté, Prince.

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

Prince Edward Island. Previous to November, 1768, Prince Edward Island was called St. John's Island, the name being changed by Imperial Act on that date. On the 9th of October, 1770, St. John's Lodge, now No. 1, on the Register of that Province, was established by Warrant at Charlottetown by the Grand Lodge of England. The 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, Alexandra, Mount Lebanon, and True Brothers, and one under the Scottish Register, "Victoria."

On the 23rd day of June, 1875, these eight Lodges met and formed the Grand Lodge of Prince Edward Island. The Hon. John Yeo was elected Grand Master and was installed, together with his officers, the following day by M. Wor. Bre. John V. Ellis, Grand Master of New Brunswick.
Prince Mason. A term applied in the old Scottish Rite Constitutions to the possessors of the high degrees above the Fourteenth. It was first assumed by the Council of the Emperors of the East and West, and the Ross Croix Masons in Ireland are still known by this name.

Prince of Jerusalem. (Principe de Jerusalem.) This was the Sixteenth Degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jews were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an embassy was sent to King Darius to implore his favor and protection, which was accordingly obtained. This legend, as developed in the degree, is contained neither in Ezra nor in the Apocryphal books of Esdras. It is found only in the Antiquities of Josephus (ib. xi., cap. iv., sec. 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the degree. Who that inventor was we can only conjecture. But as we have the statements of both Ragon and Klies that the Baron de Techouyres composed the degree of Knight of the East, and as that degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him. The degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Scottish Rite. A Council was established by Henry A. Franchon, about 1787, at Albany, in the State of New York; and a Grand Council was organized by Myres, in 1788, in Charleston, South Carolina. This body exercised sovereign powers even after the establishment of the Supreme Council, May 31, 1814. In 1892, it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia. But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist. The old regulation, that the Master of a Lodge of Perfection must be at least a Prince of Jerusalem, which was contained in the Constitution of the Grand Council, has also been repealed, together with most of the privileges which formerly appertained to the degree. A decision of the Supreme Council, in 1870, has even obliterated Councils of the Princes of Jerusalem as a separate organization, authorized to confer the preliminary degrees of Knights of the East, and placed such Councils within the bosom of Ross Croix Chapters, a provision of which, as a manifest innovation on the ancient system, the expediency, or at least the propriety, may be greatly doubted.

Bodies of this degree are called Councils. According to the old rituals, the officers were a Most Equitable, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The more recent ritual of the Southern Jurisdiction of the United States has substituted for these a Most IllustriousTybatha, a Most Venerable High Priest, a Most Exalted Scribe, two Most Enlightened Wardens, and other officers. Yellow is the symbolic color of the degree, and the apron is crimson (formerly white), lined and bordered with yellow. The jewel is a medal of gold, on one side of which is inscribed a hand holding an equally poised balance, and on the other a double-edged, cross-hilted sword erect, between three stars around the point, and the letters D and Z on each side.

The Prince of Jerusalem is also the Fifty-third Degree of the Metropolitan Chapter of France, and the Forty-fifth of the Rite of Misraim.

Prince of Jerusalem, Jewel of. Should be a gold incrustation on a lanscape-shaped piece of mother-of-pearl. Equi-pose 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 Protection or Biossée Primatique. It is one of the eight degrees which were added on the organization of the Scottish Rite to the original twenty-five of the Rite of Perfection. It is a Christian degree in its construction, and treatise 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 mediation 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 Primatique and Prince of Mercy, and not, as
Ragon supposes, from any reference to the Followers of Mercy, a religious society formerly engaged in the ransoming of Christian captives at Algiers. Chemin Dupont (Mem. Sur l'Istok, p. 373) says that the Scottish rituals of the degree are too full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its doctrine as "hypothétique plaisanterie." But the modern rituals as now practised are obstinately no such objection. The symbolic development of the number three of course constitutes a large part of its lecture; but the real dogmas 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 Elieasar; 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 hieroglyphic inscription in Hebrew letters, now, with the letters I. H. B.; and, to add to the Christianization which these letters give to the degree, the American Councils have adopted a tessera 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 RosCroix. See Rose Croix, Prince of.

Prince of the Captivity. According to the Talmudists, the Jews, while in captivity at Babylon, kept a genealogical table of the line of their kings, and he who was the rightful heir of the throne of Israel was called the Head or Prince of the Captivity. At the time of the restoration, Zerubbabel, being the Israel descendant of Solomon, was the Prince of the Captivity.

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

Prince of the Liturges. (Prince des Lé- trices.) A degree in the collection of the Lodge of Ancient Masters, by Amis Réunis at Calais.


Prince of the Seven Planets, Illustri- eur Grand. (Illustre Grand Prince des sept Planètes.) A degree in the manuscript collection of Pevret.

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 Ahamas, his son. The ritual is greatly enlarged; and while the main ideas of the degree is retained, the ceremonies represent the initiation into the mysteries of the Masonic tabernacle.

The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The flap is sky-blue. On the apron is depicted a representation of the tabernacle.

This degree appears to be peculiar to the Scottish Rite and its modifications. I have not met with it in any of the other Rites.

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 according to the French régime. The degree, which is said to have been composed in Satony, 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 recipient plays the part of the Queen of Sheba. The degree, says Ragon (Pud. 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 practiced in England, are called the Three Principals, or King, Prophet, and Priest, and, under the titles of Z, H, and J, represent Zerahmeel, 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 Sojourners. The Hebrew word "a 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 Enthick (Constitutions, 1756, p. 286) is careful to tell us, "was unanimously agreed to," forbidding any brother "to print, or cause to be printed, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, but by the direction of the Grand Master or his deputy, under pain of being disowned for a brother, and not to be admitted into any Quarterly Communication, or Grand Lodge, or any Lodge whatsoever, and of being rendered incapable of bearing any office in the Craft." The law has never been repealed, but the Grand Lodge of England issues reports of its meetings, as do most of the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orient of France, Italy, and Portugal, and by the Grand Lodge of South America. In the United States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges publish special memorials on important or interesting occasions.

Prior. 1. The superiors of the different nations or provinces into which the Order of the Templar was divided, were at first called Priors or Grand Priors, and afterward Preceptors or Grand Preceptors.

2. Each of the languages of the Order of Malta was divided into Grand Priories, of which there were twenty-six, over which a Grand Prior presided. Under him were several Commanderies.


4. The Grand Prior is the third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

Prior, Grand. See Grand Prior.
Prior. The jurisdiction of a Grand Prior in the Order of Malta or St. John of Jerusalem.
Prior, Great. See Great Priory.
Priory. A Lodge having been held in 1732, in the King's Bench prisons, London, the Grand Lodge of England passed a resolution declaring that "it is inconsistent with the principles of Masonry for any Free Mason's Lodge to be held for the purposes of making, passing, or raising Masons in any prison or place of confinement." (Constitutions, 1784, p. 345.) 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 restraint of a prison.

Private Committee. See Committee, Private.
Privileged Questions. In parliamentary law, privileged questions are defined to be those to which preceodence 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 to do between two of the members, an assault upon any member, charges affecting the integrity of the assembly or any of its members, or any other matters of a similar character. Questions referring to any of these matters take precedence of all other business, and hence are always in order. These questions and privilege questions are termed privileged questions; for, although all questions of privilege are privileged questions, all privileged questions are not questions of privilege. A privileged question relates to the house or its members, and privileged questions relate to matters of business. (See Dr. Mackay's Parliamentary Law, as applied to the Government of Masonic Bodies, ch. xxiv., xxv.)

Probation. The interval between the reception of one degree and the succeeding one is called the probation of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in this country the time of probation between the reception of degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding degree. In France and Germany the probation is extended to one year. The time is greatly extended in the Ancient and Accepted Scottish Rite. The
PROBLEM

PROCESSIONS 589

statutes of the Southern Supreme Council require an interval of two years to be passed between the reception of the Candidate and the Thirty-second degree. An extraordinary rule prevailed in the Constitutions of 1762, by which the Rite of Perfection was extended to two years. 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 to the Twelfth or the Thirty-second degree, of no less than six years and nine months. But as all the separate times of probation depended on the date of the candidate's appointment, 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 which we have a record, took place June 24, 1721, when, as Anderson tells us (Constitutions, 1738, p. 112), "Payne, Grand Master, with his Wardens, the former Grand Officers, and the Masters and Wardens of the Twelve Lodges, met at the Grand Master's house in the New Court, and marched on foot to the Hall in proper clothing and due form." Anderson and Entick continue to record the annual processions of the Grand Lodge and the Craft's in the feast day, with a few exceptions, for the next twenty-five years; but after this first pedestrian process 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 ridiculous being thrown by the enemies of the Order upon these processions, by a mock one in 1741 (see Road Miserables), and in subsequent years, in 1747, the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed. (Ibid., p. 248.)

In America, public processions of the Craft were some years ago very common, nor have they yet been altogether abandoned; although now performed 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 provinces. Dr. Oliver was in favor of what he calls "Symb. of Glory" "the good old custom, so strongly recommended and assiduously practised by the Masonic worthy, of the last century, and imitated by many other public bodies of men, of assembling the brethren of a province annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order." Proceressions 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 by a solemn procession of the initiates from Athens to the temple of initiation. Apuleius describes the same custom as prevailing in the celebration of the Mysteries of the Romans. Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to 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 bring the sacrifices 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 Bible and the Romans supple-

* On the subject of these mock processions, see an article by Dr. W. J. Chadwicke in Ars Quatuor Coronatorum, vol. 18.

"Brother Payne, the old Grand Master, made the first procession round the Hall, and when returned, he proclaimed aloud the most noble prince and our brother." This process was not abolished with the public processions in 1747, but continued for many years afterward. In America, it even gave rise to the procession at the installation of Masters, which, although provided for by the ritual, and practised by most Lodges until very recently, has been too often neglected by
Proclamation. At the installation of the officer 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, or the 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 in love with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the Psalms of David, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God "which the nation of the Jews worship and in the Romans, "Procul, O procedete profani," both meaning, "Depart, depart ye profani!" Hence the original and inoffensive signification of profane is that spirit is evidently to that effect; and hence we find in the Old Constitutions, no Master shall take an apprentice for less than seven years, because it was expected that he should acquire a higher degree on any brother until he has passed an examination in the Grand Lodge of England provides that no Lodges shall confer a higher degree on any brother until he has passed an examination in the preceding degree (Rule 181), 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 in all degrees, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding degree, an affirmative answer to which is required before the rites of that degree can be proceeded with. This answer is,
PRO GRAND MASTER

PROGRESSIVE

591

acconeding to the ritual, that "he has", but
some Masons have sought to evade the
consequence of an acknowledgment of ignor-
ance and want of proficiency by a change of
the language of the ritual into "such as time
and circumstances would admit of." But
this is an innovation, unsanctioned by any
authority, and should be repudiated. If the
candidate has not made proper proficiency,
the ritual, outside of all statutory regula-
tions, refuses him advancement.

Anderson, in the second edition of his
Constitutions (p. 71), cites what he calls "an
old record" which says that in the reign of
Edward III. of England it was ordained
"that Master Masons, or Masters of work,
shall be examined whether they be able of
cunning to serve their respective Lords, as
well the Highest as the Lowest, to the Honour
and Worship of the aforesaid Art, and to the
Profit of their Lords."

Here, then, we may see the origin of that
usage, which is still practised in every well-
governed Lodge, not only of demanding a
proper degree of proficiency in the candidate,
but also of testing that proficiency by an
examination.

This cautious and honest fear of the Fra-
ternity lest any brother should assume the
duties of a position which he could not
faithfully discharge would, in our time,
tantamount to a candidate's advancing
to a degree for which he is not prepared, is
again exhibited in all the Old Constitutions.
This in the Lodge-Book 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
slender." 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 in exceeding and
continuing of brotherly love" (Constitutions,
1723, p. 53.) It was, with the same view,
that all of the Old Constitutions made it
imperative that all Masons should take an
apprentice for less than seven years, because
it was expected that he should acquire a com-
petent knowledge of the mystery of the Craft
before he could be admitted as a Fellow.

Notwithstanding these charges had a more
particular reference to the operative part
of the art, they clearly show the great stress
that was placed by our ancient brethren
upon the necessity of skill and proficiency;
and they have furnished the precedents upon
which are based all the similar regulations
that have been subsequently applied to
Speculative Masonry.

Pro Grand Master. An officer known
only to the English system, and adopted for
the first time in 1782, when, on the election
of the Duke of Cambridge to the office of
Grand Master, a regulation was adopted by
the Grand Lodge of England, that whenever
a prince of the blood ascended the office of
Grand Master, he should be at liberty to
nominate any peer of the realm to be the
Acting Grand Master, and to this officer is
now given the title of Pro Grand Master.
His collar, jewel, and authority are the same
as those of a Grand Master, and in the case of
a vacancy he actually assumes the office
until which the next annual election.

The following have been Pro Grand Mas-
ters:

1782-9, Earl of Effingham.
1790-1813, Earl of Moira.
1834-6, Lord Dundas.
1839-40, Earl of Durham.
1841-3, Earl of Zetland.
1874-90, Earl of Carnarvon.
1911-8, Earl of Lathom.
1938-1908, Earl Amherst.
1908, Lord Amnptill.

Progressive Masonry. Freemasonry is
doubtedly a progressive science, and yet
the fundamental principles of Freemasonry
are the same now as they were at the very
beginning of the Institution. Its landmarks
are unchangeable. In these there can be
no alteration, no diminution, no addition.
When, therefore, we say that Freemasonry
is progressive in its character, we of course
do not mean to allude to this unalterable
part of its constitution. But there is a
progress which every science must undergo,
and which many of them have already
undergone, to which the science of Freem-
say is subject. Thus we say of chem-
istry that it is a progressive science. Two
hundred years ago, all its principles, so far
as they were known, were directed to such
futile inquiries as the philosopher's stone
and the elixir of immortality. Now these
principles have become more thoroughly
understood, and more definitely established,
and the object of their application is more
noble and philosophic. The writings of
the chemists of the former and the present
period sufficiently indicate this progress of
the science. And yet the elementary prin-
ciples of chemistry are unchangeable. Its
truths were the same then as they are now.
Some of them were at that time unknown,
because no mind of sufficient research had
discovered them; but they existed as truths,
from the very creation of matter; and now
they have only been developed, not invented.

So it is with Freemasonry. It too has
had its progress. Masons are now expected
to be more learned than formerly in all that
relates to the science of the Order. Its
origin, its history, its objects, are now con-
sidered worthy of the attentive consideration
of its disciples. The rational explanation
of its ceremonies and symbols, and their
connection with ancient systems of religion
and philosophy, are now considered as necessary
topics of inquiry for all who desire to distin-
guish themselves as proficient in Masonic
science.
In all these things we see a great difference between the Masons of the present and of former days. In Europe, a century ago, such inquiries were considered as legitimate subjects of Masonic study. 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. Preston's Illustrations of Masonry, printed at a not much later period, also exhibits the system treated, in many places, in a philosophical manner. Law's History of Freemasonry, published in Scotland in 1804, is a work containing much profound historical and antiquarian research.

And in the present century, the works of Oliver alone would be sufficient to demonstrate to the most cursory observer that Freemasonry has a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been borne down with the weight of abstruse works on our Order, written by men of the highest literary pretensions.

In America, notwithstanding the really excellent work of Salem Town on Speculative Masonry, published in 1818, and the learned Discourse of Dr. T. M. Harris, published in 1901, it is only within a few years that Masonry has begun to assume the exalted position of a literary institution.

Promise. In entering into the covenant of Masonry, the candidate makes a promise to the Order; for his covenant is simply a promise where he voluntarily places himself under a moral obligation to act within certain conditions in a particular way. The law of promise is, therefore, strictly applicable to this covenant, and by that law the validity and obligation of the promises of every candidate must be determined. In every promise there are two things to be considered: the intention and the obligation. As to the intention: all candidates, the 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 original meaning to the promiser. If I promise to do a certain thing tomorrow, I cannot, when the morrow comes, refuse to do it on the ground that I only promised to do it if 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 accompanied by the declaration that they are given without equivocation or mental reservation of any kind whatsoever.

But voluntary promises are binding, unless there be some paramount consideration which will release the obligation of performance. It is worth while, then, to inquire, under what circumstances 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 contrary to the dictates of nature; 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. When either of the parties is not a moral agent.

It is evident that no one of those conditions will apply to Masonic promises, for, 1. Every promise made at the sign of the Key by a Freemason is possible to be performed; 2. No promise is exacted that is unlawful in its nature; for the candidate is expressly told that no promise exacted from him will interfere with the duty which he owes to God and to 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, the candidate who makes it and the Craft to whom it is made, are moral agents, fully capable of entering into a contract or covenant.

This, then, is the proper answer to those adversaries of Freemasonry who contend for the invalidity of Masonic promises on the very grounds of Wayland and other moralists. Their conclusions would be correct, were it not that every one of their promises is false.

Promotion. Promotion in Masonry should not be purchased, as in other societies, by succession of office. The fact that one has filled a lower office gives him no claim to a higher, unless he is fitted, by skill and capacity, to discharge its duties faithfully. This alone should be the true basis of promotion. (See Preferment.)

Proofs. What the German Masons call "proben und prüfungen," trials and proofs, and the French, "épreuves Maçonniques," or Masonic proofs, are defined by Barcot (Manuel, p. 141) to be "mysterious methods of discovering the character and disposition of a reciprocary." They are, in fact, those ritualistic ceremonies of initiation which are intended to test the fortitude and fidelity of the candidate. They seem to be confined to continental Masonry, for they are not known to any extent in the English or American systems, where all the ceremonies are purely symbolic. Krause (Kunsturkund. i, 152, n. 37) admits that no trace of them, at least in the perilous and fearful forms which they assume in the continental rituals, are to be found in the oldest English cathedrals; and he admits that, as relating to the sentiments of fear and hope, and adopting a dramatic form, they are contrary to the spirit of Freemasonry, and greatly interfere with its symbolism and with the pure and peaceful 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 enjoys, to the Grand Lodge from which it derives its Chart or Warrant of Constitution, it has been decided, as a principle of Masonic law, that when such Lodge ceases to exist, either by a withdrawal or a surrender of its Warrant, all the property which it possessed at the time of its dissolution reverts to the Grand Lodge. But should the Lodge be restored by a revival of its Warrant, its property should be restored, because the Grand Lodge held it only as the general trustee or guardian of the Craft.

Prophecy. 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.

Proponends. The matters contained in the "notices of motions," which are required by the Grand Lodge of England to be submitted to the members previous to the Quarterly Communication when they are to be discussed, are sometimes called the proponends or subjects to be proposed.

Proposing Candidates. The only method recognized in America of proposing candidates for initiation or membership is by the written petition of the applicant, who must at the same time be recommended by two members of the Lodge. In England, the applicant for initiation must previously sign the declaration, which in America is only made after his election. He is then proposed by one brother, and, the proposition being seconded by another, he is balloted for at the next regular Lodge. 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.

Prophecy of Protection. The court or vestibule in front of an edifice.

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

Prophets of Jerusalem. (Prophètes de Jerusalem). The Sixty-eighth Degree of the Metropolitan Chapter of France.

Proselityism. 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 only of its members. The Jewish Church, perhaps one of the most exclusive, and which has always seemed indifferent to proselytism, has provided a special form of baptism for the initiation of its proselytes into the Mosaic rites.

Buddhism, the great religion of the Eastern world, which, notwithstanding the opposition of the leading Brahmanas, spread with amazing rapidity over the Oriental nations, so that now it seems the most popular religion of the world, owes its extraordinary growth to the energetic propagandism of Sakya-muni, its founder, and to the same proselytizing spirit which he inculcated upon his disciples.

The Christian church, mindful of the precept of its Divine founder, "Go ye into all the world, and preach the Gospel to every creature," has always considered the work of missions as one of the most important duties of the Church, and owes its rapid increase, in its earlier years, to the proselytizing spirit of Paul, and Thomas, and the other apostles.

Mohammedanism, springing up and lingering for a long time in a single family, at length acquired rapid growth among the Oriental nations, through the energetic proselytism of the Prophet and his adherents. But the proselytism of the religion of the New Testament and that of the Koran differed much in character. The Christian made his converts by persuasive arguments and eloquent appeals; the Musulman converted his penitents by the sharp power of the sword. Christianity was a religion of peace, Mohammedanism of war; yet each, though pursuing a different method, was equally energetic in securing converts.

In respect to this doctrine of proselytism, Freemasonry resembles more the exclusive faith of Brahms than the inviting one of Moses, of Buddha, of Christ, or of Mohammed.

In plain words, Freemasonry is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make new accessions of friends, or to add to the number of its disciples.

Yet, it boasts, as a peculiar beauty of its system, that it is a voluntary Institution. Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself he has been unbiased by the improper solicitations of friends. Without this declaration, the candidate would be unsuccessful in his application. Although it is required that he should be prompted to solicit the privilege by the favorable opinion which he has conceived of the Institution, yet no provision is made by which that opinion can be inculcated in the minds of the profane; for were a Mason, by any praise of the Order, or any exhibitions of its advantages, to induce anyone under such representations to seek admission, he would not only himself commit a grievous fault, but would subject the candidate to serious embarrassment at the very entrance of the Lodge.
This Brahmanical spirit of anti-proselytism, in which Masonry differs from every other association, has imprinted upon the Institution certain peculiar features. In the first place, Freemasonry thus becomes 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 tenets on which he is received, and to all the legitimate consequences of this voluntary connection he must submit. Hence comes the axiom, "Once a Mason, always a Mason"; that is to say, no man, having once been initiated into its sacred rites, may, as 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 maxim, take advantage of his own wrong. The knot which binds him to the Fraternity has been tied by himself, and is insoluble. The renouncing Mason may, indeed, withdraw from his connection with a Lodge, but he cannot release himself from his obligations to the regulation, which requires every Mason to be a member of one. He may abstain from all communication with his brethren, and cease to take any interest in the concerns of the Fraternity; but he is not thus absolved from the performance of any of the duties imposed upon him by his original admission into the brotherhood. A proselyte, persuaded against his will, might claim his right to withdraw; but the voluntary seeker must take and hold what he finds.

Another result of this anti-proselytism spirit of the institution is, to relieve its members from undue anxiety to increase its membership. It is not to be supposed that Masons have not the very natural desire to see the growth of their Order. Toward the end, they are ever ready to defend its character when attacked, to extol its virtues, and to maintain its claims to the confidence and approval of the wise and good. But the growth they wish is not that abnormal one, derived from sudden revival or ephemeral enthusiasm, where passion too often takes the place of judgment; but that slow and steady, and therefore healthy, growth which comes from the adhesion of wise and virtuous and thoughtful men, who are willing to join the brotherhood, that they may play 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 Lodge correspondence, and the speeches of our anniversary oreads, annually denouncing the too rapid increase of the Order, as something calculated to affect its stability and usefulness.

And hence, too, the black ball, that antagonist of proselytism, has been long and familiarly called the bulwark of Masonry. Its faithful use is ever being inculcated by the fathers of the Order upon its younger members; and the anxious 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 profoundly pre-eminent. 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.** (Protecteur de l’Innocence.) A degree in the nomenclature of Pusifier, cited by him from the collection of Viany.

**Protocol.** In French, the formula or technical words of legal instruments; in Germany, the rough draft of an instrument or transaction; in diplomacy, the original copy of a treaty. Gliddock 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 another Provincial Grand Registrar keeps up its existence by presenting 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 (J. Inst. Arch., 272) says that a Provincial Grand Lodge "has a cloud 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, and he whose pleasure he holds his office. An appeal lies from his decisions to the Grand Lodge.
Provincial Grand Officers. The officers of a Provincial Grand Lodge correspond in title to those of the Grand Lodge. The Provincial Grand Treasurer is elected, but the other officers are nominated by the Provincial Grand Master. They are not by such appointment members of the Grand Lodge, nor do they take any rank out of their province. They must all be residents of the province and subscribing members to some Lodge therein. Provincial Grand Wardens must be Masters or Past Masters of a Lodge, and Provincial Grand Deacons, Wardens, or Past Wardens.

**Provincial Master of the Red Cross.** The Sixth Degree of the Rite of Clarke of Strict Observance.

**Provest and Judge.** (Frente et Juge.) The Seventh Degree of the Ancient and Accepted Scottish Rite. The history of the degree relates that it was founded by Solomon, King of Judah, for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the Temple. King Solomon, and Absalom, his father, were first created Provoest 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 Provoest and Judges represents Rite, Prince Escardin, the first Grand Wardens and Inspector of the three hundred architects. The number of lights is six, and the symbolic color is red. In the more recent ritual of the Southern Jurisdiction of the United States, there has been a slight change. The legend is substantially preserved, but the presiding officer represents Asasis, the son of Nathan.

The jewel is a golden key, having the letter A within a triangle engraved on the ward. The collar is red. The apron is white, lined with red, and is furnished with a pocket.

This was the emblem of Bauman's degree, and was originally called *Matre Irlandais*, or Irish Master.

**Proxy Installation.** The Regulations of 1723 provide that, if the new Grand Master be absent from the Grand Feast, he may be proclaimed if proper assurance be given that he will serve, in which case the old Grand Master shall act as his proxy and receive the usual homage. This has led to a custom, once very common in America, but now getting into disuse, of installing an absent officer by proxy. Such installations are called proxy installations. Their propriety is very questionable.

**Proxy Master.** In the Grand Lodge of Scotland, a Lodge is permitted to elect any Master Mason who holds a diploma of the Grand Lodge, although he may not be a member of the Lodge, as its Proxy Master. He nominates two Proxy Wardens, and the three then become members of the Grand Lodge and representatives of the Lodge. Great opposition has recently been made to this system, because by it a Lodge is often represented by brethren who are in no way connected with it, who never were present at any of its meetings, and who are personally unknown to any of its members. A similar system prevailed in the Grand Lodge of South Carolina, but was, after a hard struggle, abolished in 1860, at the adoption of a new Constitution.

**Prudence.** This is one of the four cardinal virtues, the practice of which is inculcated upon the Entered Apprentice. Preston first introduced it into the degree as referring to 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 encomium on prudence differs from that used in the lectures of this country, which was composed by Webb. It is in these words: "Prudence is the true guide to human understanding, and consists in judging and determining with that experience and judgment that 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 Monitor. 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 fathers. But in 1740 Frederick II. ascended the throne, and Masonry soon felt the advantages of a royal patron. The Baron de Bielefeld says (Lehrs, i. 157) that in that year the king himself opened a Lodge at Charlottenburg, and initiated his brother, Prince William, the Margrave of Brandenburg, and the Duke of Holstein-Beck. Bielefeld and the Counselor Jordan, in 1740, established the Lodge of the Three Globes at Berlin, which soon afterward assumed the rank of a Grand Lodge. There are now in Prussia three Grand Lodges, that of all the land 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 the recent removal, when that stain was removed, and the tolerant principles of the Order were recognised by the abrogation of the offensive laws.

**Prussian Knight.** See Nobsch. 
Psaterians. A sect of Ariotes who maintained, at the Council of Antioch, A.D. 360, that the Son was dissimilar to the Father in will; that He was made from nothing; and that in God, creation and generation were synonymous terms.

Pseudonym. A false or fictitious name. Continental writers on Freemasonry in the last century often assumed fictitious names, sometimes from affectation, and sometimes because the subjects they treated were unpopular with the government or the church. Thus, Carl Rössler wrote under the pseudonym of Aesctisar, Arthureus under that of Drenus Agnusat, Guillemain de St. Victor under that of De Gaminville or Querard, Louis Trenchot under that of Leonard Gahon, etc.

The Illuminati also introduced the custom of giving pseudonyms to the kingdoms and cities of Europe; thus, with them, Austria was Achalia; Munich, Athene; Vienna, Rome; Ingolstadt, Eleusis, etc. But this practice was not confined to the Illuminati, for we find many books published at Paris, Berlin, etc., with the fictitious imprint of a Jesuit, a Johannite, a Cosmopolis, Iatromophis, Philadelphia, Edessa, etc. This practice has long since been abandoned.

Publications, Masonic. The fact that, within the past few years, Freemasonry has taken its place—and an imposing one, too—in the literature of the times; that men of genius and learning have devoted themselves to its investigation; that its principles and its system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on Masonic science, have at length introduced the new question among the Fraternity, whether Masonic books are of good or 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 the teaching, within the limits of the Lodge room. Hence, to them, the art of printing becomes useless for the dissemination 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 objects draw no distinction between the ritual and the philosophy of Masonry. Like the old priests of Egypt, they would have everything concealed under hieroglyphics, and would as soon think of opening a Lodge in public as they would of discussing, in a printed book, the principles and design of the Institution.

The Grand Lodge of England, some years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a Lodge, or the names of the persons present at such a Lodge, without the permission of the Grand Master. The rule, however, evidently referred to local proceedings only, and had no relation whatever to the publication of Masonic authors and editors; for the English Masonic press, since the days of Hutchison, in the Middle of the last century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our Order have been discussed.

Fourteen years ago the Committee of Foreign Correspondence of a prominent Grand Lodge affirmed that Masonic literature was doing more harm than good to the Institution.

About the same time the committee of another equally prominent Grand Lodge were not ashamed to express their regret that so much prominence of notice is, in several Grand Lodge proceedings, given to Masonic publications. Masonry existed and flourished, was harmonious and happy, in the early days when the hill-top of the latter was inconceivably white, but the mount-top is continually and hourly exposed to the dangerous and imperious gaze of the lion of Masonic literature. In the last few years, the term has been in constant use, and Masonic books have been too much offered to the reading public. It is only the other day that the king of the International Institute of Masonic science was in London, but he is continually reminded of a similar instance, who, more than four centuries ago, made his appearance on the perilous arena of learning.

The immortal Jack Cade, in condemning Lord Say to death as a patron of learning, gave vent to words of which the language of these enemies of Masonic literature seems to be but the echo: "Thou hast most traitorously corrupted the youth of the realm, in creating a grammar-school, which our forefathers had no other books but the Bible and the tarry, thou hast caused printing to be used, and contrary to the king, his crown, and dignity, thou hast built a paper-mill..."

The first of March, I belong to no school. On the contrary, I believe that too much cannot be written and printed and read about the philosophy and history, the sciences and symbols 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 uncorrected minds will fall of themselves into oblivion without the aid of official persecution; but that which is really valuable—which presents new facts, or furnishes suggestive thoughts—will, in spite of the denunciations of the Jack Cades of Masonry, live to instruct the brethren, and to elevate the tone and stature of the Institution.

Dr. Oliver, who has written more on Masonry than any other author, says on this subject: "I conceive it to be an error, in judgment to discontinue the publication
Edward L. Hawkins
of philosophical disquisition 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 he proceeds to say: "A few moments of reflection will teach us that the object of the Lectures, in the form in which they are delivered in the Lodges, is to assimilate the public mind with the principles and tenets of Masonry. This is accomplished, as every brother is aware, by the reading of books, and by the instruction of the Officers in the Lodges. The lessons which are taught are not only of a moral and philosophical character, but they are such as will be found in the publications of the Institution." And he concludes by saying: "In conclusion, the Masonic publications in this country within a few years, Masonry has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and philosophy. And the most important of all is this: that the Masonic Institution, in its publications and lectures, has already begun to elevate the public mind to the highest point of enlightenment, and to form the minds of its members into those of men who are capable of understanding and appreciating the true spirit and design of the Order."
any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profound wisdom is ever in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the apothecary of our art, as if no work had ever been written on the subject; while the world within—the Craft themselves—have been enlightened and instructed, and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, a religion) have been elevated and enlarged.

The truth is, that men who are not Masons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the arcane of Masonry, there is no danger of his thus making an improper revelation to improper persons.

**Public Ceremonies.** Most of the ceremonies of Masonry are strictly private, and can be conducted only in the presence of the initiated. But some of them, from their nature, are necessarily performed in public. Such are the burials of deceased brethren, the laying of corner-stones of public edifices, and the dedications of Masonic halls. The installation of the officers of a Lodge, or Grand Lodge, are also sometimes conducted in public in America. But the ceremonies in this case differ slightly from those of a private installation in the Lodge room, portions of the ceremony having to be omitted. The reputation of the Order requires that these ceremonies should be conducted with the utmost propriety, and the Manuals and Monitor furnish the fullest details of the order of exercises. Preston, in his *Illustrations,* was the first writer who gave a printed account of all the public ceremonies, and to him we are most probably indebted for their ritual. Anderson, however, gave in the first edition of the Constitution the power vested in constituting new Lodges, and installing their officers, which is the model upon which Preston, and other writers, have subsequently framed their more enlarged forms.

**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 apologist is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes. The apprehension of a puerility of design and object of Freemasonry is worth examination. Is it then possible, that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Masonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a philosophy, but the mechanism of a toy? Or is the assertion that such is the fact a mere sophism, such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that has never read, or the aetheist 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 organization and the functions of the brain—discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology, and ethics—the Edinburgh reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong. How common is it, even at this day, to hear men deriding Alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old alchemists, so long the objects of detestation to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, amassed and imputed to false and 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 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. Those by way of distinction may be called
PUERILITY

PUERILITY 599

the ritualistic and the philosophical elements of Freemasonry.

The ritualistic element of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used in such a place, and what ceremony shall be observed on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the society, because, by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic ritual makes no claim to the consideration of scholars, and never has been made, and, indeed, from the very nature of its secret character, never can be made, a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophic element of Freemasonry, is one of much interest, and even veneration, of all good men, and is well worth the careful consideration of scholars.

A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when and the place where it first had its birth. It has been traced to the mysteries of the ancient Egyptian 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 their struggles in England in the time of the commonwealth, and to the secret efforts of the adherents of the house of Stuart to recover the throne. But whatever theory may be selected, and wheresoever and whenever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unaltered and unchanging 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 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 workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a brotherhood employed in the same pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society or brotherhood, or confraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and, above all else, a Golden Legend, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality.

Now the question where and when these symbols, myths, and legends arose is one that is well worth the investigation of scholars, because it is intimately connected with the history of the human intellect. Did the Stone-Masons and building corporations of the Middle Ages invent them? Certainly not, for they are found in organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbols, 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 oscura the myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same sacred teaching of the name of God and the soul's immortality. And so an ancient orator, who had passed through one of these old Greek Lodges—for such, without much violence of language, they may well be called—declared that those who have endured the initiation into the mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the Master's Degree? And this
same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothrace, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the Divine truth of the resurrection.

This will not, it is true, prove the descent of Freemasonry, as now organised, from the religious mysteries of antiquity; although this is one of the theories of its origin entertained and defended by scholars of no mean pretension. But it will prove an identity of design in the moral and intellectual organisation of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting question—Whence came these symbols, myths, and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence of a future life by symbols and legends, which convey the lesson in a peculiar mode. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. And between these two extremes of the long past and the present, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archeology of ethics, which is well worthy of an attempted solution? How unutterably puerile seem the objections and the objections of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great brotherhoods that have filled the world for so many ages so far back, indeed, that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they inculcate from their mystic assemblages from direct revelation through an ancient priesthood that gives no other evidence of its former existence but the results which it produced.

Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutrition than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoic lived only for and with himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but a part of the great brotherhood of men, and each one must be ready to exclaim with the old poet, "Homo sum; humani nihil a me alienum puto," I am a man, and I deem nothing relating to mankind to be foreign to my feelings. Men study ancient history simply that they may learn what their brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers, and they strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest.

Looking, then, upon Freemasonry as one of those associations which furnish the evidence and the example of the progressive 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 attested to the respect of the world, and are worthy the careful research of scholars.

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

**Puisant Irish Master.** The Eighth Degree of Ramsey's Irish Colleges.

**Pullein, 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 Opeletur.** Latin. To him who knocks it shall be opened. An inscription sometimes placed over the front door of Masonic temples or Lodge rooms.

**Punishments, Masonic.** Punishment in Masonry is inflicted that the character of the Institution may remain unimpaired, and that the unpunished crimes of its members may not injuriously reflect upon the reputation of the whole society. The nature of the punishment to be inflicted is restricted by the peculiar character of the Institution, which is above some forms of penalty, and by the laws of the land, which do not give to private corporations the right to impose certain species of punishment.

The infliction of fines or pecuniary penalties has, in modern times at least, been considered as contrary to the genius of Masonry, because the sanctions of Masonic law are of a higher nature than any that could be furnished by a pecuniary penalty. Imprisonment and corporal punishment are equally adverse to the spirit of the Institution, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals.

Masonic punishments are therefore restricted to an expression of disapprobation or the deprivation of Masonic rights, and are:
1. Censure. 2. Reprimand; 3. Exclusion; 4. Suspension. Definite or Indefinite; and 5. Expulsion—all of which see under their respective titles.

**Punjaub.** Freemasonry was founded in Punjaub, India, in 1872, by an ex-Mason, W. Bro. Major Henry Bawer, whose failing
Puranas. ("Knowledge.") The text-books of the worshipers of Vishnu and of Siva, forming, with the Tantras, the basis of the popular creed of the Brahmanical Hindus. There are about 15 Puranas, and as many more minor works, called Upanishadas, all written in Sanskrit, and founded to some extent upon the Mahabharata and Ramayana. Otherwise their date is very uncertain. The followers of Brahmanism number about 175,000,000.

Purchase. In the Cooke MS. (line 630) it is said that the son of Athelstan "purchased a free patent of the kyng that they [the Masons] should make a secrity." 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 booby of a third purchase, because he had acquired it. Cidentally 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 he was about to leave behind, so in Masonry there is in the First Degree a symbolical purification by the presentation to the candidate of the common gavel, an implement whose emblematic use teaches a purification of the heart. (See Illustration.)

Purity. In the Ancient Mysteries purity of heart and life was an essential prerequisite to initiation, because by initiation the aspirant was brought to a knowledge of God, to know whom was not permitted to the impure. For, says Origen (Conf. Cæ., vi.), "a defined heresy, 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 Hesirasm, signifying to possess him, to be spiritually in communion with him, to know his true character. Now to acquire this knowledge of God, symbolised by the knowledge of his Name, is the great object of Masonry, as it was of all ancient initiation; and hence the candidate in Masonry is required to be pure, for "he only can stand in the holy place who hath clean hands and a pure heart." (See White.)

Purple. Brothers of. An association of Arab philosopher, founded at Busa, 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. (Zeitshrift der J. L., 174, 289)

Purple.叫 them "the Freemasons of Bosnia," and says that they were "a celebrated society of a kind of Freemasons."

Purple. The appropriate color of those degrees which, in the American Rite, have been interpolated between the Royal Arch and Ancient Craft Masonry, namely, the Mark, Past, and Most Excellent Masters. It is in Masonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should never 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 תמר, argaman, is derived from תמר, ragam or ragam, one of whose significations is "a friend." But Portal (Cist. 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. Josephus says, it was symbolical 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 purpur regum, or "the purple of kings." Pliny says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been considered as the becoming insignia of regal or supreme authority.

In American Masonry, the purple color seems to be confined to the intermediate degrees between the Master and the Royal Arch, except that it is sometimes employed in the vestments of officers representing either kings or men of eminent authority—such, for instance, as the Scribe in a Chapter of Royal Arch Masons.

In the Grand Lodge of England, Grand Officers and Provincial Grand Officers wear purple collars and aprons. As the symbolic color of the Past Master's Degree, to which all Grand Officers should have attained, it is also considered in this country as the appropriate color for the collars of officers of a Grand Lodge.

Purple Brethren. In English Masonry, the Grand Officers of the Grand Lodge and the Past Grand and Deputy Grand Masters are called "purple brethren," because of the color of their decorations, and at meetings of the Grand Lodge are privileged to sit on the dais.
**Purple Lodges.** Grand and Provincial Grand Lodges are thus designated by Dr. Cleveland in his *Institutes of Masonic Jurisprudence.* The term is not used in this country.

**Prussian.** The society of Susan negroes exercising similar powers to, and for a somewhat similar purpose as, the Vehmgericht.

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

**Pyron, Jean Baptiste Pierre Julien.** A distinguished French Mason of the latter part of the last and beginning of the present century, who died at Paris in September, 1821. He was the author of many Masonic discourses, but his most important work was a profound and exhaustive *History of the Organization of the Ancient and Accepted Rites of Freemasonry.* Published in 1814. He was one of the founders of the Grand Orient, and having received the Thirty-third Degree from the Count de Grasse-Tilly, he afterward assisted in the organization of the Supreme Council of Italy, at Milan, and the Supreme Council of France. In 1855, his name was struck from the register of the Grand Orient in consequence of his opposition to the action of the Grand Orient. He was the Secretary-General of the Supreme Council until his death. Ragon calls him an intriguer and bold innovator, and Thury speaks more highly of his Masonic character. He was undoubtedly a man of talent, learning, and Masonic research. He made a manuscript collection of many curious degrees, which Thury has liberally used in his *Rites and Degrees.***

**Pythagoras.** One of the most celebrated of the Grecian philosophers, and the founder of what has been called the Ionic school, was born at Samos about 585 B.C. Educated as an athlete, he subsequently abandoned that profession and devoted himself to the study of philosophy. He traveled through Egypt, Chaldea, and Asia Minor, and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge. On his return to Europe, he established his celebrated school at Crete, 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 mathematician, 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. Disdaining the vanity and dogmatism of the ancient sages, he contented himself with proclaiming that he was simply a seeker after knowledge, and the possession of which to him was attributed the introduction of the word *philosopher,* or lover of wisdom, as the only title which he would assume. After the lawful destruction of his school at Crotona, he fled to the Lucania, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muse, where tradition says that he died of starvation 500 B.C., when eighty years old.

**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 societies of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate. The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered their possessions to the common fund, they submitted for these years to voluntary poverty, during which time they were also compelled to a rigorous silence. The doctoral science of the Pythagoreans were always delivered as infallible propositions which admitted of no argument, and hence the expression *vivis ergo, he said it,* was considered as a sufficient answer to every question. The scholars were divided into *Eccentrics* and *Exegetics.* This distinction was borrowed by the Pythagoreans from the Egyptian priests, who presided at a similar mode of instruction. The exegetical scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the eccentrics constituted the true school, and those alone Pythagoras called, says Jamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, and he was made to submit to the severest tests of his fortitude and self-control. 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, and after the Psalms, which were read from Homer, Hesiod, or some other poet. Several hours were spent in study, after which
PYTHAGORAS

there was an interval before dinner, which was occupied in walking and in gymnastic exercises. The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this secret school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three degrees: the first, or Mathematical, being engaged in the study of the exact sciences; and the second, or Theoretical, is 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 fruits of the Pythagorean philosophy. This school, after existing for thirty years, was finally dissolved through the machinations of Kylo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited the citizens against it, and when a lawless mob attacked the scholars while assembled in the house of Milo, set fire to the building and dispersed the disciples, forty of them being burnt to death. The school was never resumed, but after the death of the philosopher summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

After this account of the Pythagorean school, the Mason will find no difficulty in understanding that part of the so-called Land Manuscript which is said to have so much puzzled the great metaphysician John Locke.

This manuscript—the question of its authenticity is not here entered upon—has the following paragraphs:


“Peter Gower, a Grecian, journeyed for kunyungen yn Egypte and in Syria, and yn everye londe whereat the Venetians hadde plauendo Macaronye, and kunyungen entered to the Lodges of Macaronye, he learned muche, and returne and ward in Greece Magna wachtyne and bestmmnye a mygh-lye wyscore and grateyche renowned, and her he fained a grate Lodge at Croton, and maked many Macaronye, some whereof dyd journeye yn Frauncie, and maked manye Macaronye wherfroumyn, ye proces of tyne, the arts passed yn Englande.”

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

It is not singular that the old Masons should have called Pythagoras their “ancient friend and brother,” and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid: an epithet and a custom that have, by the force of habit, been retained in all the modern rituals.

---

Q.

Q. (Heb. 7, Q or K. Koph.) The seventeenth letter in the English and modern Latin alphabet. In the Phenician or Ancient Hebrew its form was one circle within another. Its numerical value is 107. The Casamite signification is the Quadribrum.

Quadribrum. In classical Latin the word quadribrum 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.)

Quadribrum and Trivium. The seven liberal arts and sciences. The Quadribrum, 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 admisibility of a Quaker’s affirmation in Masonry is discussed under the word Affirmation, which see.

Qualifications of Candidates. Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, Internal and External. The internal qualifications are those which lie within his own bosom, the external are those which refer to his outward and apparent fitness. The external qualifications are again divided into Moral, Religious, Physical, Mental, and Political.

1. The Internal Qualifications are:
   1. That the applicant must come of his own free will and accord. His application must be purely voluntary, to which he has not been induced by persuasion of friends.
   2. That he must not be influenced by mercenary motives.
   3. That he must be prompted to make the
application in consequence of a favorable opinion that he entertains of the Institution.

4. That he must be resolved to conform with cheerfulness to the established usages and customs of the Fraternity.

11. The Extenual Qualifications are, as has already been said, divided into four kinds:

1. The Moral. That candidate only is qualified for initiation who faithfully observeth the precepts of the moral law, and leads a virtuous life, so conducting himself as to receive the reward of his own conscience as well as the respect and approbation of the world.

2. The Religious. Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation shall believe in the existence of God as a 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 age; and he must be in possession of all his limbs, not paralyzed or dismembered, but, to use the language of one of the old Charges, "have his right limbs as a man ought to have."

4. The Mental. This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and to partake of its responsibilities. Hence fools, idiots, and madmen are excluded. Although the landmarks do not make illiteracy a disqualification, and although it is undeniable that a large portion of the Craft in olden times was uneducated, yet there seems to be a general opinion that an incapacity to read and write will, in this day, disqualify a candidate.

5. The Political. These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England the substituted free man for free born, it is undeniable that that action was a violation of a landmark; and the old rule still exists, at least in America.

Quarrels. Contention or quarreling in the Lodge, as well as without, is discounted by 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 feuds or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy." (Constitution, 1722, 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. Modern researches have shown without question that the stones used in the construction of the Temple were taken out of quarries in the immediate vicinity; and the best traditions, as well as Scripture, claim only that the wood from the forests of Lebanon was supplied by King Hiram. The great quarries of Jerusalem are situated in the northeast portion of the city, near the Damascus gate. The entrance to them was first discovered by Barclay. A writer, quoted by Barclay, thus describes them (City of the Great King, p. 460): "Here were blocks of stone, but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet. The spaces were, many of them, four feet deep and ten feet in height, and the distance between them was about four feet. After being cut away at each side and at the bottom, a lever was inserted, and the combined force of three or four men could easily pry the block away from the rock behind. The stone was extremely soft and friable, nearly white, and very easily worked, but, like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well-defined as if the workman had just ceased from his labor. The heaps of chippings which were found in these quarries showed that the stone had been dressed there, and confirm the Bible statement that the stone of which the Temple was built was made ready before it was brought thither." -- Barclay remarks (ib., p. 118) that "theses extra cyclopes stones in the south-east 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 travelers in relation to the difficulty of transporting and handling such immense masses of rock, and enables us to understand why they were called 'stones of rolling' by Ezra." Mr. Prime also visited these quarries and was shown the large blocks. He states "that Dr. 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 in favor of 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 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 the one I have suggested." And he adds: "Who can say that the cavern which we explored was not the place where the lamp-
mers rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon?"

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

Quarterly Communication. The Old Records of the Institution state that the Fraternity met annually in their General Assembly. The Halliwell or Regius Manuscript says it is true that the Assembly may be held triennially, "Echo era or third year it should be hold" (line 475); but wherever spoken of in subsequent records, it is always as an Annual Meeting. It is not until 1717 that we find anything said of quarterly communications; and the first allusion to these subordinate meetings in any printed work to which we now have access is in 1738, in the edition of the resuscitations published in that year. The expression there used is that the quarterly communications were "forthwith revived." This of course implies that they had previously existed; but no mention is made of them in the Regulations of 1663, which, on the contrary, speak expressly only of an "Annual General Assembly," we may infer that quarterly communications must have been first introduced into the Masonic system after the middle of the seventeenth century. They have not the authority of antiquity, and have been very wisely discarded by nearly all the Grand Lodges in this country. They are still retained by the Grand Lodges of England, Scotland, and Ireland, but in the United States only by those of Massachusetts and Pennsylvania.

Quaternon. From the Latin quarter, the number Four, which see. Oliver calls it the quaternon of the Celestial sphere.

Quatuor Coronati. See Four Crowned Martyrs.

Quatuor Coronati Lodge. This Lodge, No. 5079, on the roll of the Grand Lodge of England, was established in 1886, for the purpose of studying the History, Symbols, and Legends of Freemasonry, and it is in fact a Masonic Literary and Archeological Society, meeting as a tiled Lodge. Attached to the 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 Are Quatuor Coronatorum. The Lodge is named after the "Four Crowned Martyrs" (q. v.). All Masons in good standing are eligible to membership in this Correspondence Circle. The dues are $2.50 a year, for which the valuable Transactions of the Lodge are sent to each member.

Quebec. From 1855 to 1869 the Grand Lodge of Canada was the controlling Masonic power in the Province of Quebec, but with the birth of the Dominion came also the agitation for separate Grand Lodges. Several meetings were held, and finally, on the 20th of October, 1869, the Grand Lodge of Quebec was formed by twenty-eight of the Warranted Lodges then in the Province, with W. W. Bro. John Hamilton Graham, LL.D., as Grand Master.

Questions of Henry VI. Questions said to have been proposed by King Henry VI. of England to the Masons of the kingdom, which, with their answers, are contained in the manuscript known as the Leland Manuscript, which see.

Quetzalcoatl. The Mexican idea of the Deity of Enlightenment. The spirit-man from whom they received their civilization, and for whose second coming they wait. Him for whom they mistook Cortes, and therefore welcomed him with joy.

Quorum. The parliamentary law provides that a deliberative body shall not proceed to business until a quorum of its members is present. And this law is applicable to Masonry, except that, in constituting a quorum for opening and working a Lodge, it is not necessary that the quorum shall be made up of actual members of the Lodge; for the proper officers of the Lodge being present, the quorum may be completed by any brethren of the Craft. As to the number of brethren necessary to make a quorum for the transaction of business, the Old Constitutions and Regulations are silent, and the authorities consequently differ. In reply to an inquiry directed to him in 1897, 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 rite of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberian astuteness, "that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the Books of Constitutions."

In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There answer the question in each degree, "How many compose a Lodge?" will supply us with the rule by which we are to establish the quorum in that degree. For whatever
number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a "perfect Lodge," and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice's Lodge, five in a Fellow-Craft's, and three in a Master Mason's. Without this requisite number no Lodge can be opened in either of these degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knights Templar eleven Knights; although, under certain circumstances well known to the Order, three Knights are competent to transact business.

R.

R. (Heb. ר, Resh.) The eighteenth letter in the English and other Western alphabets. The word Resh signifies foremost, and in the Phoenician and hieroglyphic character is thus represented. Its numerical value is 200, and the equivalent as a name of God is ריהוה, Raham, signifying clemency.

Rabbanaism. רבנות, Rabbinical Hebrew, and signifying "the chief of the architects." A significant word in the high degree.

Rabbinism. The system of philosophy taught by the Jewish Rabbis subsequent to the dispersion, which is engaged in mystical explanations of the oral law. With the reveries of the Jewish teachers was mingled the Egyptian, the Arabic, and the Grecian doctrines. From the Egyptians, especially, Rabbinism derived its allegorical and symbolic mode of instruction. Out of it sprang the Therapeutists and the Essenians; and it gave rise to the composition of the Talmud, many of whose legends have been incorporated into the mythical philosophy of Speculative Masonry. And this is it that makes Rabbinism an interesting subject of research to the Masonic student.

Rabboni. רבי. Literally, my Master, equivalent to the pure Hebrew, Adoni. As a significant word in the higher degrees, it has been translated "most excellent Master," and its usage by the later Jews will justify that interpretation. Buxtorf (Lex. Talmud.) tells us that about the time of Christ this title arose in the school of Hillel, and was given to only seven of their wise men who were preeminent for their learning. John (Arch. Bab. § 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 savants. The word occurs once, as applied to Christ, in the New Testament (John xx. 16), "Jesus said unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master."

The Masonic myth in the "Most Excellent Master's Degree," that it was the title addressed by the Queen of Sheba to King Solomon on beholding the magnificence and splendor of the Temple, wants the element of plausibility, 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 Trinitaires. 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. His work was granted the exclusive 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 Hermès, ou Archives Maçonniques. In 1833, he published Orthodoxivie, ou Manuel de l'Initié: a book not merely confined to the details of degrees, but which is enriched with many valuable and interesting notes. Ragon died at Paris about the year 1866. In the preface to his Orthodoxivie, he had an-
RAGOTZKY

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 Philanthropic 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 Index or manual of all the known rites and degrees. Such a work would have been an insatiable boon to the Masonic student, but Regius unfortunately began it too late in life. He did not live to complete it, and in 1868 the unfinished manuscript was purchased, by the Grand Orient of France, from his heirs for a consideration of 5,000 francs. It was ordered to be quietly deposited in the archives of that body, because, as it was confessed, no Mason could be found in France who had ability enough to supply its lacunae and prepare it for the press.

Ragon's theory of the origin of Masonry was that its primitive idea is to be found in the initiations of the Ancient Mysteries, although he had hesitated about this point. But that for its present form it is indebted to Elias Ashmole, who fabricated it in the seventeenth century.

Ragotzky, Carl August. A German who was distinguished for his labors in Masonry, and for the production of several works of high character, the principal of which were Der Freimaurer in der Maurerei oder Freimäthige Briefe über wichtige Gegenstände in der Freimaurerei, i. e., The Free-thinker in Masonry, or Candid Letters on important subjects in Freemasonry, published at Berlin, in 1793, in an octavo volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled Über Maurerische Freeth, für eingenommene und unangeschriebene, i. e., An Essay on Masonic Liberty, for initiated and uninitiated readers, published in 1792. He died November 5, 1822.


Thus it was a custom among the English Masons of the middle of the last century, when conversing together on Masonry, to announce the appearance of a profane by the warning expression "it rains." The custom was adopted by the German and French Masons, with the equivalent expression, as a proverb, and a plate, Baron Tschudy, who condones the usage, says that the latter refined upon it by designating the approach of a female by it rains, it 5. 1822. Dr. Oliver says (Mem. of 1842) that the phrase "it rains," to indicate that a cowman is present and the proceedings must be suspended, is derived from the ancient punishment of an evenshopper, which was to place him under the eaves of his house in rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and cut at his shoes.

Raised. When a candidate has received the Third Degree, he is said to have been "raised" to the sublime degree of a Master Mason. The expression refers, materially, to a portion of the ceremony of initiation, but symbolically, to the resurrection, which it is the object of the degree to exemplify.

Raising Sheet. A term sometimes given to one of the common properties known to Master Masons.

Ramayana. The great epic of ancient India, deemed a sacred writing by its people, narrating the history of Rama, or Vishnu incarnate, and his wife Sita, and containing about 24,000 verses, in seven books, written in 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 Geneau that he was 60 years old.] His father was a baker, but being the possessor of considerable property was enabled to give his son a liberal education. He was accordingly sent to school in his native burgh, and afterward to the University of Edinburgh, where he was distinguished for his abilities and diligence. In 1709 he was entrusted with the education of the two sons of the Earl of Wemyss. Subsequently, becoming unsettled in his religious opinions, he resigned that employment and went to Holland, residing for some time at Leyden. There he became acquainted with Pierre Poiret, one of the most celebrated teachers of the mystic theology which then prevailed on the Continent. From him Ramsay learned the principal tenets of that system; and it is not unreasonable to suppose that he was thus indoctrinated with that love of mystic 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 Féséló, 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. Féséló procured for him the preceptorship of the Duo de Chateau-Thierry and the Prieze de Turenne. As a reward for his services in that capacity, he was made a Knight of the Order of St. Lazarus, whence he received the title of "Chevalier" by which he was usually known. He was subsequently selected by James III., the Pretender, as the tutor of his two sons.
Charles Edward and Henry, the former of whom became afterward the Young Pretender, and the latter the Cardinal York. For this purpose he repaired, in 1724, to Rome. But the political and religious intrigues of that court became distasteful to him, and in a short time he obtained permission to return to France. In 1728, he visited England, and became an inmate of the family of the Duke ofArgyle. Chambers says (Hist. Dict.) that while there he wrote his Principles of Natural and Revealed Religion, and his Travels of Cyrus. This statement is evidently incorrect. The former did not appear until after his death, which probably delayed the last productions of his pen. The latter had already been published at Paris in 1727. But he had already acquired so great a literary reputation, that the University of Oxford conferred on him the degree of Doctor of Civil Law. He then returned to France, and resided for many years at Fontaine, a seat of the Prince of Turenne, where he wrote his Life of Ptolemaeus, and a History of the Viceroy Turenne. During the remainder of his life he resided as Intendant in the Prince’s family, and died May 6, 1743, in the sixty-second year of age. 

He was a Freemason and Grand Chancellor of the Grand Lodge of Paris, but it is not known where and when he became a Mason; it was probably during his visit to England about 1730.

Ramsay, although born of humble parentage, was by subsequent association an aristocrat in disposition, and in propounding 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 explicit terms. The following is a translation of part of the speech:

"During the time of the holy wars in Palestine, several principal lords and citizens associated themselves together, and entered into a vow to re-establish the temples of the Christians in the Holy Land; and engaged themselves by an oath to employ their talents and their fortunes in restoring architecture to its primitive institution. They adopted several ancient signs and symbolic words drawn from religion, by which they might distinguish themselves from the infidels and recognize each other in the midst of the Saracens. They communicated these signs and words only to those who had solemnly sworn, often at the foot of the altar, never to reveal them. This was not an oath of execration, but a bond uniting men of all nations into the same confraternity. Some time after our Order was united with the Knights of St. John of Jerusalem. Hence our Lodges are in all countries called Lodges of St. John. This union was made in imitation of the Israeldites when they rebuilt the second Temple, during which time with one hand they managed the trowel and mortar, and in the other held the sword and buckler."

Our Order must not, therefore, be regarded as a renewal of the Baccanals and a source of senseless dissipation, of unbridled libertinism and of scandalous intemperance, but as a moral Order, instituted by our ancestors, the Holy Lodge to receive the recognition of the most sublime truths in the midst of the innocent pleasures of society.

"The kings, princes, and nobles, when they ascended into 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, from the last, in Scotland, on account of the intimate alliance which then existed between those two nations.

"James, Lord Steward of Scotland, was the Grand Master of a Lodge established at Kilwinning, in the west of Scotland, in the year 1236, a short time after the death of Alexander III., King of Scotland, and a year before St. Louis ascended the throne. This Scottish lord received the Earls of Gloucester and Ulster, English and Irish noblemen, as Masons in his Lodge.

"By degrees our Lodges, our festivals, and our solemnities were neglected in most of the countries where they had been established. Hence the silence of the historians of all nations, in 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 army by the Prophet Nadir Shah, the Sultan of Egypt, in 1683, 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 Freemen, from this time Great Britain became the seat of our sciences, the conservator of our laws, and the depository of our secrets. These religious ceremonies, 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, disapproved, or retracted. Thus it is that several of our brethren have, like the ancient Jews, forgotten the spirit of our laws, and preserved only the letter. But from the British isles the ancient science is now beginning to pass again into France."

Such was the peculiar theory of Ramsay. Rejecting all reference to the Travelling Architects from Como, to the Stone Masons of Germany, and the Operative Freemasons of England, he had sought a noble and chivalric origin for Freemasonry, which with him was not a confraternity founded on a system of architecture, but solely on the military prowess and religious enthusiasm of knighthood. The theory was as clearly the result of his own inventive genius as was his fable of the travels of Cyrus. He offered no documentary or historical authority to support his assertions, but gave them as if they were already admitted facts. The theory was, however, readily accepted by the rich, the fashionable, and the noble, because it elevated the origin and the social position of the Order, and to it we are to attribute the sudden rise of so many high degrees, which speedily overshadowed the humbler pretensions of primitive Craft masonry. After the delivery of this speech a number of Chivalric Degrees were invented in France and styled Scottish Masonry, and they have been supposed in the interests of the exiled Stuarts; and he has also been considered the inventor of the Royal Arch Degree; but R. F. Gould, in his "History of Freemasonry", has shown that there is no foundation for either of these theories; and that Ramsay's influence on Freemasonry was due to his speech alone.

All writers concur in giving the most favorable opinions of Ramsay's character. Chambers asserts 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, increased their sufferings. His national religion, they indignantly refused to accept. Clavell (Hist. Pittor, p. 165) describes him as "a man endowed with an ardent imagnation, and in large amount of reasoning, wit, and urbanity." And Robson (Proofs of a Cons. p. 39) says he was "as eminence 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 Perfect, his Travels of Cyrus, and the elaborate work, published after his death, entitled The Philosophical Principles of Natural and Revealed Religion, Unfolded in a Geometrical Order. He is said to have been the author of an Apologetic and Historical Relation of the Society of Freemasonry, which was published in 1738, and had the honor to be burnt the next year at Rome by the public executioner, on the sentence of the Sacred Congregation of the Inquisition.

Raphael. (Hebrew interpretation: "the healing of God"). Title of an officer in a Rose Croix Chapter. The name of the angel, under the Kaballistical system, that governed the planet Mercury. A messenger.

Ratibion. A city of Bavaria, in which two Masonic Congresses have been held. The first was convoked in 1459, by Jost Dotsinger, the master of the works of the Strasbourg cathedral. It established some new laws for the government of the Fraternity in Germany. The second was called in 1464, by the Grand Lodge of Strasbourg, principally to define how this science was to settle existing difficulties between the Grand Lodges of Strasbourg, 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 from the Bodleian Library, and which he described as being "to be a kind of Masonic album, or commonplace book, belonging to L. D. and F. R. S., of the following Lodges: Sauch and Cocoa-tree, Moorfields, 37; St. Paul's Head, Ludgate Street, 40; Rose Tavern, Cheapside, Ed Oxford Arms, Ludgate Street, 94; in which he inserted anything that struck him either as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic Charges, Constitutions, forms of summons, a list of all the Lodges of his time under the Grand Lodge of England, whether in London, the country, or abroad, together with some extracts from the Grub Street Journal, the General Evening Post, and other journals of the day. The dates range from 1724 to 1740." (P. M. Monthly Mag., 1855, p. 81.)

Among the materials thus collected is one which bears the following title: The Freemasons' Constitutions, Copied from an Old MS. in the possession of 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 Freemasons' Constitution, Copied from an Old MS. in the possession of Dr. Rawlinson. The original MS. has not yet been traced, but
possibly if found would be of about the end of the seventeenth century.

Richard Rawlinson, LL.D., was a celebrated antiquary, who was born in London about the year 1690, and died on April 6, 1755. He was the author of a Life of Anthony Wood, published in 1711, and of The English Topographer, published in 1720. Dr. Rawlinson was consecrated a bishop of the non-juring communion of the Church of England, March 25, 1728. He was an assiduous collector of old manuscripts, invariably purchasing, sometimes at high prices, all that were offered him for sale. In his will, dated June 2, 1752, he bequeathed the whole collection to the University of Oxford. The manuscripts were placed in the Bodleian Library and still remain there. In 1886, Dr. W. J. Chetwode Crawley published in the Archaeologia, vol. xi., a full account of the Rawlinson MSS., in which he assured that the collection was not really made by Dr. Rawlinson, but by one Thomas Towl. (P. 15.)

Received and Acknowledged. A term applied to the initiation of a candidate into the Sixth or Most Excellent Master's Degree of the American Rite. (See Acknowledged.)

Reception. The ceremony of initiation into the degrees of Masonry is called a reception.

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

Recognition, Modes of. Smith says (Use and Abuse, p. 46) that at the institution of the Order, to each of the degrees "a particular distinguished test was adapted, which test, together with the explication, was accordingly settled and communicated to the Fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful brethren ever since their emigration."

Hence, of all the landmarks, the modes of recognition are the most legitimate and unquestioned. They 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 separated Grand Lodges; and this was, of course, equally applicable to the high degrees which sprang out of them. Thus, while the modes of recognition in the York and Scottish Rites are substantially the same, those of the French or Modern Rite differ in almost everything. In this there is a P. W. in the First Degree unrecognized by the two other Rites, and all afterward are different.

Again, there are important differences in the York and American Rites, although there is sufficient similarity to relieve American and English Masons from any embarrassment in mutual recognition. Although nearly all the Lodges in the United States, before the Revolution of 1776, derived their existence from the Grand Lodges of England, the American Masons do not use the multitude of signs that prevail in the English system, 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 1835, recommended, in the seventh proposition, that "Masters of Lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs, and grips of the Scottish and Modern Rites." This proposition, if it had been adopted, would have mitigated, if it did not abolish, the evil; but, unfortunately it did not receive the general concurrence of the Craft.

As to the antiquity of modes of recognition in general, it may be said that, from the very nature of things, there was always a necessity for the members of every secret society to have some means for recognizing a brother that should escape the detection of the uninitiated. We find evidence in several of the classic writings showing that such a custom prevailed among the initiated in the Pagan mysteries. Livy tells us (xxvi. 14) of two Acrasian youths who clandestinely entered the temple of Ceres during the celebration of the mysteries, and, not having been initiated, were speedily detected as intruders, and put to death by the managers of the temple. They must, of course, have owed their detection to the fact that they were not in possession of those modes of recognition which were known only to the initiated. That they existed in the Dionysiac rites of Baccus we learn from Plautus, who, in his Magna Mensis (Act IV, Sc. ii.), makes Mispheides say to Pygmalion and his wife, "signum si haereat Bacchorum esse." Give the sign, if you are one of these Baccaces."

Jamblichus (No. 28) 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 himself over to the landlord, who, having 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 showed to the gate of a neighboring temple. Months afterward another Pythagorean, passing that way, recognized the secret symbol, and, inquiring into the tale, reimbursed the landlord for all his trouble and expense.

Apuleius, who was initiated into the Osirian and Isaac mysteries, says, in his
RECOMMENDATION

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 keep with such care." But in another place he is less cautious, and even gives an inkling of what was one of the signs of the Osirian initiation. For in his Golden Ass (lib. xlii) he says that in a dream he beheld one of the disciples of Osiris, "who walked gently, with a hesitating step, the ankle of his left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I could recognize him." The Osirian initiates had then, it seems, like the Freemasons, mystical steps.

That the Gnostics had modes of recognition we learn from St. Epiphanius, himself at one time in early life a Gnostic, who says in his Panarion, written against the Gnostics and other heretics, that "on the arrival of any of the disciples of Osiris, he would, so to speak, recognize him in the same way, they have a sign given by one to another. In holding out the hand, under pretence of saluting each other, they feel that there is a warmness in the manner of the palm, and so discover if the new-comer belongs to the same sect. Thereupon, however poor they may be, they serve up to him a sumptuous feast, with abundance of meats and wine."

I do not refer to the fanciful theories of Dr. Oliver—the first one most probably a joker, and therefore out of place in his Symbolical Dictionary—founded on passages of Homer and Quintus Curtius, that Achilles and Alexander of Macedon recognized the one Priam and the other the High priest by a sign. But there are abundant evidences of an authentic nature that a system of recognition by signs, and words, and grips has existed in the earliest times, and, therefore, that they were not invented by the Masons, who borrowed them, as they did much more of their mystical system, from antiquity.

Recommendation. The petition of a candidate for initiation must be recommended by at least two members of the Lodge. Preston requires the signature to be witnessed by the person who 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, which is, for two members of the Lodge to affix their names to the petition, as recommenders of the applicant.

The petition for a Dispensation for a new Lodge, as preliminary to the application for a Warrant of Constitution, must be recommended by the nearest Lodge. Preston says that it must be recommended "by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held." This is also the language of the Constitution of the Grand Lodge of Ireland. The Grand Lodge of Scotland requires the recommendation to be signed "by the Masters and officers of two of the nearest Lodges." The modern Constitution of the Grand Lodge of England requires a recommendation "by the officers of some regular Lodge," without saying anything of its vicinity to the new Lodge. The rule now universally adopted is, that it must be recommended by the nearest Lodge.

Reconciliation, Lodge of. When the two contending Grand Lodges of England, known as the "Ancients" and the "Moderns," resolved, in 1813, under the respective Grand Masterships of the Dukes of Kent and Sussex, to put an end to all difference and to form a United Grand Lodge, it was provided, in the fifth article of union, that each of the two Grand Masters should appoint nine Master Masons to meet at some convenient place; and each party having opened a just and perfect Lodge in a separate apartment, they should give and receive mutually and reciprocally the obligations of both Fraternities; and being thus duly and equally enlightened in both forms, they should be empowered and directed to hold a Lodge, under the Warrant or Dispensation to be entrusted to them, and to be entitled "The Lodge of Reconciliation." The duty of this Lodge was to visit the several Lodges under both Grand Lodges, and to instruct the officers and members of the same in the forms of initiation, obligation, etc., in both, so that uniformity of working might be established. The Lodge of Reconciliation was constituted on the 27th of December, 1813, the day on which the union was perfected. This Lodge was only a temporary one, and the duties for which it had been 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 Are Quatuor Coronati, vol. xxii., for 1810.]

Reconsideration, Motion for. A motion for reconsideration can only be made in a Grand Lodge, Grand Chapter, or other Grand Body, on the same day or the day after the adoption of the motion which it is proposed to reconsider. In a Lodge or other subordinate body, it can only be made at the same meeting. It cannot be moved by one who has voted in the minority. It cannot be made when the matter to be reconsidered has passed out of the control of the body, as when the original motion was for an appropriation which has been expended since the motion for it was passed. A motion for reconsideration is not debatable if the question proposed to be reconsidered is not. It cannot always be adopted by a simple majority vote. It may be postponed or laid upon the table.
If postponed to a time definite, and when that time arrives is not acted upon, it cannot be renewed. If laid upon the table, it cannot be taken up out of its order, and no second motion for reconsideration can be offered while it lies upon the table, hence to lay a motion for reconsideration on the table is considered as equivalent to rejecting it. When a motion for reconsideration is adopted, the original motion comes up immediately for consideration, as if it had been for the first time brought before the body, in the form it presented when it was adopted.

Reconsideration of the Ballot. When the petition of a candidate for initiation has been rejected, it is not permissible for any member to move for a reconsideration of the ballot. The following four principles set forth in a summary way the doctrine of Masonic parliamentary law on this subject:

1. It is never in order for a member to move for the reconsideration of a ballot on the petition of a candidate, nor for a presiding officer to entertain such a motion. 2. The Master or presiding officer alone can, for reasons satisfactorily to himself, order such a reconsideration. 3. The presiding officer cannot order a reconsideration on any subsequent night, nor on the same night, after any member who was present and voted has departed. 4. The Grand Master cannot grant a Dispensation for a reconsideration, nor in any other way interfere with the ballot. The same restriction applies to the Grand Lodge.

Recorder. In some of the high degrees, as in a Council of Select Masters and a Commandery of Knights Templar, the title of Recorder is given to the Secretary. The recording officer of the Grand Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Grand Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary. The recording officer of the Great Encampment of Knights Templar, the title of Grand Recorder is given to the Secretary.
RECTIFICATION

28. Spencer Manuscript.
30. Plot Manuscript.
31. Inigo Jones Manuscript.
32. Rawlinson Manuscript.
33. Woodward Manuscript.
34. Krause Manuscript.
35. Antiquity Manuscript.
36. Leland Manuscript, sometimes called the Locke Manuscript.
37. Charter of Cologne.

There may be some other manuscript records, especially in France and Germany, not here noticed, but the list above contains the most important of those now known to the Fraternity. Many of them have never yet been published, and the collection forms a mass of material absolutely necessary for the proper investigation of Masonic history. Every Mason who desires to know the true condition of the Fraternity during the last four centuries, and who would learn the connection between the Stone-Masons of the Middle Ages and the Free and Accepted Masons of the present day, is duty 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 healing, which see.

Rectified Rite. (Rite Rectific.) See Masonism.

Rectified Rose Croix, Rite of. See Rose Croix, Rectified.

Rebusan. A term applied in English history to one who refused to acknowledge the supremacy of the king as head of the church. In Masonic law, the word is sometimes used to designate a Lodge or a Mason that refuses to obey an edict of the Grand Lodge. The arrest of the Charter, or the suspension or expulsion of the offender, would be the necessary punishment of such an offense.

Red. Red, scarlet, or crimson, for it is indiscriminately called by each of these names, is the appropriate color of the Royal Arch Degree, and is said symbolically to represent the ardor and zeal which should actuate all who are in possession of that sublime portion of Masonry. Portal (Couture Symb., p. 116) refers the color red to fire, which was the symbol of the regeneration and purification of souls. Hence the red seems to be a concomitant in adopting it as the color of the Royal Arch, which refers historically to the regeneration or rebuilding of the Temple, and symbolically to the regeneration of life.

In the religious services of the Hebrews, red, or scarlet, was used as one of the colors of the veils of the tabernacle, in which, according to Josephus, it was an emblem of the element of fire; it was also used in the ephod of the high priest, in the girdle, and in the breastplate. Red was, among the Jews, a color of dignity, a sign of 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 clothed in purple." In the Middle Ages, those knights who engaged in the wars of the Crusades, and especially the Templars, were a red cross, as a symbol of their willingness to martyrdom for the sake of religion; and the princes 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 lover. Its symbolic significations differ, but they may generally be considered as alluding either to the virtue of fervency when the symbolism is moral, or to the shedding of blood when it is historical. Thus in the degree of Provost and Judge, red is historically emblematic of the violent death of one of the founders of the Institution; while in the degree of Perfection it is said to be a moral symbol of zeal for the glory of God, and as an attribute of love toward perfection in Masonry and virtue.

In the degree of Rose Croix, red is the predominating color, and symbolizes the ardent zeal which impels 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 histories of Masonry, it is always, under some modification, a symbol of zeal and fervency.

These three colors, blue, purple, and red, were called in the former English lectures "the old colors of Masonry," and were said to have been selected "because they are royal, and such as the ancient kings and princes used to wear, and secret history informs us that the veil of the Temple was composed of these colors.

Red Brother. The Sixth and last degree of the Swedenborgian Lodge.

Red Cross Knight. When, in the tenth century, Pope Urban II., won by the enthusiasm of Peter the Hermit, addressed the people who had assembled at the city of Clermont, during the sitting of the Council, and exhorted them to join in the expedition to conquer the Holy Land, he said, in reply to their cry that God wills it, "Deus el set, it is indeed the will of God; let this memorable word, the inspiration, surely, of our Holy Spirit, be forever adopted as your cry of battle, to animate the devotion and courage of the champions of Christ. His cross is the symbol of your salvation; wear it, a red, a bloody cross, as an external mark on your breasts or shoulders, as a pledge of your sacred and irrevocable engagement." The proposal was eagerly accepted, and the Bishop of Fuy was the first who solicited
the Pope to affix the cross in red cloth on his shoulder. The example was at once followed, and thenceforth the red cross on the breast was recognized as the sign of him who was engaged in the Holy Wars, and Crusader and Red Cross Knights became convertible terms. Spenser, in the Fairie Queene (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 adore'd;
Upon his shield the like was also sown." 

The application of this title, as is sometimes done in the ritual of the degree, to a Masonic degree of Knight of the Red Cross, is altogether wrong, and it is now called Companion of the Red Cross. A Red Cross Knight and a Knight of the Red Cross are two entirely different things.

Red Cross Legend. The embassy of Zerubbabel to the court of Darius constitutes what has been called the Legend of the Red Cross Degree. (See Embassy, and Companion of the Red Cross.)

Red Cross of Rome and Constantinople. A degree founded on the circumstance of the vision of a cross, with the inscription En Totte Nika, which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Raisic Rite, and is now practised in England, Ireland, Scotland, and some of the English colonies, as a distinct Order; the meetings being called "Coventers," and the presiding officer of the Grand Imperial Council of the whole Order "Grand Sovereign." Its existence in England as a Masonic degree has been traced, according to Bro. R. W. Little (Freemasons, Mag.), to the year 1750, when it was given by Bro. Charles B. It was reorganized in 1904 by Walter Rodwell Wright, who supplied its present ritual. The ritual of the Order contains the following legend:

"After the battle fought at Sarsa Ruba, on the 28th October, A.D. 312, the emperor sent for the chiefs of the Christian legions, and—we now quote the words of an old ritual—in presence of his other officers constituted them into an Order of Knighthood, and appointed them to wear the form of the Cross he had seen in the heavens upon their shields, with the motto In seco signa vicces 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 Lobiemus, was ordered to be embroidered upon all the imperial standards. The Christian warriors were selected to compose the body-guard of Constantine, and the command of these privileged soldiers was confided to Eusebius, Bishop of Nicomedia, who was thus considered the second officer of the Order."

Red Cross Sword of Babylon. A degree worked in the Royal Arch Chapters of Scotland, and also in some parts of England. It is very similar to the Knight of the Red Cross conferred in the United States, which is now called the Companion of the Red Cross.

Red Cross Letters. In the Ancient and Accepted Scottish Rite, edicts, summonses, or other documents, written or printed in red letters, are supposed to be of more binding obligation, and to require more implicit obedience, than any others. Hence, in the same Rite, to publish the name of one who has been expelled in red letters is considered an especial crime. It is derived from the custom of the Middle Ages, when, as Muratori shows (Antiq. Ital. Med.), red letters were used to give greater weight to documents; and he quotes an old Charter of 1020, which is said to be confirmed "per literas rubras," or by red letters.

Reflection, Chamber of. See Chamber of Reflection.

Reformed Helvetic Rite. The Reformed Rite of Wilhelmshad was introduced into Poland, in 1754, by Bro. Glayre, of Lausanne, the minister of King Stanislaus, and was first adopted by the Provincial Grand Masters of this Rite in the French part of Switzerland. But, in introducing it into Poland, he subjected it to several modifications, and called it the Reformed Helvetic Rite. The system was adopted by the Grand Orient of Poland.

Reformed Rite. This Rite was established, in 1872, by a Congress of Freemasons assembled at St. Gallen. Its constitution was defined by those who adopted 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 the Knights 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. This hypothesis the Convention at Wilhelmshad rejected as unfounded in history or correct tradition. By the adoption of this Rite, the Congress gave a death-blow to the Rite of Strict Observance.

The Reformed Rite is exceedingly simple in its organization, consisting only of five degrees, namely:


The last degree is, however, divided into three sections, those of Novice, Professed Brother, and Knight, which really gives seven degrees to the Rite.
**REFRESMENT**

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 a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment. The phrase is an old one, and is found in the earliest rituals of the last century. Calling from labor to refreshment differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumes the control of the Craft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in calling on, in which the ceremony is equally brief.

The word refreshment no longer bears the meaning among Masons that it formerly did. It signifies not necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society when in a recess. During the whole of the last century, and a part of the present, a different meaning was given to the word, arising from a now obsolete usage, which Dr. Oliver (Mas. Juris, p. 210) thus describes:

"The Lodges in ancient times were not arranged, according to the practice in use amongst ourselves at the present day. The Worshipful Master, indeed, stood in the east, but both the Wardens were placed in the west. The south was occupied by the senior Entered Apprentice, whose business it was to obey the instructions of the Master, and to welcome the visiting brethren, after having duly ascertained that they were Masons. The junior Entered Apprentice was placed in the north to prevent the intrusion of cowans and eaves-droppers; and a long table, and sometimes two, where the Lodge was usually met, was extended from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Masonry, but also materials for refreshment—for in those days every section of the lecture had its peculiar toast or sentiment; and at its conclusion the Lodge was called from labour to refreshment by certain ceremonies, and a toast, technically called the charge. This was drunk in a bumper, with the honours, and not unfrequently accompanied by an appropriate song. After which the Lodge was called from refreshment to labour, and another section was delivered with like result."

At the present day, the banqueting of Lodges, when they take place, are always held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden. When modern Lodges are called to refreshment, it is either as a part of the ceremony of the Third Degree, or for a brief period; sometimes extending to more than a day, when labor, which had not been finished, is to be resumed and concluded.

The mythical history of Masonry tells us that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to refreshment at 'high twelve' and referred to as on again 'one hour after high twelve.'

Regalia. Strictly speaking, the word regalia, from the Latin regalia, royal things, signifies the ornaments of royalty, but in modern times is applied to the apparatus used at a coronation, such as the crown, sceptor, cross, sword, and other adornments. Hence the collar and jewel, and sometimes even the apron, are called by many Masons the regalia. The word has the same meaning as regalia. In the second edition of his Illustrations (1775), when on the subject of funerals, he uses the expression, "the body, with the regalia placed thereon, and two swords crossed," and at the end of the service he directs that "the regalia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master in the form, and with the usual ceremonies." Regalia cannot here mean the Bible and Book of Constitutions, for there is a place in another part of the procession appropriated to them. It might have been supposed that, by regalia, Preston referred to some particular decorations of the Lodge, had not his subsequent editors, Jones and Oliver, both interpolated the word "other" before ornaments, so as to make the sentence read "a kind or other ornaments," thus clearly indicating that they deemed the regalia a part of the ornaments of the deceased. The word is thus used in one of the headings of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words "clothing and insignia" (Rule 282) are employed. There is, however, so great an abuse of the word regalia to denote Masonic clothing, that it would be better to avoid it.

**REGENERATION**

Regeneration. In the Ancient Mysteries the doctrine of regeneration taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma of a change from 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.

Reghellini, M. A learned Masonic writer, who was born of Venetian parents on the island of Scio, whence he was usually styled Reghellini de Scio. The date of 1750, at which his birth is placed, is certainly an error. Michaud supposes that it is twenty or thirty years too soon. The date of the publication of his earliest works would indicate that he could not have been born much before 1780. After receiving a good education, and becoming especially proficient in mathematics and musicology, he settled at Brusseis, 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, rather ill-directed imagination. In 1834 he published a work entitled Examen du Masstaine et du Christianisme, whose bold opinions were not considered as very orthodox. He had previously become attached to the study of Masonic antiquities, and in 1836 published a work in one volume, entitled Esprit du dogme de la Franc-Maçonnerie; recueilli de son origine versants rites. He subsequently still further developed his ideas on this subject, and published at Paris, in 1838, a much larger work, in three volumes, entitled, La Maçonnerie considérée comme le résultat des Religions Egyptienne, Juive et Chrétienne. In this work he seeks to trace both Freemasonry and the Mosaic religion to the worship that was practiced on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of learned and interesting facts, which is attractive to the Masonic scholar. From 1822 to 1830 Reghellini devoted his labors to editing the Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays-Bas, a work that contains much valuable information.

Outside of Masonry, the life of Reghellini is not well known. It is said that in 1846 he became involved in the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the likelihood that he could regain his former position, and he was reduced to great penury, and in August, 1855, was compelled to take refuge in the House of Meritocracy at Brussels, where he shortly afterward died.

Regimental Lodge. An expression used by Dr. Oliver, in his Jurisprudence, to designate a Lodge attached to a regiment in the British army. The title is not recognized in the English Constitutions, where such a Lodge is always styled a Military Lodge, which see.

Register. A list of the officers and members of a Grand or Subordinate Lodge. The registers of Grand Lodges are generally published in this country annually, attached to their Proceedings. The custom of publishing annual registers of subordinate Lodges is almost exclusively confined to the Masonry of the Continent of Europe. Sometimes it is called a Registry.

Registrar. Grand. 1. An officer of the Grand Lodge of England, whose principal duty is to take charge of the seal, and attach it, or cause it to be attached by the Grand Secretary, to documents issued by the Grand Lodge or Grand Master. Also to superintend the records of the Grand Lodge, and to take care that the several documents issued be in due form. (Constitutions, Rules 31, 32.) 2. An officer in a Grand Consistory of the Scottish Rite, whose duties are those of Grand Secretary.

Registration. The modern Constitutions of the Grand Lodge of England require that every Lodge must be particularly careful in registering the names of the brethren therein, and also in making the returns of its members; as no person is entitled to partake of the general charity, unless his name be duly registered, and he shall have been at least five years a contributing member of a Lodge, except in the following cases, to which the limitation of five years is not meant to extend, viz., blindness or extreme infirmity, or blindness or serious accident fully attested and proved. (Rule 234.) To prevent injury to individuals, by their being excluded the privileges of Masonry through the neglect of their Lodge in not registering their names, any brother so circumstanced, on producing sufficient proof that he has paid the full fees to his Lodge, including the register fee, shall be capable of enjoying the privileges of the Craft. But the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for withholding money which are the property of the Grand Lodge. (Rule 237.)

An unregistered member in England is therefore equivalent, so far as the exercise of his right is concerned, to an uninitiated Mason. In America the same rule exists of registration in the Lodge books and an annual return of the same to the Grand Lodge, but the penalties for the omission are not so severe or so well defined.

Registry. The roll or list of Lodges and their members under the obedience of a Grand Lodge, which is published annually by the Grand Lodges of the United States at the end of their printed Proceedings.

Regist MS. See Halliwell Manuscript.

Regular. A Lodge working under the legal authority of a Warrant of Constitution is said to be regular. The word was first used in 1723, in the first edition of Anderson's Constitutions. In the eighth General Regulation published in that work it is said: "If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them." Ragon says (Orches. Mar., 72) that the word was first heard of in French Masonry in 1773, when an edict of the Grand Orient thus defined it: "A regular Lodge is a Lodge attached to the Grand Ori-
REGULATIONS

ent, and a regular Mason is a member of a regular Lodge."

Regulations. See Old Regulations.

Rehum. Called by Ezra the chancellor. He was probably a lieutenant-governor of the province of Judah, who, with Shimei 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 that are connected in their ritual with the second Temple.

Reinhold, Karl Leonhard. A German philosopher, who was born at Vienna in 1755, and died in 1823. He was associated with Wieland, whose daughter he married, in the editorship of the Deutsches Merkur. He afterward became a professor of philosophy at Kiel, and published Letters on the Philosophy of Kant. He was much interested in the study of Freemasonry, and published, under the pseudonym of Diction, at Leipzig, in 1788, two lectures entitled "Die Hebräischen Mysterien oder die allseitig religiöse Freimaurerei, i.e., The Hebrew Mysteries, or the Oldest Religious Freemasonry. The fundamental idea of this work is borrowed from the ideas of his precursors in the Egyptian priesthood. Eschhorn attacked his theory in his Universal Repository of Biblical Literature. Reinhold delivered and published, in 1800, An Address on the Design of Freemasonry, and another in 1830, on the occasion of the reopening of a Lodge at Kiel. This was probably his last Masonic labor, as he died in 1823, at the age of sixty-five years. In 1828, A Life of him was published by his son, a professor of philosophy at Jena.

Realization. See Restoration.

Rejection. Under the English Constitutions three black balls must exclude a candidate; but the by-laws of a Lodge may enact that one or two shall do so. (Rule 190.) In America one black ball will reject a candidate for initiation. If a candidate be rejected, he can apply in no other Lodge for admission. If admitted at all, it must be in the Lodge where his first appeal was made, and then only after a new application may be made never having been determined by the general or common law of Masonry, the rule has been left to the special enactment of Grand Lodges, some of which have made no change for more than a century; 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 a bar, 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.)

Rejoicing. The initiation of the Ancient Mysteries, like that of the Third Degree of Masonry, began in sorrow and terminated in rejoicing. The sorrow was for the death of the hero-god, which was represented in the sacred rites, and the rejoicing was for his 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 Plutarch, the Divine origin of life, and hence the rejoicing at the discovery of this eternal truth.

Relief. One of the three principal tenets of a Mason's profession, and thus defined in the lecture of the First Degree.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compensate 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 inner 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 ornamentation, the precious stones, the lilies and pomegranates that adorn the pillars of the porch, are the widow's tear of joy and the orphan's prayer of gratitude.

Relief, Board of. The liability to imposition on the charity of the Order, by the applications of impostors, has led to the establishment in the larger cities of America of Boards of Relief. These consist of representatives of all the Lodges, to whom all applications for temporary relief are referred. The members of the Board, by frequent consultations, are enabled to distinguish the worthy from the unworthy, and to aid the indigent at the just position. 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 operations, 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 religious. This has unanswerably arisen from a well-intentioned but erroneous view that has been taken of the connection between religion and Masonry, and from a fear that if the complete disavowal of the two was not made manifest, the opponents of Masonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Masons were disposed to substitute the teachings of their Order for the truths of Christianity. Now I have never for a moment believed that any such unwarrantable assumption, as that Masonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind,
and, therefore, I am not disposed to yield, on the subject of the religious character of Masonry, quite so much as has been yielded by more timid brethren. On the contrary, I contend, without any sort of hesitation, that Masonry is, in every sense of the word, except one, and that its least philosophical, an eminent religious institution—that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. But, that I may be truly understood, it will be well first to agree upon the true definition of religion.

There is nothing more illegitimate than to reason upon undefined terms. Webster has given four distinct definitions of religion:

1. Religion, in a comprehensive sense, includes, he says, a belief in the being and perfections of God—in the revelation of his will to man—in man's obligation to obey his command—in a state of reward and punishment, and in man's accountability to God; and also true godliness or piety of life, with the practice of all moral duties.

2. His second definition is, that religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to Divine command, or from love to God and his law.

3. Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to his will.

And, lastly, he defines religion to be any system of faith or worship, and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians—any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. And it is in this sense that we speak of the Turkish religion, or the Jewish religion, as of the Masonry.

Now, it is plain that, in either of the first three senses in which we may take the word religion (and they do not very materially differ much from one another), Masonry may certainly be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of those three definitions. So much does it "include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a Mason. The "revelation of his will to man" is technically called the "spiritual, moral, and Masonic trine-board" of every Mason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life. A "state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And "true godliness or piety of life" is included as the invariable duty of every Mason, from the inception of the first to the end of the very last degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow men arise from and are founded 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. symbolized to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Mason, commanding him to fear God and to love the brethren. It is idle to say that the Mason does good simply in obedience to the statutes of the Order. These very statutes owe their sanction to the Masonic idea of the nature and perfections of God, which idea has come down to us from the earliest history of the Institution, and the pronouncement of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Masonry. It has no pretension to assume a place among the religions of the world as a sectarian "system of faith and worship," in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and cannot speak of the Masonic religion, nor say of a man that he is not a Christian, 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 particular form of worship, and in supposing, because Masonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmer and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede any other form of worship or system of faith, nor does it meddle with Christian creeds or doctrines, but teaches fundamental religious truth—not enough to do away with the necessity of the Christian scheme of salvation, but strong enough to demonstrate, that it is, in every philosophical sense of the word, a religious institution, and one, too, in which the true Christian Mason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith.

The tendency of all true Masonry is toward religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and analogies—all exalting 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 tinted with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most
RELIgIOUS

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 will, while his holy law is widely opened upon our auras. 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 its motto is "freedom to offend a Jew;" it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood—in which all men may agree and in which no man can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." In so far, therefore, it cannot become a substitute for a religion, but its tenets may further, as the handmaid of religion, it may, and often does, act as the porch that introduces its votaries into the temple of Divine truth.

Masonry, then, is, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it.

Religious Qualifications. See Qualifications.

Removal of Lodges. On January 25, 1738, the Grand Lodge of England adopted a resolution that no Lodge should be removed without the Master's knowledge; that no motion for removing it should be made in his absence; and that if he was opposed to the removal, it should not be removed unless two-thirds of the members present voted in the affirmative. (Constitutions, 1738, p. 157.) But as this rule was adopted subsequent to the Grand Constitution of 1729, 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 resolution forbidding the removal of a Lodge from one house to another without its consent, there is no law in Masonry of universal force which would prohibit such a removal at the mere option of the Lodge.

This refers, of course, only to the removal from one house to another; but as the town or village in which the Lodge is situated is designated in its Warrant of Constitution, no such removal can be made except with the consent of the Grand Lodge, or, during the recess of that body, by the Dispensation of the Grand Master, to be subsequently confirmed by the Grand Lodge.

Renouncing Masons. During the anti-Masonic excitement in the United States, which began in 1828, and lasted for a few years, many Masons left the Order, actuated by various motives (seldom good ones), and attached themselves to the anti-Masonic party. It is not singular that these deserters, who called themselves "Renouncing Masons," were the bitterest in their hatred and the loudest in their vilification of the Mason, but, as may be seen in the article Indebilita, a renunciation of the name cannot absolve anyone from the obligations of a Mason.

Report. As a Lodge cannot enact a new by-law without the consent of the Grand Lodge, neither can it repeal an old one without the same consent; nor can anything done at a stated meeting be repealed at a subsequent extra or emergent one.

Report of a Committee. When a committee, to which a subject has been referred, has completed its investigation and come to an opinion, it directs its chairman, or some other member, to prepare an expression of its views, to be submitted to the Lodge. The paper containing this expression of views is called its report, which may be framed in three different forms: It may contain only an expression of opinion on the subject which had been referred; or it may contain, in addition to this, an expresion of one or more 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 the assembly, tabled, 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. 15.)

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. Corson, the chairman of the Committee of Foreign Correspondence of New Jersey, a convention of this body was held at Baltimore in 1871, during the session of the General Grand Chapter, and measures were then taken to establish a triennial convention. Such a
REPRESENTATIVE

RESOLUTION

convention would assume no legislative pow-

ers, but would simply meet for the intercom-
munication of ideas and the interchange of
fraternal greetings.

Representative of a Grand Lodge. A
brother appointed by one Grand Lodge to re-
represent its interest in another. The repre-
sentative is generally, although not necessar-
ily, a member of the Grand Lodge to whom he
is accredited, and receives his appointment on
its nomination, but he wears the clothing of
the Grand Lodge which he represents. He
is required to attend the meetings of the
Grand Lodge to which he is accredited, and
to communicate to his constituents an abstract
of the proceedings, and other matters of Ma-
sonic interest. But it is doubtful whether these
duties are generally performed. The office of
representative appears to be rather one of
honor than of service. In the French system,
a representative is called a "gazo d'ambitie."

Representatives of Lodges. In the General
Regulations of 1723 it was enacted that
"The Grand Lodge consists of and is formed by
the Masters and Wardens of all the regular
Local Lodges upon record"; and also that
"The majority of every particular Lodge,
when congregated, shall have the privilege of
giving instructions to their Master and
Warden in the assembling of the Grand
Chapter or Lodge, at the three quarterly com-
munications hereafter mentioned and of the
Annual Grand Lodge too; because their Master
ordinarily representatives and are supposed to
speak their mind." (Con-
stitutions, 1723, p. 61.) A few modern Grand
Lodges have disfranchised the Wardens also,
so as to give representation to the Masters
only. But this is evidently an innovation,
having no color of authority in the Old Reg-
ulations.

Representative System. The system of
appointing representatives of Grand Lodges
originated some years ago with the Grand
Lodge of New York. It at first met with
much opposition, but has gradually gained
favor, and there are now but few Grand
Lodges in Europe or America that have not
adopted it. Although the original plan in-
tended by the founders of the system does not
appear to have been effectually carried out in
all its details, it has at least been successful as
a means of more closely cementing the bonds
of union between the bodies mutually rep-
resented.

Reprimand. A reproof formally com-
municated to the offender for some fault com-
mitted, 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 communi-
cated to the offender by a letter from the Mas-
ter. Public reprimand is given orally in the
Lodge and in the presence of the brethren.
A reprimand does not affect the Masonic standing
of the person reprimanded.

Reputation. In the technical language of
Masonry, a man of good reputation is said to
be one who is "under the tongue of good rep-
port"; and this constitutes one of the indis-
ensible qualifications of a candidate for in-
itation.

Residence. It is the general usage in
America, and may be considered as the Ma-
sonic 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 to be found in the
local enactments of the Grand Lodge of that
jurisdiction. Still there can be no doubt that
expediency and justice to the Order make such
a regulation necessary, and accordingly many
Grand Lodges have incorporated such a regu-
lation in their Constitutions; and of course,
whenever this has been done, it becomes a
positive law in that jurisdiction.

It has also been contended by some Amer-
ican Masonic jurists that a non-resident of a
State is not entitled, on a temporary visit to
that State, to apply for initiation. There is,
however, no landmark nor written law in the
ancient Constitutions which forbids the initia-
tion of non-residents. Still, as there can be
no question that the conferring of the degrees
of Masonry on a stranger is always expedient,
and frequently productive of injury and injus-
tice, by lodging on the Lodges near the can-
didate's residence unworthy and unac-
teptable Masons, the discretion of the Grand
Lodges in this matter has always been left
in the hands of the jurisdictional Conven-
tion. This discretion has usually been exer-
cised among European Lodges.

Resignation of Membership. The spirit
of the law of Masonry does not recognize the
right of any member of a Lodge to resign his
membership, unless it be for the purpose of
uniting with another Lodge. This mode of
resignation is called a dissolution. (See
Dissolution.)

Resignation of Office. Every officer of a
Lodge, or rather Masonic organization, being
required at the time of his installation into
office to enter into an obligation that he will
perform the duties of that office for a speci-
fied time and until his successor is installed,
it has been repeatedly held by the Masonic
jurists of this country that an officer once
elected and installed cannot resign his office;
and this may be considered as a well-estab-
lished 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 Consti-
tution, certain resolutions on important sub-
jects, which, giving them an apparently
greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or to their regulations, under the imposing title of "Standing Regulations." But this weight of authority is only apparent. These standing resolutions having been adopted, like all other resolutions, by an absolute 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 Concorde is equivalent to "The Worshipful Lodge of Concord." It is generally abbreviated as R. R. L. or R. (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 mote it be."

Restoration. The restoration, or, as it is also called, the reinstatement of a Mason who had been excluded, suspended, or expelled, may be the voluntary act of the Lodge, or that of the Grand Lodge on appeal, when the sentence of the Lodge has been reversed on account of illegality in the trial, or injustice, or undue severity in the sentence. It may also, as in the instance of indefinite suspension, be the result of the termination of the period of suspension, when the suspended member is, ipso facto, restored without any further action of the Lodge.

The restoration from indefinite suspension must be equivalent to a reinstatement in membership, because the suspension being removed, the offender is at once invested with the rights and privileges of which he had never been divested, but only temporarily deprived. But restoration from expulsion may be either to membership in the Lodge or simply to the privileges of the Order.

A restoration, or an act of mercy, the past offense being condoned, or ex delito justi, by a reversal of the sentence for illegality of trial or injustice in the verdict.

The restoration may be either by the Lodge or the Grand Lodge on appeal. If by the Lodge, it may be to membership, or only to good standing in the Order. But if by the Grand Lodge, the restoration can only be to the rights and privileges of the Order. The Mason having been justly and legally expelled from the Lodge, the Grand Lodge possesses 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 delito justi, as an act of justice, because the trial or verdict had been illegal, then the brother never having been lawfully expelled from the Lodge or the Order, but being at the very time of his appeal a member of the Lodge, unjustly or il-

legally deprived of his rights, the restoration in this case by the Grand Lodge must be to membership in the Lodge. Any other course, such as to restore him to the Order but not to membership, would be manifestly unjust. The Grand Lodge having reversed the trial and sentence of the sub-Lodge, 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 explained in Dr. Mackey's "A Book of Masonic Jurisprudence," Book VI., chap. III.)

Resurrection. The doctrine of a resurrection to a future and eternal life contains an indispensable portion of the religious faith of Masonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbols of the Third Degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian bondage, did not carry this doctrine with them into the desert—for it formed no part of the Mosaic theology—yet they subsequently, after the captivity, took in it, and in the East, the Etruscans of the South, and the Druids and the Scandinavian Sages of the West, nursed the hope of a 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 the life of Judas Iscariot, and the Masonic lodge is regarded as the burial place of the soul. "Thus," says Hutchinson ("Spirit of Masonry," p. 164), "our Order is a positive contradiction to Judaism and infidelity, and testifies..."

We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the initiation of the Egyptians, the Etruscans, or the Druidic societies. 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 evidences of circumstances which has taken before him, refuse his assent to the proposition that the latter was derived from the former. The resemblance between the Dionysiac legend, for instance, and the Hiram, cannot have been purely accidental. The chain that connects them is easily found in the fact that the Pagan mysteries lasted until the fourth century of the Christian era, and, as the fathers of the church lamented, exercised an influence over the secret societies of the Middle Ages.

Returns of Lodges. Every subordinate Lodge is required to make annually to the lodge to which it is subordinate, a return of members of both the First and Second Degrees, with the names and ages of all initiations, expulsions, and other acts affecting the membership of the Lodge.
Revival.

The wagrodes, 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 vestry was common to them all. The Master of the Wardrobe became a necessity.

Reuben. The eldest son of Jacob. Among the cities of the plain, that of Reuben is purple, and bears a man as the device. It is appropriated to the Grand Master of the Second Veil.

Revelations. See Expos.

Reveler. A little sometimes given to the chaplain of a Masonic body.

Reverential Sign. The second sign in the English Royal Arch system, and this explained. We are taught by the reverential sign to bend with submission and resignation beneath the chastening hand of the Almighty, and at the same time to engrave his law in our hearts. This expressive form, in which the Father of the human race first presented himself before the face of the Most High, to receive the demanation and terrible judgment, was adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush on Mount Horeb, covered his face from the brightness of the Divine presence.

Reverend. To the oration of Sir Christopher Wren and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the communications and annual the Lodge 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 Chancery Lane, Covent Garden; and the Sunnner and Grapes Tavern, in Chamber Row, Westminster, the only four Lodges in being in the South of England at that time, with some other old brethren, met at the Apple-Tree Tavern, above mentioned, in February, 1717; and, having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, pro tempore, in due form. At this meeting it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June at the Goose and Gridiron, in St. Paul's Church-Yard, (in compliment to the oldest Lodge, which then met there,) for the purpose of electing a Grand Master among themselves, till they should have the
REVIVAL RHODE 623

honor of a noble brother at their head. Accordingly, on St. John the Baptist's day, 1717, in the third year of the reign of King George I, the assembly and feast were held at the said house; when the oldest Master Mason and the Master of a Lodge having taken the chair, a list of proper candidates for the office of Grand Master was produced; and the names being separately proposed, the brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, in which he was highly successful, and commanded the brethren of the four Lodges to meet him and his Wardens quarterly in communication; enjoining them at the same time to recommend to all the Fraternity a punctual attendance on the next annual assembly and feast.

Recently, this claim, that Masonry was not revived in England until 1717, has been attacked by some of those modern iconoclasts who refuse credence to anything traditional, or even to say record which is not supported by other contemporary authority. Chief among these in Bro. W. P. Buchan, of England, who, in his numerous articles in the London Freemason (1871 and 1872), has attacked the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717. His exact theory is that "our system of degrees, words, grips, signs, etc., was not established in England until 1717." He admits, however, that certain of the "elements or groundwork" of the degrees existed before that year, but not confined to the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717. He thinks that the present system was indebted to the inventive genius of Anderson and Desaguliers. And he supposes that it was not a "rebirth" in the eighteenth century, but a "reappearance of the ancient society, vit., 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 mysteries; but for either 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 Bro. William J. Hugheand and Chalmers L. Paton. That is right in his theory, that the three degrees of Master, Fellow-Craft, and Apprentice were unknown to the Masons of the seventeenth century and that these classes existed only as gradations of rank, will be very generally admitted. But there is unquestionable evidence that the modes of recog-

nition, the method of government, the legends, and much of the ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Masons of the eighteenth century. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, known to us from their publication in 1725, were subsequently modified and enlarged by the successive labors of Olives, of Dunkerley, of Preston, and of Denny, did he and Desaguliers submit the simple ceremonial, which they found at the reorganization of the Grand Lodge in 1717, to a similar modification and development.

Revoke. When a Dispensation is issued by a Grand Master for the organization of a Lodge, it is granted "to continue in force until the Grand Lodge shall extend a Warrant for 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 that issued it, or by a higher authority. Charters are revoked, forfeited, or declared null and void; Dispensations are revoked.

Rhetoric. The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject, and hence the ancient rule that the orator should be acquainted with all the arts and sciences, the second in order, and is described in the ancient Constitutions as "retorica que teacheh un man to speake faire and in subtilt termins." (Horatius, M.S., No. 1942.)

Rhode Island. The district of country annexed to 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 28, 1749. The same Grand Lodge established a second Lodge at Providence on January 18, 1757. On April 6, 1759, these two Lodges organized a Grand Lodge at Providence, Christopher Champlin being elected the first Grand Master. This is the first instance known in Masonic history of the organization of a Grand Lodge by only two subordinate bodies. The act was irregular, and the precedent has never subsequently been followed. It was not until 1786 that the new Grand Lodge granted its first Charter for the establishment of a third Lodge at Warren. The Grand Chapter was organized in March, 1768, and the Grand Council in October, 1868. 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 Constanti-
nople, was in 1308 in the possession of Saracen
pirates. In that year, Fulk de Villaret,
Grand Master of the Knights Hospitalers,
having landed with a large force, drove out the
Saracens and took possession of the island,
which became the seat of the Order, who re-
moved to it from Cyprus and continued to
occupy it until it was seized 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
to receive the title of the Knights of
Rhodes.

Rhodes, Knight of. See Knight of
Alessio.

Ribbon. The use of a ribbon, with the
official jewel suspended and attached to a
buttonhole instead of the collar, recently
adopted by a few American Lodges, is a viola-
tion 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 as old as the
apex itself. (See Collar.)

Ridel, Cornelius Johann Rudolph
Born at Hamburg, May 25, 1759, and died at
Weimar, January 16, 1821. He was an active
and learned Mason, and for many years the
Master of the Lodge Amalia at Weimar. In
1817, he published in four volumes an elab-
orate and valuable work entitled Versuch
einer Alphabetischen Verzeichnisse, u. a. w.,
i.e., "An essay toward an Alphabetical Cata-
logue 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 upright-
ness of conduct, the right angle has been
adopted as an emblem of the same virtue.
Such was also its signification among the
Pythagoreans. The right angle is repre-
sented in Masonic Lodges by the square, as
the horizontal is by the level, and the perpen-
dicular by the plumb.

Right Eminent. An epithet prefixed to
the title of the Deputy Grand Master of the
Grand Encampment of Knights Templar of
the United States, and to that of the Grand
Commander of a State Grand Commandery.

Right Excellent. The epithet prefixed to
the title of all superior officers of a Grand
Chapter of Royal Arch Masonry below the
dignity of a Grand High Priest.

Right Hand. The right hand has in all
times been deemed an important symbol to
represent the virtue of fidelity. Among the
ancients, the right hand and fidelity to an ob-
ligation were almost deemed synonymous
terms. Thus, among the Romans, the ex-
pression "falleo dextram," to betray the right
hand, also signified to violate faith; and "jun-
gere dexterae," to join right hands, meant to
give a natural oath, to be faithful.

The practice of the ancients was con-
formable to these peculiarities of idioms.
Among the Jews, to give the right hand
was considered as a mark of friendship and
fidelity. Thus St. Paul says, "when James,
Cephas, and John, with 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 unto the uncum-
""(Gal. ii. 9.) The same expression,
also, occurs in the Maccabees. We meet, in-
deed, continually in the Scriptures with
allusions to the right hand as an emblem
of truth and fidelity. Thus in Psalm cxlv.
it is said, "their right hand is a right hand of
falsehood, that is to say, they lift up the
right hand to swear false oaths. When it is
true. This lifting up of the right hand
was, in fact, the universal mode adopted
among both Jews and Pagans in taking an
oath. The custom is certainly as old as the
day of Abraham, who said to the King of
Salem, "I have lifted up my hand unto the
Lord, the most high God, the possessor
of heaven and earth, that I will not take
anything that is thine." Sometimes among
the Gentile nations, the right hand, in taking
an oath, was laid upon the horns of the
altar, and sometimes upon the hand of the
person administering the obligation. But in
all cases it was deemed necessary, to the
validity and solemnity of the attestation,
that the right hand should be employed.

Since the introduction of Christianity,
the use of the right hand in contracting
an oath has been continued, but instead of
extending it to heaven, or sealing with it a
promise of keeping faith, it is placed upon the
Holy Scriptures, which is the universal mode
at this day in all Chris-
tian countries. The antiquity of this usage
may be deduced from the regulations of the
code of the Emperor Theodosius, adopted
about the year 438, the placing of the right
hand on the Gospel is alluded to; and in
the code of Justinian (lib. ii. tit. 88, 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 Evangeliis"—the Holy
Gospels being touched.

This constant use of the right hand in the
most sacred attestations and solemn com-
acts, was either the cause or the consequence
of its being deemed an emblem of fidelity.
Dr. Potter (Arch. Oriæ, 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 com-
mands to those below them. Be this as it
may, it is well known that the custom existed universally, and that there are abundant allusions in the most ancient writers to the junction of right hands in making compacts.

The Romans had a goddess whose name was Fides, or 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, whence, in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

By a strange error for so learned a man, Oliver mistakes the name of this goddess, and calls her Faith. "The spurious Freemasonry," he remarks, "had a goddess called Faith." No such thing. Fides, or as Horace calls her, "Incorrupta Fides," incorruptible Fidelity, is very different from the theological virtue of Faith.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolting subjects, Asineus, who was in arms against him, he despatched a messenger to him with the request, who said to Asineus, "the king hath sent me to give you his right hand and security," that is, a promise of safety in going and coming. And when Asineus sent his brother Asineus to the proposed conference, the king met him and gave him his right hand, upon which Josephus (Ant. Jud., lib. xviii., cap. ix.) remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive, when once they have given you their right hands, nor will any one doubt of their fidelity, when that is once given, even though they were before suspected of injustice."

Stephens (Travels in Yucatan, vol. ii., p. 474) gives the following account of the use of the right hand as a symbol among the Indian tribes: "In the course of many years' residence on the frontiers, including various journeys among the Indian tribes, I have frequent occasion to remark the use of the right hand as a symbol; and it is frequently applied to the naked body after its preparation and decoration for sacred or festive dances. And the fact deserves further consideration from these preparations being generally made in the pantheon 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 art. This use of the hand is not confined to a single tribe or people. I have noticed it alike among the Dacotahs, the Winnebagoes, and other Western tribes, as among the numerous branches of the red race still located east of the Mississippi River, above the latitude of 42 degrees, who speak dialects of the Algonquin language."

It is thus apparent that the use of the right hand as a token of sincerity and a pledge of fidelity, is as ancient as it is universal; a fact which will account for the important position 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. Deceit, 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 Benjamin, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon. (See Left Side.)

**Right Worshipful.** An epithet applied in most jurisdictions of the United States to all Grand Officers below the dignity of a Grand Master.

**Ring, Luminous.** See Academy of Sublime Masters of the Luminous Ring.

**Ring, Masonic.** The ring, as a symbol of the covenant entered into with the Order, as the wedding ring is the symbol of the covenant of marriage, is worn in some of the high degrees of Masonry. It is not used in Ancient Craft Masonry. In the Order of the Temple the "ring of profession," as it is called, is of gold, having on it the cross of the Order and the letters F. D. E. P., being the initials of "Pro Deo et Patria." It is worn on the index finger of the right hand. The Inspector-General of the Thirty-third Degree of the Ancient and Accepted Rite wears a ring on the little finger of the right hand. Inside is the motto of the Order, "DEUS MEUS QVE POSTERA." In the Fourth Degree of the same Rite a ring is worn, which is described as "a plain gold ring," having inside the motto, "Virtus juncti, vera non separabili." The ring is worn on the fourth or ring finger of the left hand. In the Southern Jurisdiction it is worn on the same finger of the right hand.

The use of the ring as a symbol of a covenant may be traced very far back into antiquity. The Romans had a marriage ring, but according to Swinburne, the great canonist, it was of iron, with a jewel of adamant, "to signify the durance and perpetuity of the contract."

In reference to the rings worn in the high degrees of Masonry, it may be said that they partake of the double symbol 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 41
a ring upon Joseph as a mark or token of the power he had conferred upon him, for which reason the people bowed the knee to him. It is in this light that the ring is worn by the Inspectors of Scottish Masonry as representing the sovereignty of the Rite. But those who receive only the Fourteenth Degree, in the same Rite, wear the ring as a symbol of the covenant of affection and fidelity into which they have entered.

While on the subject of the ring as a symbol of Masonic meaning, it will not be irrelevant to refer to the magic ring of King Solomon, of which both the Jews and the Mohammedans have abundant traditions. The latter, indeed, have a book on magic rings, entitled Seccothal, in which they trace the ring of Solomon from Jared, the father of Enoch. It was by means of this ring, as a talisman of wisdom and power, that Solomon was, they say, enabled to perform those wonderful acts and accomplish those vast enterprises that have made his name so celebrated as the wisest monarch of the earth.

Rising Sun. The rising sun is represented by the Master, because as the sun by his rising opens the day, so the Master is taught to open and govern his Lodge with equal regularity and precision.

Rite. The Latin word rītus, whence we get the English rite, signifies an approved usage or custom, or an external observance. Vossius derives it by metathesis from the Greek rithos, whence literally it signifies a trodden path, and, metaphorically, a long- followed custom. As a Masonic term, its application is therefore apparent. It signifies a method of conferring Masonic light by a collection and distribution of degrees. It is, in other words, the method and order observed in the government of a Masonic system.

The original system of Speculative Masonry consisted of only the three Symbolic degrees, called, therefore, Ancient Craft Masonry. Such was the condition of Freemasonry at the time of what is called the revival in 1717. Hence, this was the original Rite, so approved, and so it continued in England until the year 1813, when at the union of the two Grand Lodges the "Holy Royal Arch" was desired to be a part of the system, thus the English Rite was made legitimately to consist of four degrees.

But on the Continent of Europe, the organization of new systems began at a much earlier period, and by the invention of what are known as the high degrees a multitude of Rites was established. All of these agreed in one important essential. They were built upon the three Symbolic degrees, which, in every instance, constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in these degrees. The Apprentice, Fellow-Craft, and Master's degrees were the porch through which every initiate was required to pass before he could gain entrance into the inner temple which had been erected by the founders of the Rite. They were the text, and the high degrees the commentary.

Hence arises the law, that whatever may be the constitution and teachings of any Rite as to the higher degrees peculiar to it, the three Symbolic degrees being common to all the Rites, a Master Mason, in any one of the Rites, may visit and labor in a Master's Lodge of every other Rite. It is only after that degree is passed that the exclusiveness of each Rite begins to operate.

There has been a multitude of these Rites. Some of them have lived only with their authors, and died when their parental energy in fostering them ceased to exist itself. Others have had a more permanent existence, and still continue to divide the Masonic family, furnishing, however, only diverse methods of attaining to the same great end, the acquisition of Divine Truth by Masonic light. Ragon, in his Prêche Général, supplies us with the names of a hundred and eight, under the different names of Rites, Orders, and Academies. But many of these are unmasonic, being merely of a political, social, or literary character. The following catalogue includes 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. Philosophical Scottish Rite.
6. Primitive Scottish Rite.
7. Reformed Rite.
8. Reformed Helvetic Rite.
10. Schroder's Rite.

12. Rite of the Elect of Truth.
13. Rite of the Veille Bru.
14. Rite of the Chapter of Clermont.
15. Pernety's Rite.
17. Chevalier's Rite.
18. Rite of the Philadelphia.
19. Primitive Rite of the Philadelphians.
20. Rite of Martinism.
21. Rite of Brother Henriau.
22. Rite of Memphis.
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 Eluted Cohen.
30. Rite of the Emperors of the East and West.

31. Primitive Rite of Narbonnais.
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 Elus Coëns, ou Frères. A system adopted in 1756, but which did not attain its full vigor until twenty-five years thereafter, when Lodges were opened in Paris, Marseilles, Bordeaux, and Toulous. The devotees of Martines Passeques, the founder, were called Martinistes, and were partly Hermetic and partly Swedenborgian in their teachings. Martinis was a religious man, and based his teachings partly on the Jewish Kabbala and partly on Hermetic supernaturals: 1. Apprænti; 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 "Tempelherren"; although, when spoken of as a Knight of the Temple, he would be styled Ritter vom Tempel.

Ritual. The mode of opening and closing a Lodge, of conferring the degrees, of installation, and other duties, constitute a system of ceremonies which are called the Ritual. Much of this ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic jurisdiction it is required, by the superintending authority, that the ritual shall be the same; but it more or less differs in the different Rites and jurisdictions. But this does not affect the universality of Masonry. The ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the body which is unchangeable—remaining always and everywhere the same. The ritual is but the outer garment which covers this body, which is subject to continual variation. It is right and desirable that the ritual should be made perfect, and that wherever possible it should be uniform, as it is this at least which 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 religion, and the ethics of Freemasonry continue, and will continue, to be the same wherever true Masonry is practised.

Robelot. Formerly an advocate of the parliament of Dijon, a distinguished French Mason, and the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the Philosophic Scottish Rite, of which he was Grand Orator, December 8, 1808, at the reception of Aseeeri Khan, the Persian Ambassador, as a Master Mason. This address gave so much satisfaction to the Lodge, that it decreed a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which represented the valuable services rendered to the society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

Robert I. Commonly called Robert Bruce. He was crowned King of Scotland in 1306, and died in 1329. He was the son of John, who was killed in 1296, by the murder of the Earl of Mar, and was restored to the throne, and his sovereignty acknowledged by the Pope. He was a man of great ability, and his connection with Masonry, and especially with the high degrees, is thus given by Dr. Oliver (London, ii., 12): "The only high degree to which an early date can be safely assigned is the Royal Order of H. R. D. M., founded by Robert Bruce in 1314. Its history in brief refers to the 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 the Templars 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 Royal Order was not connected with each other." Thury (Act. Lat., i., 6), quoting from a manuscript ritual in the library of the Mother Lodge of the Philosophic Rite, gives the following statement: "Robert Bruce, King of Scotland, under the name of Robert I., created on the 24th June, after the battle of Bannockburn, the Order of St. Andrew, the first Masonic Order, which he afterwards united that of H. R. D. M., for the sake of the Scottish Masons who made a part of the thirty thousand men with whom he had fought 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. M., and died, covered with glory and honor, on the 9th July, 1329." Both of these statements or legends require for all their details authenticitity. (See Royal Order.)

Roberts Manuscript. This is the first of those manuscripts the originals of which have not yet been recovered, and which are known to us only in a printer's copy. The Roberts Manuscript, so called from the name of the printer, J. Roberts, was published by him at London, in 1722, under the title of The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons. Taken from a Manuscript written above five hundred years since. Of this work, which had passed out of the notice and knowledge of the Masonic world, Richard Spencer, of London, being in possession of a copy, published a second edition in 1871. On a collation of this work with the Harleian MS., it is evident that both were derived
from one and the same older manuscript, or that one of them has been copied from the other; although, 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, like the Harleian MS, it contains the regulations adopted at the General Assembly held in 1683. A proposition was made in the Grand Lodge of England, on April 5, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes, Preston's MS (Illustrations, ed. 1792, p. 352), was at first favorably received; but it was, an investigation, found to be so diametrically opposed to the original plan of the Institution, that it was very properly laid aside. In no jurisdiction are robes used in Symbolic Masonry. In many of the high degrees, however, they are employed. In the United States and in England they constitute an important part of the paraphernalia of a Royal Arch Chapter. (See Royal Arch Robes.)

Robin, Abbe Claude. A French litterateur, and curate of St Pierre d'Angers. In 1776 he advanced his views on the origin of Freemasonry in a lecture before the Lodge of Nine Sisters at Paris. This he subsequently enlarged, and his interesting work was published at Paris and Amsterdam, in 1779, under the title of Recherches sur les Institutions Anciennes et Modernes. A German translation of it appeared in 1783, and an exhaustive review, or, rather, an extensive synopsis of it, was made by Chemin des Pontes in the first volume of his Encyclopédie Maçonnique. In this work the Abbe deduces from the ancient initiations in the Pagan Mysteries the orders of chivalry, whose branches, he says, produced the initiation of Freemasonry.

Robison, John. He was Professor of Natural Philosophy in the University of Edinburgh, and Secretary of the Royal Society in that city. He was born at Bognor, in Scotland, in 1739, and died in 1805. He was the author of a Treatise on Mechanical Philosophy, which possessed some merit; but he is better known in Masonic literature by his anti-Masonic labors. He published in 1797, at Edinburgh and London, a work entitled Proofs of a Conspiracy against all the Religious and Governments of Europe, carried on in the Secret Meetings of the Freemasons, Illuminati, and Reading Societies, collected from Good Authorities. In consequence of the anti-Jacobin sentiment of the people of Great Britain at that time, the work on its first appearance produced a great sensation. It was not, however, popular with all readers. A contemporary critic (Month. Rev., xxv., 515) said of it, in a very unfavorable review: "On the present occasion, we acknowledge that we have felt something like regret that a lecturer on natural philosophy, of whom his country is so justly proud, should produce any work of literature by which his high character for knowledge and for judgment is liable to be at all depreciated. It was intended for a heavy blow against Masonry; the more heavy because the author himself was a Mason, having been initiated at Leigh in early life, and for some time a working Mason. The work is chiefly devoted to a history of the introduction of Masonry on the Continent, and of its corruption, and chiefly to a violent attack on the Illuminati. But while recommending that the Lodges in England should be suspended, he makes no charge of corruption against them, but admits the 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 untrue and his arguments illogical, nor was his crusade against the Institution followed by any practical result. The Encyclopédie Britannique, to which Robison had contributed many valuable articles on science, says of his Proofs of a Conspiracy, that "it betrays a degree of credulity extremely remarkable in a person used to the calm reasoning and philosophical demonstration," giving as an example his belief in the story of an anonymous German writer, that the minister Turgot was the protector of a society that met at Buron d'Holbach's for the purpose of examining living children in order to discover the principle of vitality. What Robison has said of Masonry in the 531 pages of his book may be summed up in the following lines (p. 532) near its close: "While the Freemasonry of the continent was tricked up with all the frillery of staves and ribands, or was perverted to the most profligate and injurious purposes, and the Lodges became seminaries of forgery, of sedition, and impurity, it has retained in Britain its original form, simple and unadorned, and the Lodges have remained the scenes of innocent merriment or meetings of charity and benevolence." So that, after all, his charges are not against Freemasonry in its true constitution, but against its corruption in a time of great political excitement.

Rockwell, William Spencer. A distinguished Mason of the United States, who was born at Albany, in New York, in 1804, and died in Maryland in 1865. He had been Grand Master of the Grand Lodge of Georgia, and at the time of his death was Lieutenant Grand Commander of the Supreme Council of the Ancient and Accepted Rite for the Southern Jurisdiction of the United States. He was a man of great learning, having a familiar acquaintance with many languages, both ancient and modern, and was well versed in the science of law. He occupied a high position at the bar of Georgia, and his adopted State. Archeology was his
favorite study. In 1848, he was induced by the great Egyptologist, George R. Gliddon, to direct his attention particularly to the study of Egyptian antiquities. Already well acquainted with the philosophy and science of Masonry, he applied his Egyptian studies to the interpretation of the Masonic symbols to an extent that led him to the formation of erroneous views. His investigations, however, and their results, were often interesting, if not always correct. Mr. Rockwell was the author of an Ahiman Rezon for the Grand Lodge of Georgia, published in 1850, which displays abundant evidences of his learning and research. He also contributed many valuable articles to various Masonic periodicals, and was one of the collaborators of Mackey’s Quarterly Review of Freemasonry. Before his death he had translated 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 hands of his friends, but have never been published.

**Rod.** The rod or staff is an emblem of power either inherent, as with a king, where it is called a scepter, or with an inferior officer, where it becomes a rod, verge, or staff. The Deacons, Stewards, and Marshal of a Lodge carry rods. The rods of the Deacons, who are the messengers of the Master and Wardens, as Mercury was of the gods, may be supposed to be derived from the caduceus, which was the insignia of that deity, and hence the Deason’s rod is often surmounted by a pine-cone. The Steward’s rod is in imitation of the white staff borne by the Lord High Steward of the king’s household. The Grand Treasurer also formerly bore a white staff like that of the Lord High Treasurer. The Marshal’s baton is only an abbreviated or short rod. It is in masters 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 armpits and the anticks of his lodge (Amig. Disc. ii. 113) that the rod “did in all ages, and yet doth amongst all nations and amongst all officers, signify correction and peace among the people, wherefore the verge or rod was the ensign of him which had authority to reform evil in war and in peace, and to see quiet and order observed amongst the people; for therefore beareth the king his sceptre. The church hath her pastoral staff; and other magistrates which have the administration of justice or correction, as have the judges of the law and the great officers of the prince’s house, have also a verge or staff assigned to them.” We thus readily see the origin of the official rods or staves used in Masonry.

**Rod, Deacon’s.** The proper badge or ensign of office of a Deacon, which he should always carry when in the discharge of the duties of his office, is a blue rod surmounted by a pine-cone, in imitation of the caduceus, or rod of Mercury, who was the messenger of the gods as is the Deacon of the superior officers of the Lodge. In the beginning of this century columns were prescribed as the proper badges of these officers, and we find the fact so stated in Wabby’s Monitor, which was published in 1707, and in an edition of Preston’s Illustrations, published at Portsmouth, New Hampshire, in the year 1864. In the installation of the Deacons, it is said “these columns, as badges of your office, I intrust to your care.” A short time afterward, however, the columns were transferred to the Wardens as their appropriate badges, and then we find that in the hands of the Deacon they were replaced by the rods. Thus in Dalho’s Ahiman Rezon, the first edition of which was printed in 1807, the words of the charge are altered to “these stones the badges of your office.” In the Mason’s Manual, published in 1822, by the Lodge at Easton, Pennsylvania, the badges are said to be “wands,” and in Cole’s Library they are said to carry “rods.” All the subsequent 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 1778, “the proper pillars” were carried in procession by the Wardens, and “wands tipped with gold” were borne by the Deacons. This appears from the account of a procession in that year, which is appended to Smith’s edition of the Ahiman Rezon of Pennsylvania. The rod or wand is now universally recognized in America and in England as the Deacon’s badge of office.

**Rod, Marshall’s.** See Baton.

**Rod of Iron.** The Master is charged in the ritual not to rule his Lodge with “a rod of iron,” that is to say, not with cruelty or oppression. The expression is Scriptural. Thus in Psalm ii. 9, “Thou shalt break them with a rod of iron,” and in Revelation ii. 27, “He shall rule them with a rod of iron.”

**Rod, Steward’s.** The badge or ensign of office of the Stewards and assistants 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, 1723, 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 staffe, with these words, Senechaile, tres le batonle de noire Maison.” When the Lord High Steward presides over the House of Lords at the trial of a Peer, at the conclusion of the trial he breaks the white staff which thus terminates his office.
Rod, Treasurer. See Staff.

Reussler, Carl. A German Masonic writer, who translated from French into German the work of Reghelli on Masonry in its relations to the Egyptian, Jewish, and Christian religions, and published it at Leipzig in 1834 and 1835, under the assumed name of R. S. Acherrois. He was the author of some other less important Masonic works.

Roll. In the Presbytery 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 coffer." (Illustrations, ed. 1792, p. 125.) In the subsequent part of the ceremony, a procession being formed, consisting of the members of visiting Lodges and of the Lodge to which the deceased belonged, it is stated that all the Secretaries of the former Lodges carry rolls, while the Secretary of the latter has none, because, of course, it had been deposited by the Master in the coffin. From the use of the words "sacred roll," we presume that the rolls borne by the Secretaries in funeral 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 Krease, Heldt, and Kraus, 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, and it is called "Die drei Sektion, Kunsteriunden." He there advances the doctrine that Freemasonry as it now exists is indebted for all its characteristics, religious and social, political, and professional, its interior organization, its mode of thought and action, and its very design and object, to the Colleges of Artificers of the Romans, passing with but little change, and through the Corporationen von Baukünstlern, or "Architectural-Gilds," of the Middle Ages up to the English organization of the year 1717. Such an absolute identity between the Roman Colleges of Numa, seven hundred years before Christ, and the Lodges of the nineteenth century. We need not, according to his view, go any farther back in history, nor look to any other series of events, nor trouble ourselves with any other influences for the origin and the character of Freemasonry.

This theory, which is perhaps the most popular one of the subject, requires careful examination; and in the prosecution of such an inquiry the first thing to be done will be to investigate, so far as authentic history affords us the means, the true character and condition of these Colleges.

It is to Numa, the second king of Rome, that historians, following after Plutarch, subscribe the first organization of the Roman Colleges; although, as Newman reasonably conjectures, it is probable that similar organizations previously existed among the Alban population, and embraced the resident Tuscan artificers. But it is admitted that Numa gave to them that form in which they always subsequently maintained.

Numa, on ascending the throne, found the citizens divided into various nationalities, derived from the Romans, the Sabines, and the inhabitants of neighboring smaller and weaker towns, who, by choice or by compulsion, had removed their residence to the banks of the Tiber. Hence resulted a divergence of sentiment and feeling, and a constant tendency to dissension. Now the object of Numa was to obliterate these contending elements and to establish a perfect identity of national feeling, so that, to use the language of Plutarch, "the distribution of the people might become a harmonious mingling of all with all."

For this purpose he established one common religion, and divided the citizens into curiae and tribes, each curia and tribe being composed of an admixture indifferently of Romans, Sabines, and the other denizens of Rome.

Directed by the same political sagacity, he distributed the artisans into various guilds or Colleges, or "Colleges." To each college was assigned the artisans of a particular profession, and each had its own regulations, both religious and civil. These guilds grew with the growth of the republic; and although Numa had originally established but nine, namely, the College of Musicians, of Goldsmiths, of Carpenters, of Dyers, of Shoemakers, of Tanners, of Smiths, of Potters, and a ninth composed of all artisans not embraced under either of the preceding heads, they were subsequently greatly increased in number. Eighty years before the Christian era they were, it is true, abolished, or sought to be abolished, by a decree of the Senate, who looked with jealousy on their political influence, but twenty years afterward they were revived, and new ones established by a law of the tribune Clodius, in which he created an Senate of Conclavists. They continued to exist under the empire, were extended into the provinces, and even outlasted the decline and fall of the Roman power. And now let us inquire into the form and organization of these Colleges, and, in so doing, trace the analogy between them and the Masonic Lodges, if any such analogy exists.

The first regulation, which was an indispensable one, was that no College could consist of less than three members. So indispensable was this rule that the expression tres faciunt collegeum, "three make a college," became a proverb in Roman law. So integral a part of the College, civil law it was that the application of this rule, that the body of Consul, although calling each other
"colleagues," and possessing and exercising all collegiate rights, were, because they consisted only of two members, never legally recognised as a College. The reader will very readily be struck with the identity of this regulation of the Colleges and that of Freemasonry, which with equal rigor requires three Masons to constitute a Lodge. The College and the Lodge each demanded three members to make it legal. A greater number might give it more efficiency, but it could not render it more legitimate. This, then, is the first analogy between the Lodges of Freemasons and the Roman Colleges.

These Colleges had their appropriate officers, who very singularly were assimilated in stations and duties to the officers of a Masonic Lodge. Each College was presided over by a chief or president, whose title of Magister is exactly translated by the English word "Master." The next officers were the Decuriones. They were analogous to the Masonic Masters or "Accepted Masons," 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 divide into two sections or "columns," over each of which one of the Wardens presided, through whom the commands of the Master were extended to "the brethren of his column." There was also in the Colleges a Scriba, or "secretary," who recorded its proceedings; a Theaurenar, or "treasurer," who had charge of the common chest; a Fabularius, or keeper of the archives, equivalent to the modern "Archivist"; and lastly, as these Colleges combined a peculiar religious worship with their operative labors, there was in each of them a sacrorum, or priest, who conducted the religious ceremonies, and was thus exactly equivalent to the "chaplain" of a Masonic Lodge. In all this we find another analogy between these ancient institutions and our Masonic bodies.

Another analogy will be found in the division or distribution of classes in the Roman Colleges. As Masonic Lodges have their Master Masons, their Fellow-Crafts, and their Apprentices, so the Colleges had their Seniores, "Elders," or chief men of the trade, and Novicii, or apprentices. The members did not, it is true, like the Freemasons, call themselves "Brothers," because this term, first adopted in the guilds or corporations of the Middle Ages, is the offspring of a Christian sentiment; but, as Krause remarks, these Colleges were, in general, conducted after the pattern or model of a family; and hence the appellation of brother would now and then be found among the family appellations.

The partly religious character of the Roman Colleges of Artificers constitutes a very peculiar analogy between them and the Masonic Lodges. The history of these Colleges shows that an ecclesiastical character was bestowed upon them at the very time of their organization by Numa. Many of the workshpoe of these artificers were erected in the vicinity of temples, and their ruins, or place of meeting, was generally in some way connected with a temple. The deity to whom such temple was consecrated was peculiarly worshiped by the members of the adjacent College, and became the patron god of their trade or art. In time, when the Pagan religion was abolished and the religious character of these Colleges was changed, the Pagan gods gave way, through the influence of the new religion, to Christian saints, one of whom was always adopted as the patron of the modern guilds, which, in the Middle Ages, took the place of the Roman Colleges; and hence the Freemasons derive the dedication of their Lodges to Saint John from a similar custom among the Corporations of Builders.

These Colleges held secret meetings, in which the business transacted consisted of the initiations of neophytes into their fraternity, and of mystical and esoteric instructions to their apprentices and journeymen. They were, in this respect, secret societies like the Masonic Lodges.

There were monthly or other periodic contributions by the members for the support of the College, by which means a common fund was accumulated for the maintenance of indigent members or the relief of destitute strangers belonging to the society.

They were permitted by the government to frame a constitution and to enact laws and regulations for their own government, which privileges were gradually enlarged and their provisions extended, so that in the latter days of the empire the Colleges of Architects especially were invested with extraordinary power 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 these privileges, were said to be collegia licita, or "lawful colleges," while those which were voluntary associations, not authorized by the express decree of the emperor, were called collegia illicita, or "unlawful colleges." The terms licita and illicita were exactly equivalent in their import to the legally constituted and the clandestine Lodges of Freemasonry.

In the Colleges the candidates for admission were elected, as in the Masonic Lodges, by the voice of the members. In connection with this subject, the Latin word which was used to express the art of admission or reception is worthy of consideration. When a person was admitted into the fraternity of a College, he was said to be cooperatus in collegium. Now, the verb cooperatus, almost exclusively employed by the Romans to signify an election into a College, comes from the root "op" which also occurs in the Greek opoiai, "to see, to
behold." This word was given origin, in Greek, to express "a spectator or beholder, one who has attained to the last degree in the Eleusinian mysteries; in other words, an initiate. So that, without much stretch of etymological ingenuity, we might say that societas in collegium meant "to be initiated into a College." This is, at least, singular. But the more general interpretation of cooptatus is "admitted or selected into a fraternity," and so "made free of all the privileges of the gild or corporation." And hence the idea is the same as that conveyed among the Masons by the title "Free and Accepted."

Finally, it is said by Krause that these Colleges of workmen made a symbolic use of the implements of their art or profession, in other words, that they cultivated the science of symbolism; and in this respect, therefore, more than in any other, is there a striking analogy between the Collegiate and the Masonic institutions. The statement cannot be doubted; for as the organization of the Colleges partook, as has already been shown, of a religious character, and, as it is admitted, that all the religion of Paganism was eminently and almost entirely symbolic, it must follow that any association which was based upon or cultivated the religious sentiment, must certainly also cultivate the principle of symbolism.

I have thus briefly but succinctly shown that in the form, the organization, the mode of government, and the work of the Roman Colleges, there is an analogy between them and the modern Masonic Lodges which is evidently more than accidental. It may be that long after the dissolution of the Colleges, Freemasonry, in the establishment of its Lodges, deliberately adopted the collegiate organization as a model after which to frame its own system, or it may be that the resemblance has been the result of a slow but inevitable growth of a succession of associations arising out of each other, at the head of which stands the Roman Colleges.

This problem can only be determined by an investigation of the history of these Colleges and of the other similar institutions which finally succeeded them in the progress of architecture in Europe. We shall then be prepared to investigate with understanding the theory of Krause, and to determine whether the Lodges are indebted to the Colleges for their form alone, or for both form and substance.

We have already seen that in the time of Numa the Roman Colleges amounted to only nine. In the subsequent years of the Republic the number was gradually augmented, so that almost every trade or profession had its peculiar College. With the advance of the empire, their numbers were still further increased and their privileges greatly extended, so that they became an important element in the body politic. Leaving untouched the other Colleges, I shall confine myself to the Collegia Artificum, or the Colleges of Architects, as the only one whose condition and history are relevant to the subject under consideration.

The Roman architects were early distinguished for a spirit of colonization. Their victorious armies had scarcely subdued a people, before a portion of the army was deputed to form a colony. Here, the barbarism and ignorance of the native population were replaced by the civilization and the refinement of their Roman conquerors.

The Colleges of Architects, occupied in the construction of secular and religious edifices, spread from the great city to municipalities and the provinces. Whenever a new city, a temple, or a palace was to be built, the members of these corporations were convoked by the Emperor from the most distant points, that with a community of labor they might engage in the construction. Laborers might be employed, like the "bearers of burdens" of the Jewish Temple, in the humble and coarser tasks, but the conduct and the direction of the work was entrusted to "associate members"—the cooptati—of the Colleges.

The colonizations of the Roman Empire were conducted through the legions of the army. Now, to each legion there was attached a College or corporation of architects, which was organized with the legion at Rome, and passed with it through all its campaigns, encamped with it when it encamped, marched with it where it marched, and when it colonized, remained in the colony to plant the seeds of Roman civilization, and to teach the principles of Roman art. The members of the College erected fortifications for the legion in times of war, and in times of peace, or when the legion became stationary, constructed temples and dwelling houses.

When England was subdued by the Roman legions, 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 Caesar, advancing into the northern limits of the country, established a colony, which, under the name of Eboracum, gave birth to the city of York, afterward so celebrated in the history of Masonry. Existing inscriptions and architectural remains attest how much was done in the island of Britain by these associations of builders.

Druidism was at that time the prevailing religion of the ancient Britons. But the toleration of Paganism soon led to an harmonious admixture of the religious ideas of the Roman builders with those of the Druid priests. Long anterior to this Christianity had dawned upon the British islands; for, to use the emphatic language of Tertullian, "Britain, inaccessible to the Romans, was subdued by Christ." The influence of the new faith were not long in being felt by the Colleges, and the next phase in their
History is the record of their assumption of the Christian life and doctrine. But the incursions of the northern barbarians into Italy demanded the entire force of the Roman armies to defend the integrity of the Empire at home. Britain was abandoned, and the natives, with the Roman colonists who had settled among them, were left to defend themselves. These were soon driven, first by the Picts, their savage neighbors, and then by the Saxon sea-rovers, whom the English had incautiously summoned to their aid, into the mountains of Wales and the islands of the Irish Sea. The architects who were converted to Christianity, and who had remained when the legions left the country, went with them, and having lost their connection with the mother institution, they became thenceforth simple corporations or societies of builders, the organization which had always worked so well being still retained.

Subsequently, when the whole of England was taken possession of by the Saxon invaders, the Britons, headed by the monks and protected by their architects, fled into Ireland and Scotland, which countries they civilized and converted, and whose inhabitants were instructed in the art of building by the corporations of architects.

Whenever we read of the extension in barbarous or Pagan countries of Christianity, and the conversion of their inhabitants to the true faith, we also hear of the propagation of the art of building in the same places by the corporations of architects, the immediate successors of the monastic Colleges, for the new religion required churches, and in time cathedrals and monasteries, and the ecclesiastical architecture speedily suggested improvements in the civil.

In time all the religious knowledge and all the architectural skill of the northern part of Europe were concentrated in the remote regions of Ireland and Scotland, whence missionaries were sent back to England to convert the Pagan Saxons. Thus the Venerable Bede tells us (Eccl. Hist., iv, 7) that the Saxon Church was converted by Aligbert, an Irish bishop, and East Anglia, by Fursey, 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 civilized life.

It is worthy of note that in all the early records the word Scotland is very generally used as a generic term to indicate both Scotland and Ireland. This error arose from the very intimate geographical and social connections of the Scotch and the northern Irish, and perhaps, also, from the general inaccuracy of the histories of that period. Thus has arisen the very common opinion, that Scotland was the scene whence spread all the Christianity of the northern nations, and that the same country was the cradle of ecclesiastical architecture and Operative Masonry.

This historical error, by which the glory of Ireland has been merged in that of her sister country, Scotland, has been preserved in much of the language and many of the traditions of modern Freemasonry. Hence the story of the Abbey of Kilwinning as the birthplace of Masonry, a story which is still the favorite of the Freemasons of Scotland. Hence the tradition of the apocryphal mountain of Heroden, situated in the northwest of Scotland, where the first or metropolitan Lodge of Europe was held; hence the high 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 corporation of builders, which is common to the whole Institution.

It is not worth while to trace the religious contests between the original Christians of Britain and the Papal power, which after years of controversy terminated in the submission of the British Bishops to the Pope. As soon as the Papal authority was firmly established over Europe, the Roman Catholic hierarchy secured the services of the builders' corporations, and these, under the patronage of the Pope and the Bishops, were everywhere engaged as "travelling freemasons," in the construction of ecclesiastical and regal edifices.

Henceforth we find these corporations of builders exercising their art in all countries, everywhere proving, as Mr. Hope says, by the identity of their designs, that they were controlled by universally accepted principles, and showing in every other way the characteristics of a corporation or guild. So far the chain of connection between them and the 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 respects Germany, the first account that we find of these corporations of builders is at the epoch when, under the direction of Edwin of Stheimbach, 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 Khiten, subsequently organized in Germany, Bohemia, Hungary, France, and other countries, yielded obedience. George Klose, in his exhaustive work entitled Die Primaurens in ihrer sechsten Bedeutung, has supplied us with a full account of the statutes and regulations adopted by these Strasbourg Masons. (See Stein-Masons of Germany.)

We have now reached recent historical ground, and can readily trace these associations of builders to the establishment of the Grand Lodge of England at London, in 1717, when the Lodges abandoned their operative character and became exclusively speculative. The record of the continued existence of Lodges of Free and Accepted Masons from that day to this, in every civilized country of the world, is in the hands of every Masonic student. To repeat it would be a tedious work of supererogation.

Such is the history, and now what is the necessary deduction? It cannot be doubted that Krause is correct in his theory that the Iscaubula—the candles or birthplace—of the modern Masonic Lodges is to be found in the Roman Colleges of Architects. That theory is correct, if we look only to the outward form and mode of working of the Lodges. To the Colleges are they indebted for everything that distinguished them as a guild or corporation, and especially are they indebted to the architectural character of these Colleges for the fact, so singular in Freemasonry, that its religious symbolism—that by which it is distinguished from all other institutions—is founded on the elements, the working-tools, and the technical language of the stone-masons' art.

But when we view Freemasonry in a higher aspect, when we look at it as a science of symbolism, the whole of which symbolism is directed to but one point, namely, the elucidation of the great doctrine of the immortality of the soul and the teaching of the two lives, the present and the future, we must go beyond the Colleges of Rome, which were only operative associations, the speculative Craft having borrowed from the older type to be found in the Ancient Mysteries, where the same doctrine was taught in a similar manner. Krause does not, it is true, altogether omit a reference to the priests of Greece, who, he thinks, were in some way the original whence the Roman Colleges derived their existence; but he has not pressed the point. He gives in his theory a preeminence to the Colleges to which they are not in truth entitled.

Rose. In the Hesiodic legend of some of the high degrees, this is the name given to one of the assassins of the Third Degree. This seems to be an instance of the working of Stuart Masonry, in giving names of infants in the legends of the Order to the enemies of the house of Stuart. For we cannot doubt the correctness of Bro. Albert Pike's suggestion, that this is a manifest corruption of Crosswell. If with them Hiram was but a symbol of Charles I., then the assassin of Hiram was properly symbolized by Crosswell.

Rose. In the Rosicrucian System, the Rosicrucian System, the System of Masonry, taught by Rose in the Lodges which he established in Germany and Holland, and which were hence sometimes called "Rosicrucian Lodges." Although he professed that it was the system of the Germanus Chapter, for the propagation of which he had been appointed by the Baron von Printzen, he had mixed with that system many alchimical and theosophic notions of his own: The system was at first popular, but it finally succumbed to the greater attractions of the Rite of Scottish Rite, which had been introduced into Germany by the Baron von Hund.

Rose. Philipp Samuel. Born at Yamburg; at one time a Lutheran clergyman, and in 1725 rector of the Cathedral of St. James at Berlin. He was initiated into Masonry in the Grand Lodge of the Third Degree, having established a Chapter of the high degrees at Berlin on the system of the French Chapter of Germanus. Rose was appointed his deputy, and sent by him to propagate the system. He visited various places in Germany, Holland, Denmark, and Sweden. In Denmark and Sweden, although well received personally on account of his pleasing manners, he made no progress in the establishment of the Rite; but his success was far better in Germany and Holland, where he organized many Lodges of the high degrees, engrafting on them the English system, which alone had been theretofore known in those countries. Rose was a mystic and a pretender, and was a Masonic charlatan, accumulated large sums of money by the sale of degrees and decorations. Letting does not speak well of his moral conduct, but some contemporary writers describe him as a man of very attractive manners, to which indeed may be ascribed his popularity as a Masonic leader. While residing at Hanover, he, in 1765, issued a publication in the name of the Grand Lodge of the Congregate of Greece, which had been convoked in that year by the impostor Johnson. But it met with no success, and henceforth Rose faded away from the Masonic Lodge of the Masonic world. We can learn nothing of his subsequent life, nor of the time or place of his death.

Rose. The symbol of the rose among the ancients was twofold. First, as it was dedicated to Venus as the goddess of love, it became the symbol of secrecy, and hence came the expression "under the rose," to indicate that which was spoken in confidence. Again, as it was dedicated to Venus as the personification of the generative energy of nature, it became the symbol of immortality. In this latter and more remote sense it was, in Christian symbolism, transferred to Christ, through whom "life and immortality were
brought to light." The "rose of Sharon" of the Book of Canticles is always applied to Christ, and hence Fuller (Piagiar Sight of Palest) calls him "that prime rose and lily." Thus we see the significance of the rose on the cross as a part of the jewel of the Rose Croix Degree. Reghellini (vol. i., p. 355), 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, symbolised universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point. A simpler allusion will better suit the character and teachings of the degree in its modern organisation. The rose is the symbol of Christ, and the cross, the symbol of his death—the two united, the rose suspended on the cross—signify his death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified.

Rose and Triple Cross. A degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

Rose Croix. French. Literally, Rose Cross. 1. The Seventh Degree of the French Rite; 2. The Seventh Degree of the Philalethes; 3. The Eighth Degree of the Mother Lodge of the Philalethes Scottish Rite; 4. The Twelfth Degree of the Eleusin of Truth; 5. The Eighteenth Degree of the Mother Scottish Lodge of Marseilles; 6. The Eighteenth Degree of the Rite of Hérod, or of Perfection.

Rose Croix. Brethren of the. Thoré says (Fondant, du G. Or., p. 153) that the Archives of the Mother Lodge of the Philosophical Scottish Rite at Paris contain the manuscripts and books of a secret society which existed at The Hague in 1622, where it was known under the title of the Frères de la Rose Croix, which pretended to have emanated from the original Rosicrucian organisation of Christian Rosenkrans. Hence Thoré thinks that the Philosophical Rite was only a continuation of this society of the Brethren of the Rose Croix.

Rose Croix, Jacobite. The original Rose Croix conferred in the Chapter of Arras, whose Charter was said to have been granted by the Pretender, was so called with a political allusion to King James II., 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 columns.

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, Masonic. 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 Ehyas than to that of Rose Croix.

Rose Croix of Gold, Brethren of the. (Frères de la Rose Croix d'Or.) An alchemical and Hermetic society, which was founded in Germany in 1777. It promised to its disciples the secret of the transmutation of metals, and the panacea or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethes Congress at Paris in 1788, gives the following history of the organisation of the 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 hermetic interpretation. The Masons, they say, came into England under King Arthur, Raymond Lully initiated Henry IV. The Grand Masters were formerly designated, as now, by the titles of John I., II., III., IV., etc.

"Their jewel is a golden compass attached to a blue ribbon, the symbol of purity and wisdom. The principal emblems on the ancient tracing-board were the sun, the moon, and the double triangle, having in its centre the first letter of the Hebrew alphabet. The brethren wore a silver ring on which were the letters I.A.A.T., the initials of Ipiris, Aer, Aqua, Terra.

"The Ancient Rose Croix recognised only three degrees; the third degree, as we now
know it, has been substituted for another more significant one."

The Baron de Westerode, in a letter dated 1784, and quoted by Thory (Act. Lat., i., 336), gives another mythical account. He says:

"The disciples of the Rose Croix came, in 1188, from the East into Europe, for the propagation of Christianity after the troubles in Palestine. Three of them founded in Scotland the Order of the Masons of the East (Knights of the East,) to serve as a seminary for instruction in the most sublime sciences. This Order was in existence in 1190. 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 soraphic priest of Alexandria, a magus of Egypt named Ormussius, or Ormus, who was 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 members of Light, to the members of which he gave a red cross as a decoration. About the same time the Essenes and other Jews founded a school of Solomon's wisdom, to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Mosaic Secrets, of Hermetic Secrets, etc.

"Several members of the association having yielded to the temptations of pride, seven Masters united, effected a reform, adopted a modern constitution, and collected together on their tracing-board all the allegories of the hermetic work."

In this almost altogether fabulous narrative we find an inextricable confusion of the Rose Croix Masons and the Rosicrucian philosophers.

**Rose Croix of Heredom.** The First Degree of the Royal Order of Scotland, the Eighteenth of the Ancient and Accepted Rite, the Eighteenth of the Rite of Perfection, the Ninetieth of the Rite of Misirain, and some others add the title of Rose Croix that of Heredom, for the signification of which see the word.

**Rose Croix of the Dames.** (Rose Croix des Dames.) This degree, called also the Ladies of the Rosy Cross (Dames d'Ormosio de la Bienfaisance), is the Sixth Capitular or Ninth Degree of the French Rite of Adoption. It is not only Christian, but Roman Catholic in its character, and is derived from the ancient Jesuitic system as first promulgated in the Rose Croix Chapter of Arras.

**Rose Croix of the Grand Rosary.** (Rose Croix du Grand Rosaire.) The Fourth and highest Rose Croix Chapter of the Primitive Rite.

**Rose Croix, Philosoph.** A German Hermetic degree found in the collection of M. Pyron, and in the Archives of the Philosophical Scottish Rite. It is probably the same as the Brethren of the Rose Croix, of whom Thory thinks that that Rite is only a continuation.

**Rose Croix, Prince of.** French, Souverain Prince Rose Croix. German, Prinz von Rosenkreuz. This important degree is, of all the high grades, the most widely diffused, being found in numerous Rites. It is the Eighteenth of the Ancient and Accepted Scottish Rite, the Seventh of the French or Modern, the Eighteenth of the Council of Emperors or the Eastern and West, the Third of the Royal Order of Scotland, the Twelfth of the Elect of Truth, and the Seventh of the Philaeltes. It was also given, formerly, in some Enamements 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 Croix de Heredom," and sometimes "Knights of the Eagle and Pelican." In relation to its origin, Masonic writers have made many conflicting statements, some giving it a more ancient 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 Kabbalistic and alchemical sect of "Rosicrucians," or "Brothers of the Rosy Cross," among whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole, the celebrated antiquary, are to be found. Notwithstanding the invidious attempts of Barruel and other foes of Masonry to confound the two Orders, there is a great distinction between them. Even their names, although somewhat similar in sound, are totally different in signification. The Rosicrucians, who were alchemists, did not derive their name, like the Rose Croix Masons, from the emblems of the rose and cross—for they had nothing to do with the rose—but from the Latin ros, signifying dew, which was supposed to be of all natural bodies the most powerful solvent of gold, and cæræ, the cross, a chemical hieroglyphic of light.

De Westerode, who wrote in 1784, in the Acta Latomorum (i., 336), gives the earliest origin of any Masonic writer to the degree of Rose Croix. He supposes that it was instituted among the Knights Templars in Palestine, in the year 1188, and he adds that Prince Edward, the son of Henry III. of England, was admitted into the Order by Raymond Lully in 1196. De Westerode names Ormussius, an Egyptian priest, who had been converted to Christianity, as its founder. Some have sought to find its origin in the labors of Valentine Andrés, the reputed founder of the Rosicrucian fraternity. But the founder of the Rosy Cross and the Hermetic Rosicrucianism of Andrés were two entirely different things; and it would be
difficult to trace any connection between them, at least any such connection as would make one the legitimate successor of the other. J. G. Bühle, in a work published in Göttlingen in 1804, under the title of *Über den Ursprung und die vornehmsten Schichten der Ordnung der Rosenkreuzer und Freimaurer*, reverses this theory, and supposes the Rosicrucians to be a branch of the Freemasons; and Higgins, in his *Annotated* (ii, 338), thinks that the "modern Templars, the Rosicrucians, and the Masons are little more than different Lodges of one Order," all of which is only a confusion of history arising from a confounding of names. It is true that Inge has written an elaborate essay on the *Origine de la Rose Croix* (Glasc, 1859); but as he has, with true German incaution of names, spoken indifferently of the Rose Croix Masons and the Rosicrucian Adeptus, his statements supply no facts available for history.

The Baron de Gleichen, who was, in 1785, the German secretary of the Philadelpian Congress at Paris, says that the Rose Croix and the Masons were united in England under the title of Athanor (A. H. 1, 336). But he has, undoubtedly, mixed up Rosicrucianism with the Masonic legends of the Knights of the Round Table, and his assertions must go for nothing.

Others, again, have looked for the origin of the Rose Croix Degree, or, at least, of its emblem, in the *Symbola divinae et humanae pontificum*, *impetratorum, regum*, *et principum*, by James Typotus, *alias* Typotius, the historiographer of the Emperor Rudolph II., a work which was published in 1601; and it is particularly in that part of it which is devoted to the "symbol of the holy cross" that the allusions are supposed to be found which would seem to indicate the author's knowledge of this degree. But Ragon refutes the idea of any connection between the symbols of Typotius and those of the Rose Croix. Robison (Power, p. 72) also charges Von Rond with using his symbols from the same work, in which, however, he declares "there is not the least trace of Masonry or Templar.

Clavell, with his usual boldness of assertion, which is too often independent of fact, declares that the degree was invented by the Jesuits for the purpose of counteracting the insidious attacks of the freethinkers upon the Roman Catholic religion, but that the philosophers parried the attempt by seizing upon the degree and giving to all its symbols an astronomical significance. Clavell's opinion is probably derived from one of those weakening charges of Professor Robison, in which that systematic enemy of our Institution declares that, about the beginning of the eighteenth century, the Jesuits interfered considerably with Masonry, "insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the Order." But there is no better evidence than these mere vague assertions of the connection of the Jesuits with the Rose Croix Degree.

Oliver (London, ii, 81) says that the earliest notice that he finds of this degree is in a publication of 1613, entitled *La Réformation universelle du monde entier avec la fana fraternité de l'Ordre respectable de la Rose Croix*. But he adds, that "it was known much sooner, although not probably as a degree in Masonry; for it existed as a cabalistic science from the earliest times in Egypt, Greece, and Rome, as well as amongst the Jews and Moors in times more recent."

Oliver, however, undoubtedly, in the latter part of this paragraph, confounds the Masonic Rose Croix with the alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in reference to the Rose Cross of the Royal Order of Scotland.

There is a tradition, into whose authenticity I shall not stop to inquire, that after the dissolution of the Order, many of the Knights repaired to Scotland and placed themselves under the protection of Bruce; and that after the battle of Bannockburn, which took place on St. John the Baptist's Day, in the year 1214, this monarch instituted the Royal Order of Heredom and Knight of the Rose Cross, and established the chief seat of the Order at Kilwinning. From that Order, it seems to us by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems: they both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time their chief seat of government; and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the names of the degrees of "Rose Croix de Heredom," and "Heredom and Rose Croix," amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

The subject, however, is in a state of extreme confusion, and I confess that, after all my researches, I am still unable distinctly to point the period when, and to the place where, the present degree of Rose Croix received its organization as a Masonic grade.

We have this much of history to guide us. In the year 1747, the Pretender, Prince Charles Edward, is said to have established a Chapter in the town of Arras, in France, with the title of the "Chapter Primordial de Rose Croix." The Chapter of this body is now extant in an authenticated copy deposited in the departmental archives of Arras. It is the Pretender styles himself "King of England, France, Scotland, and Ireland, and, by virtue of this, Sovereign Grand Master of the Chapter of H. known under
the title of the Eagle and Pelican, and,
some of the orders and no Warden, under
that of Rose Croix." From this we may
infer that the title of "Rose Croix" was
first known in 1747; and that the degree
had been formerly known as "Knight of
the Eagle and Pelican," a title which it still
retains. Hence it is probable that the Rose
Croix Degree has been borrowed from the
Roya Cross of the Scottish Royal Order of
Heredom, but in passing from Scotland to
France it greatly changed its form and
organisation, as it resembles in no respect
its archetype, except that both are eminently
Christian in their design. But in its adop-
tion by the Ancient and Accepted Rite, its
organisation has been so changed that, by
a more liberal interpretation of its sym-
bolism, 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 char-
acter.

It was, indeed, on its first inception, an
assumed Christian Masonry; to apply the
rites, and symbols, and traditions of
Ancient Craft Masonry to the last and
greatest dispensation; to add to the first
Temple of Solomon and the second of
Reubastic a third, that to which Christ al-
luded when he said, "Destroy this temple,
and in three days will I raise it up." The
great discovery which was made in the
Royal Arch ceases to be of value in this
degree; for it another is substituted of more
Christian application; the Wisdom, Strength,
and Beauty which supported the ancient
Temple are replaced by the Christian pillars
of Faith, Hope and Charity; the great lights,
none of course, remain, because they are of
the very essence of Masonry; but the three
lesser give way to the thirty-three, which
allude to the years of the Messiah's sojourn-
ing on earth. Everything, in short, about
the degree, is Christian; but, as I have
already said, the Christian teachings of
the degree have been applied to the sub-
line principles of a universal system, and an
interpretation and illustration of the Co-
trines of the "Master of Nazareth," so
adapted to the Masonic dogmas of tolerance,
that men of every faith may embrace and
respect them, still thus performs a noble
mission. It obliterates, alike, the toler-
ance of those Christians who sought to
erect an impenetrable barrier around the
sheepfold, and the equal intolerance of those
of other religions who would be ready to
exclaim, "Can any good thing come out of
Nazareth?"

In the Ancient and Accepted Scottish
Rite, whence the Rose Croix Masons of the
United States have received the degree, it is
placed as the eighteenth on the list. It is
conferred in a body called a "Chapter,"
which derives its authority immediately
from the Supreme Council of the Thirty-
third, and which worships with it only one
other and inferior degree, that of "Knights
of the Royal Order of Maitres," one of
which is a Most Wise Master and two War-
denes. Maundy 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 six-
teenth 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
cross is the center; its axis is occupied by
the whole rose, whose stem twines around
the lower limit of the cross; at the foot of the
cross, on the same side on which the rose is ex-
hibited, is the rosebud, surrounded by the
doves, which 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 im-
portant symbols of the degree. The Cross
the Rose, the Pelican, and the Eagle of the
most 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 respec-
tive titles.

Rose Croix, Rectified. The name given
by F. J. W. Schröder to his Rite of seven magi-
cal, theosophical, and alchemical degrees.
(See Schröder, Friederich Joseph Wilhelm.)

Rose Croix, Sovereign Prince of.
Because of its great importance in the Masonic
system, and of the many privileges possessed
by its possessors, the epistle of "Sovereign"
has been almost universally bestowed upon
the exalted members of the Rite. 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 those
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 adven-
turer, Franz Rudolph Van Grossing, but
whose proper name, Wadesick says, was Franz
Matthaus Grossinger, established, as a finan-
cial speculation, at Berlin, in 1778, an an-
drognous society, which he called Ros-
em Order, or the Order of the Rose. It consisted
of two degrees: 1. Female Friends, and 2.
Confidante; and the meetings of the society
were designated as "holding the rose." The
ROSENKREUZ

ROSI CRUCIANISM

society had but a brief duration, and the last
news of the founder or the secrets of the
Order were published in 1789, by Friederich Wiedeck, in a work entitled Leben und
Schicksale der berühmten F. R. Von
Großeggen, Rosensreuz, Christians. An assumed
name, invented, it is supposed, by John Val-
entine Andrés, 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 Masons, and
some, indeed, have advanced the theory that
the latter are only the successors of the former.
Whether this opinion be correct or not, there
are sufficient coincidences of character be-
tween the two to render the history of Rosi-
 crucianism highly interesting to the Masonic
student.

There appeared at Casmel, in the year 1614,
a work bearing the title of Allgemeine und
General-Information der ganzen weiten Welt.
Besserung der Falsa Fraternitats der Lüblichen
Orden der Rosenkrauz etc. and Hand
Buch. A second edition appeared in 1615, and several subsequent ones; and in 1623 it was introduced to the
English public in a translation by the cele-
brated actor, Thomas Vaughan, under the
title of Fama Fraternitatis of Rosc-Cross.

This work has been attributed, although not
without question, to the philosopher and
theologian, Joachim Valdandi, who is re-
ported, on the authority of the preacher, M. C.
Hirschau, to have confided that he, with
the others in Franciscan, had sent forth the
Fama Fraternitatis; that they would then
with all the zeal they might discover, who were the true lovers of wisdom, and induce them to come forward.

In this work André gives an account of the
life and adventures of Christian Rosenkreuz, a
fictitious personage, whom he makes the
founder of the pretended Society of Rosi-
 crucians.

According to André's tale, Rosenkreuz was
of good birth, but, being poor, was compelled
to enter a monastery at a very early period of
his life. At the age of 100 years, he started
with one of the monks on a pilgrimage to the
Holy Sepulchre. On their arrival at the island
of Cyprus, the monk was taken sick and
died, and Rosenkreuz was left alone. At
Democres he remained for three years, de-
voting himself to the study of the occult sci-
ences, taught by the sages of that city. He
then sailed for Egypt, where he continued his
studies; and, having traversed the Medi-
terranean, he at length arrived at Fes, in
Morocco, as he had been directed by his mas-
ters of Democres. He passed two years in
acquiring further information from the phi-
losophers of Africa, and then crossed over into
Spain. There, however, he met with an un-
favorable reception, and then determined to
return to Germany, and give to his own coun-
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-
parted his knowledge, under a solemn vow of
secrecy. He imposed on them the duty of
committing his instructions to writing, and
forming a magic vocabulary for the benefit of
future students. They were also taught the
science of medicine, and prescribed gratuit-
ously for all the sick who applied to them.
But the number of their patients soon ma-
terially interfering with their other labors,
and the new edifice, the House of the Holy
Spirit, being now finished, Father Christian,
as he was called, resolved to enlarge his soci-
ety by the initiation of four new members.

The eight brethren being now thoroughly
instructed in the mysteries, they agreed to
separate—two to remain with Father Chris-
ian, and the others to travel, but to return to
the end of each year, and mutually to com-
municate the results of their experience. The
two who had remained at home were then re-
relieved by two of the others, and they again
separated for another year.

The society thus formed was governed by a
code of laws, by which they agreed that they
would devote themselves to no occupation
except that of physic, which they were to prac-
tice without payment; that they would not


opened the door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the universe, had been erected by Christian Rosenkreutz. Other later inscriptions about the apartment—such as Jesus mihi omnia; Legio iuven; Libertas Evangelii: Jesus is my all; the yoke of the law; the liberty of the Gospel—indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreutz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by Andrei in his Fama Fraternitatis; it is evidently a romance, and scholars now generally assert to the theory advanced by Nicolai, that Andrei, who, at the time of the appearance of his book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them; and, to accomplish this design, imagined the union into one body of all those who, like himself, were the admirers of true virtue; in other words, that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.

But the fiction was readily accepted as a truth by most people, and the invisible society of Rosenkreutz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andrei'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 exchanged to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offense by the magistrates of Nuremberg, Augsburg, and some other German cities. There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreutz was their founder, and that they had instituted societies in many of the German cities. But it is not to be doubted that this was a self-created society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by Andrei. Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in Germany.

But although the brotherhood of Rosenkreutz, as described by Andrei in his Fama Fraternitatis, his Chemical Nuptials, and other works, never had a real tangible existence as an organized society, the opinions advanced by Andrei took root, and gave rise to the philosophical sect of the Rosicrucians, many of whom were to be found, during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fudd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the Fama Fraternitatis suggested to Lord Bacon the notion of his Instauratio Magna. But, as Vaughan says (Hours with the Mystics, ii., 104), the name Rosicrucian became by degrees a generic term, embracing every species of doubt, pretension, arcanas, elixirs, the philosophy of the stone, theurgic symbols, or initiations.

Higgens, Sloane, Vaughan, and several other writers have asserted that Freemasonry is Rosicrucian; but this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a Hermetic philosophy; that of Freemasonry from an operative art. The latter had its cradle in the Stone-Masons of Strasburg and the Masters of Compo long before the former had its birth in the inventive brain of John Valentine Andrei.

It is true, that about the middle of the eighteenth century, a period fertile in the invention of high degrees, a Masonic Rite was established which assumed the name of Rose Croix Masonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosicrucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the Masons modified the interpretation, and the symbol, of course, gave rise to the name. But here the resemblance 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 virtue, but of the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's Atalanta Fugens gives the following solution of the famous symbol: A philosopher is measuring with a pair of compasses a circle which surmounts a triangle. The triangle encloses a square, within which is another circle, and inside of the circle
a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this epigraph: “Fac ex mare et feminam circulum, inde quadrangulum, hinc triangulum, fac circulum et habebis lapidem Philosophorum.” That is, “Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will have the Philosopher’s stone.” But it must be remembered that Hickecock, and some other recent writers, have very satisfactorily proved that the labors of the real Hermetic philosophers (outside of the charlatans) were rather of a spiritual than a material character; and that their “great work” symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.

As to the etymology of the word Rosicrucian, several derivations have been given. Peter Gessendi (Exem. Phil. Fluid., sect. 15), first, and then Mosheim (Hist. Ecle., iv., 1) deduces it from the two words ros, dew, and crux, a cross, and thus defines 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 LXV, because the figure of a cross exhibits the three letters of that word. But the word ros was referred to the seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of dew seeks for light, that is, for the substance of the philosopher’s stone. But notwithstanding the high authority for this etymology, I think it untenable, and altogether at variance with the history of the origin of the Order, as will be presently seen.

Another and more reasonable derivation is from rose and cross. This was undoubtedly in accordance with the notions of Andreæ, who was the founder of the Order, and gave it its name, for in his writings he constantly calls it the “Fraternitas Rose Crucis,” or “the Fraternity of the Rose Cross.” If the idea of dew was ever in the mind of Andreæ in giving a name to the society, he would have called it the “Fraternity of the Dewy Cross,” not that of the “Fraternity of the Rose Crucis,” as not “Rose Crucis.” This ought to settle the question. The man who invents a thing has the best right to give it a name.

The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Cross Order of the Masonic system; but it does not follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbol borrowed from the Pagans and probably to have been appropriated by Andreæ. 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:

“Des Christen Herz auf Rosen geht,”

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 Andreæ’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 Andreæ wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion.

The Rosicrucian Society, instituted in the fourteenth century, was an extraordinary Brotherhood, exciting curiosity and commanding attention and scrutiny. The members dwelt in abstract studies; many became Authors, and were engaged in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon near the close of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Kabbala, as embracing theosophy as well as the science of numbers. They were said to delve in strange things and deep mysteries; to be enwrapt in the occult sciences, sometimes vulgarly termed the “Black Art”; and in the secrets of magic and sorcery, which are looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These mysteries, 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 Gymnosophists of India. They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of chemistry, hermeticism, magnetism, astrology, astronomy, and theosophy, by which they obtained great powers through their discoveries, and...
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 Kabbalists, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice upon the part of the learned as to the real purposes of the Rosicrucians, and as to the benefit of that Fraternity, have wrought upon them great injustice. Science is infinitely indebted to this Order. The renowned revival of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic scholar, John Pius di Miranda, who died in 1494; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist von Helmont, who died in 1644; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain the Astrological and Hermetic Association of Elias Ashmole, author of the Way to Bliss. All Europe was permeated by this secret organization, and the renown of the Brotherhood was preeminent about the year 1615. Wessel's Fama Fraternitatis, the curious work Secretoria Philosophia Considerata, and Cursus Confessione Fraternitatis, by P. A. Gabella, with Fludd's Apologia, the Chemische Hoheits of Christian Rosenkreutz, by Valentine Andred; and the endless number of volumes, such as the Fama Ramisii, establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosicrucian doctrines interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity. The Modern Society of Rosicrucians was given its present definite form by Robert Wentworth Little, of England, in 1866; it is founded upon the remains of the embers of an old German association which had come under his observation during some of his researches. Mr. Little Anglicized it, giving it a more perfect system. The purpose of Robert Little was to create a literary organization, having in view a base for the collection and deposit of archiological and historical subjects pertaining to Freemasonry, secret societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to dispel error; to bring to light much in relation to a certain class of scientists and scholars, and the results of their life-labors, that were gradually dying away in the memories of men. To accomplish this he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they awarded their approval and hearty cooperation.

Rosicruciana in Anglia, Societas. A society whose objects are of a purely literary character, and connected with the sect of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many of the most distinguished Masons of England take great interest in it, and are active members of the society. (See the preceding article.)

Rosy Cross. One of the degrees conferred in the Royal Order of Scotland, which see.

Rough Ashlar. See Ashlar.

Round Table, King Arthur's. The old English legends, derived from the celebrated chronicle of the twelfth century known as the Brut of England, say that the mythical King Arthur, who died in 542, of a wound received in battle, instituted a company of twenty-four (or, according to some, twelve) of his principal knights, bound to appear at his court on certain solemn days, and meet around a circular table, whence they were called "Knights of the Round Table." Arthur is said to have been the instigator of those military and religious orders of chivalry which afterward became so common in the Middle Ages. Into the Order which he established none were admitted but those who had given proofs of their valor; and the knights were bound to defend widows, maidens, and children; to relieve the distressed, maintain the Christian religion, contribute to the support of the church, protect pilgrims, advance honor, and suppress vice. They were to administer to the care of soldiers wounded in the 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 Mont-Arth, attempted to establish the facts of his existence, and to separate the true from the fabulous in his history. The legend has been used by some of the fabricators of irregular degrees in Masonry.

Round Towers of Ireland. Edifices, sixty-two in number, varying in height from 80 to 120 feet, which are found in various parts of Ireland. They are cylindrical in shape, with a single door eight or ten feet from the ground, and a small aperture near the top. The question of their origin has been a source of much perplexity to antiquaries. They have been supposed by Mont-
morency to have been intended as beacons; by Valencey, as receptacles of the sacred lance; by O’Brien, as temples for the worship of the sun and moon; and more recently, by Petrie, simply as bell-towers, and of very modern date. This last theory has been adopted by many; while the more probable supposition is still maintained by others, that, whatever was their later appropriation, they were, in their origin, of a phallic character, in common with the towers of similar construction in the East. O’Brien’s work On the Round Towers of Ireland, which was somewhat extravagant in its arguments and hypotheses, led some Masons to adopt, forty years ago, the opinion that they were originally the places of a primitive Masonic initiation. But this theory is no longer maintained as tenable.

Rowers. See Knight Rowers.

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 1869, a Royal Arch apron was prescribed, consisting of a lambakin (silk or satin being strictly prohibited), to be fixed and bound with scarlet, on the flap of which should be placed a triple tau cross within a triangle, and all within a circle.

Royal Arch Badge. The triple tau, consisting of three tau crosses conjoined at their feet, constitutes the Royal Arch badge. The English Masons call it the "emblem of all emblems," and the "grand emblem of Royal Arch Masonry." The English Masonic 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 right angles. This, being triplified, illustrates the jewel worn by the companions of the Royal Arch, which, by its intersection, forms a given number of angles that may be taken in five several combinations." It is used in the Royal Arch Masonry of Scotland, and has, for the last ten or fifteen years, been adopted officially in the United States.

Royal Arch Banners. See Banners, Royal Arch.

Royal Arch Captain. The sixth officer in a Royal Arch Chapter according to the American system. He represents the sar kata-bishin, or Captain of the King’s Guards. He sits in front of the Council and at the entrance to the fourth veal, 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.)

Royal Arch Degree. The early history of this degree is involved in obscurity, but in the opinion of the late Bro. W. J. Hughan its origin may be ascribed to the Fourth Decade of the eighteenth century. The earliest known mention of it occurs in a contemporary account of the meeting of a Lodge (No. 21) at Youghal, in Ireland, in 1743, when the mem-

bers walked in procession and the Master was preceded by "the Royal Arch carried by two Excellent Masons." (See Excellent Master.)

The next mention of it is in Dr. Dassigny’s A Serious and Impartial Enquiry into the cause of the present Decay of Freemasonry in the Kingdom of Ireland, published in 1744, in which the writer says that he is informed that in York "is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons." He also speaks of "a certain propagator of a false system, some few years ago, in this city (Dublin), who imposed upon several very worthy men, under a pres-
ce 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 knowl-
edge of this valuable piece of Masonry. How-
ever, he carried on his scheme for several months, and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in Lon-
don, and plainly proved that his doctrine was false: whereupon the Brethren justly de-
spised him, and ordered him to be excluded.
from all benefits of the Craft, and although some have flatly have expressed an un-
A

Royal Arch Mason, including the Supreme Order of the Holy Royal Arch.

And this lends color to the idea that at some
time or other the Royal Arch had formed part
of the Master Mason's Degree, though when
and by whom it was separated from it, no one
has yet discovered, for we may dismiss as ut-
terly uncorroborated by any proof the asser-
tion that Ramsay was the fabricator of the
Royal Arch Degree, and equally unsupported
is the often made assertion that Dunckerley
invented it, though he undoubtedly played a
very active part in extending it.

The late Bro. W. J. Hughan, in his Origin
of the English Rite of Free Masonry (ed. 1909, p.
90), favors "the theory that a word was placed
in the Royal Arch prominently which was pre-
viously given in the sections of the Third De-
gree and known as the ancient word of a
Master Mason," and considers that ac-

According to this idea, 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 excided and
dig-nified 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 cere-
mony in Ireland differs much, for it has noth-
ing to do with the rebuilding of the Temple
as narrated by Ezra, but with the repairing
of the Temple by Josiah, the three chief
Officers, or Principals, being the King (Josiah),
the Priest (Hilkiah), and the Scribe (Shap-
han), not as in England Zerubbabel, Haggai,
and Joshua, or as in America, High Priest,
King, and Scribe.

At one time in England only Past Masters
were eligible for the degree, and this led to
a system called "passing the chair," by which a
sort of degree of Past Master was conferred
upon brethren who had never really served in
the chair of a Lodge; now a Master Mason
who has been so for four weeks is eligible for
exaltation.

In Scotland, Royal Arch Masonry is not
officially recognized by the Grand Lodge,
though the Grand Chapter of Royal Arch
Masons for Scotland was formed in 1817.

Dr. W. J. Chetwode Crawley, in his Cemen-
taria Hibernica, Fasciculus I., says, "It. (the
Royal Arch Degree) is not a separate entity,
but the completing part of a Masonic legend,
constituent ever present in the compound
body, even before it developed into a Degree
... if the Royal Arch fall into desuetude,
the cope-stone would be removed, and the
building left obviously incomplete."

Royal Arch Grand Bodies in America.
The first meeting of delegates out of which
arose the General Grand Chapter was at Bos-
ton, October 24, 1797. The convention ad-
journed to assemble at Hartford, in January,
1798, and it was there the Grand Chapter of the Northern States of America was organized. Again, on the 9th of January, 1799, an adjourned meeting was held, whereat it was resolved to change its name to that of "General Grand Royal Arch Chapter of the Northern States of America." On January 9, 1806, the present designation was adopted, to wit: "The General Grand Chapter of Royal Arch Masonry for the U. S. of America." New York was determined upon as the place for the first convocation, September, 1812, and the sessions to be made septennial. It failed to meet at the appointed time, but an important convocation was held in New York City, on June 5, 1816.

Joseph K. Wheeler, G. Secretary, in his introduction to the Records of Capitular Masonry in the State of Connecticut, says, 'after mentioning the names of the Chapters represented at the organization of the Grand Chapter in 1798: 'In tracing their history it will be observed that all of these Chapters obtained their authority from a Washington Chapter in the city of New York, with the exception of Vanderbroeker, No. 5,' chartered at an early date, by the G. Chapter of New York, after which no more Chapters were established by any authority outside the jurisdiction of Connecticut except Lynch Chapter, No. 8, located at Reading and Weston, which was chartered by the Grand Chapter of New York, August 23, 1801, which charter was signed by Francis Lynch, H. P. Grand Chapter of L. A. Masons; James Woods, King; and Samuel Clark, Scribe; which was admitted to membership in G. Chapter of Connecticut, May 19, 1808.

It is of interest here to note that the oldest Chapter in New York State is Ancient, No. 1, whose date of origin is lost, its records up to 1804 having been destroyed by fire, but tradition fixes the year 1793. For years it wielded the powers of a Grand Chapter, and until 1799 was known as the Old Grand Chapter. It granted charters for Chapters in New York, New Jersey, and Connecticut. In this last named State it issued a charter to Lynch Chapter (see above), which was received into full fellowship by the G. Chapter of Connecticut, also by the Chapter of New York, which 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.)

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 circumscibed by a circle. This jewel is eminently symbolic, the tau being the mark mentioned by Ezekiel (ix. 4), by which those were distinguished who were to be saved from the wicked who were to be slain; the triple tau is symbolic of the peculiar and more eminent separation of Royal Arch Masons from the profane; the triangle, or delta, is a symbol of the sacred name of God, known only to those who are thus separated; and the circle is a symbol of the eternal life, which is the great dogma taught by Royal Arch Masonry. Hence, by this jewel, the Royal Arch Mason makes the profession of his separation from the unholy and profane, his reverence for God, and his belief in the future and eternal life.

In America, the emblem worn by Royal Arch Masons without the Chapter is a Keystone, on which are the letters H. T. W. R. S. T. K. S. arranged in a circle and within the circle may or should be his mark.

Royal Arch Masonry. That division of Speculative Masonry which is engaged in the investigation of the mysteries connected with the Royal Arch, so matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the American Rite.

Royal Arch Masonry, Massachusetts. A statement of the origin and record of St. Andrew's Chapter in Boston is to trace early Royal Arch Masonry in Massachusetts. The following is extracted from Comp. Thomas Waterman's admirable history of St. Andrew's Royal Arch Chapter, the result of much earnest research: "The first meeting recorded of this Chapter was held on the 28th of August, 1769, and was then styled the Royal Arch Lodge, of which R. W. James Brown was Master. It is probable this Lodge derived its authority from the Grand Lodge (Ancients) of England, as did that of the same name in Philadelphia, whereby it was authorized to confer the Holy Royal Arch Degree, as also did Independent Royal Arch, No. 2, of New York, but surrendered the right to
conferring the Royal Arch Degree when it joined the Grand Lodge of New York.

Camp Waterman adds: "It appears by the record that the Degrees of 'Excellent, Super-
Excellent, and Royal Arch' were conferred in the
Royal Arch Lodge. Winthrop Gray, on
April 17, 1770, was elected Master. On the
successing May 14th, "Most Worshipful Jo-
seph Warren, Esq.,' was made a Royal Arch
Mason. No record appears between March 20, 1778, and March 20, 1789. In an old
register-book, dated April 1, 1789, is found
'Original members, April 1, 1789, M. E. Wil-
lim McKeen, H. P.' The next recorded
election, October 21, 1790, gives William Mc-
Keen, R. A. Master. 'On November 28,
1793, the Degree of Mask Master was connected
with the other Degrees conferred in the Chap-
ter' "January 30, 1784, the words 'Royal Arch
Chapter' are used for the first time in
recording the proceedings of the Chapter.'

The Grand Royal Arch Chapter of Massa-
chusetts was organized by delegates from St.
Andrew's Chapter, Boston, and King Cyrus'
Chapter, Newburyport, who assembled at
Masons' Hall, in the Green Dragon Tavern,
Boston, on Tuesday, the 14th of March, A. D.
1793,' The Grand Royal Arch Chapter of Meshi-
achusets 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 14th of March, A. D.
1793.

Royal Arch of Enoch. The Royal Arch
system which is founded upon the legend of
Enoch. (See Enoch.)

Royal Arch of Solomon. One of the
names of the degree of Knight of the Ninth
Arch, or Thirteenth Degree of the Ancient
and Accepted Scottish Rite.

Royal Arch of Zerubbabel. The Royal
Arch Degree of the American Rite is so called
to distinguish it from the Royal Arch of So-

olieun in the Ancient and Accepted Scottish Rite.

Royal Arch Robes. In the working of a
Royal Arch Chapter in the United States,
great attention is paid to the robes of the sev-
eral officers. The High Priest wears, in imita-
tion of the high priest of the Jews, a robe of
blue, purple, scarlet, and white linen, and is
decorated with the breastplate and miter.
The King wears a scarlet robe, and has a
crown and scepter. The Scribe wears a purple
robe and turban. The Captain of the Host wears
a white robe and cap, and is armed with
a sword. The Principal Sojourner wears a dark
robe, with tesselated border, a slouched hat,
and pilgrim's staff. The Royal Arch Captain
wears a white robe and cap, and is armed
with a sword. The three Grand Masters of the
Veils wear, respectively, the Grand Master
of the third veil a scarlet robe and cap, of the
second veil a purple robe and cap, of the first
veil a blue robe and cap. Each is armed
with a sword. The Treasurer, Secretary, and
Sentinel wear no robes nor peculiar dress. All
of these robes have either an historical or
symbolical allusion.

Royal Arch Tracing-Board. The oldest
Royal Arch tracing-board extant is one which
was formerly the property of a Chapter in the
city of Chester, and which Dr. Oliver thinks
was "used only a very few years after the
degree was admitted into the system of con-
stitution Masonry." He has given a copy
of it in his work On the Origin of the English
Royal Arch. The symbols which it displays
are, in the center of the top an arch scroll,
with the words in Greek, *EN AFXH EN O
AOXOS, i.e., In the beginning was the Word;
beneath, the word JEHOVAH written in
Kaballistic 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 shew-
bread. Beneath all, on three scrolls, are the
words, 'Solomon, King of Israel; Hiram,
King of Tyre; Hiram, the Widow's Son,' in
Hebrew and Latin. Dr. Oliver finds in these
emblems a proof that the Royal Arch was
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 of symbols varied from the primitive one
practised at Chester, since all the emblems,
with the exception of the last three, are
still recognized as Royal Arch symbols ac-
cording to the American system.

Royal Arch Word. See Tetragrammaton.

Royal Arch Working-Tools. See Work-
ing-Tools.

Royal Ark Mariners. A side degree in
England which is conferred on 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 "launch-
ing a vessel"; to open a Lodge is "to float an
ark"; to close the Lodge is "to moor." All
its references are nautical, and allude
to the deluge and the ark of Noah. The
degree is useless for any light that it sheds
on Masonry. The degree seems to have been
invented in England about the end of the
last century. A correspondent of the Lon-
don Monthly Magazine for December, 1798
(vol. vii, p. 424), calls it "one of the new
degrees in Freemasonry," and thus describes
the organization:

'They profess to be followers of Noah, and
therefore call themselves Noachides, or
Sons of Noah. Hence their President, who
at present is Thomas Boothby Parkins, Lord
Bancroft, 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 emblen-
tished 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 Sury Tavern, Sury Street, in the Strand.

The writer gives the following verse from one of their songs written by Dr. Ebenezer Sibley, which does not speak much for the poetical taste of the Mariners or their laureate:

"They entered safe—of the deluge 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 wo.
   And loudly did call
To old Father Noah:
   To perish they must, for they were found out."

**Royal Art.** The earliest writers speak of Freemasonry as a "Royal Art." Anderson used the expression in 1723, and in such a way as to show that it was even then no new epithet. (Constitutions, 1723, p. 5.)

The term has become common in all languages as an appellative of the Institution, and yet but few perhaps have taken occasion to examine into its real signification or have asked what would seem to be questions readily suggested, "Why is Freemasonry called an art?" and next, "Why is it said to be a Royal Art?"

The answer which is generally supposed to be a sufficient one for the latter inquiry, is that it is so called because many monarchs have been its disciples and its patrons, and some writers have gone so far as to particularize, and to say that Freemasonry was first called a "Royal Art" in 1603, when William III. of England, was initiated into its rites; and Gaddies, in his *Freemason Lexicon*, states that some have derived the title from the fact that at the time of the English Commonwealth, the members of the English Lodges had joined the party of the exiled Stuarts, and labored for the restoration of Charles II. to the throne. He himself, however, seems to think that Freemasonry is called a Royal Art because its object is to erect stately edifices, and especially palaces, the residences of kings.

Such an answer may serve for the profane, who can have no appreciation of a better reason, but it will hardly meet the demands of the intelligent initiate, who wants some more philosophic explanation—something more consistent with the moral and intellectual character of the Institution.

Let us endeavor to solve the problem, and to determine why Freemasonry is called an art at all; and why, above all others, it is dignified with the appellation of a Royal Art. Our first business will be to find a reply to the former question.

An art is distinguished from a handicraft in this, that the former consists of and supplies the principles which govern and direct the latter. The stone-mason, for instance, is guided in his construction of the building on which he is engaged by the principles which are furnished to him by the architect. Hence stone-masonry is a trade, a handicraft, or, as the German signifies expresses it, a *handwerk*, something which only requires the skill and labor of the hands to accomplish. But architecture is an art, because it is engaged in the establishment of principles and scientific tenets which the "handwork" of the Mason is to carry into practical effect.

The handicraftsman, the hand-worker, 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 anterior object.

Now, let us apply this distinction to Freemasonry. Eighteen hundred years ago many thousand men were engaged in the construction of a Temple in the city of Jerusalem. They failed and prepared the timbers in the forests of Lebanon, and they hewed and cut and squared the stones in the quarries of Judea; and then they put them together under the direction of a skilful architect, and formed a godly edifice, worthy to be called, as the Rabbis named it, "the chosen house of the Lord." For there, according to the Jewish ritual, in preference to all other places, was the God of Hosts to be worshipped in Oriental splendor. Something like this has been done thousands of times since. But the men who wrought with the stone-hammer and trowel at the Temple of Solomon, and the men who afterward wrought at the temples and cathedrals of Europe and Asia, were no artists. They were simply handicraftsmen—men raising an edifice by the labor of their hands—men who, in doing their work, were instructed by others skilful in art, but which art looked only to the totality, and had nothing to do with the operative details. The Gibeonites, or stone-squarers, gave form to the stones and laid them in their proper places. But in what form they should be cut, and in what shape they should be laid so that the building might assume a proposed appearance, were matters left entirely to the superintending architect, the artist, who, in giving his instructions, was guided by the principles of his art.

Hence Operative Masonry is not an art. But after these handicraftsmen came other men, who, simulating, or, rather, symbolizing, their labors, converted the operative pursuit into a speculative system, and thus made of a handicraft an art. And it was
in this wise that the change was accomplished.

The building of a temple is the result of a religious sentiment. Now, the Freemasons intended to organize a religious institution. I am not going into any discussion, at this time, of its history. When Freemasonry was founded it was immaterial to the theory, provided that the foundation was laid posterior to the time of the building of King Solomon's Temple. It is sufficient that it be admitted that in its foundation as an esoteric institution the religious idea prevailed, and that the development of this idea was the predominating object of its first organizers.

Borrowing, then, the name of their Institution from the operative masons who constructed the Temple at Jerusalem, by a very natural process they borrowed also the technical language and implements of the same handicraftsmen. But these they did not use for any manual purpose. They did not erect with them temples of stone, but were occupied solely in developing the religious sentiment, construction of the material temple had first suggested; they symbolized this language and these implements, and thus established an art whose province and object it was to elicit religious thought, and to teach religious truth by a system of symbolism. And this symbolism—just as peculiar to Freemasonry as the doctrine of lines and surfaces is to geometry, or of numbers is to arithmetic—constitutes the art of Freemasonry.

If I were to define Freemasonry as an art, I should say that it was an art which taught the construction of a spiritual temple, just as the art of architecture teaches the construction of a material temple. And I should illustrate the train of ideas by which the Freemasons were led to symbolize the Temple of Solomon as a spiritual temple of man's nature, by borrowing the language of St. Peter, who says to his Christian initiates: "Ye also, as lively stones, are built up a spiritual house." And with greater emphasis, and as still more illustrative, I cite the language of the Apostle of the Gentiles—that Apostle who, of all others, most delighted in symbolism, and who says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And this is the reason why Freemasonry is called an art.

Having thus determined the conditions under which Freemasonry becomes an art, the next inquiry will be why it has been distinguished from all other arts in being designated, par excellence, the Royal Art. And here we must abandon all thought that this title comes in any way from the sanctification of Freemasonry with earthly monarchs—from the patronage or the membership of kings. Freemasonry obtains no addition to its intrinsic value from a connection with the political heads of states, Kings, when they enter within its sacred portals, are no longer kings, but brothers.

In the Lodge all men are on an equality, and there can be no distinction or preference, except that which is derived from virtue and intelligence. Although a great king once said that Freemasons made the best and truest subjects, yet in the Lodge there is no subjection save to the law of love—that law which, for its excellence above all other laws, has been called by an Apostle the "royal law," just as Freemasonry, for its excellence above all other arts, has been called the "Royal Art."

St. James says in his general Epistle: "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." Dr. Adam Clarke, in his commentary on this passage—which is so appropriate to the subject we are investigating, and so thoroughly explanatory of this expression in its application to Freemasonry, that it is well worth a citation—uses the following language:

"Speaking of the expression of St. James, none other than "Thou shalt love thy neighbor as thyself," says the Apostle of the Gentiles, "this ethipet, of all the New Testament writers, is peculiar to James; but it is frequent among the Greek writers in the sense in which it appears St. James uses it. Basilios, royal, is used to signify anything that is of general concern, is suitable to all, and necessary for all, as brotherly love is. This commandment, "Thou shalt love thy neighbor as thyself, is a royal law: not only because it is ordained of God, proceeds from his kingly authority over men, but because it is so universal, 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 definite language of the Apostle of the Gentiles—the Royal Art. It has already been shown how the art of Freemasonry consisted in a symbolization of the technical language and implements and labors of 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-makers in ancient times were engaged in the construction of a material temple. But the Freemasons who succeeded them are occupied in the construction of a moral and spiritual temple, man being
considered, through the process of the act of symbolism, that holy house. And in this symbolism the Freemasons have only developed the same idea that was present to St. Paul when he said to the Corinthians that they were “God’s building,” of which building he, as a wise master-builder, had laid the foundation”; and when, still further extending the metaphor, he told the Ephesians that they were “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, growth unto a holy temple in the Lord; in whom also ye are builded together for a habitation of God through the spirit.”

This, then, is the true art of Freemasonry. It is an art which teaches the right method of symbolizing the technical language and the material labors of a handicraft, so as to build up in man a holy house for the habitation of God’s spirit; to give perfection to man’s nature; to give purity to humanity, and to unite mankind in one common bond. It is singular, and well worthy of notice, how this symbolism of building up man’s body into a holy temple, so common with the New Testament writers, and even with Christ himself—for he speaks of man as a temple which, being destroyed, he could raise up in three days; in which, as St. John says, “he spake of the temple of his body”—gave rise to a new word or to a word with a new meaning in all the languages over which Christianity exercises any influence. The old Greeks had from the two words ἄκρος, “a house,” and δομᾶς, “to build,” constructed the word ἀκροδομαίον, which of course signified “to build a house.” In this plain and exclusive sense it is used by the Attic writers. In like manner, the Romans, out of the two words oculos, “a house,” and fæces, “to make,” constructed their word adificare, which always meant simply “to build a house,” and in this plain sense is used by the Christian authors, and all the 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 ἀκροδομαίον; and the first translators, the Latin word adificare 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 imitated this symbolic idea of a moral building, and adapted for its expression a new word or gave to an old word a new meaning, so that it has come to pass that in French édifier, in Italian edificare, in Spanish edificar, in German erbauen, and in English edify, each of which literally and etymologically means “to build a house,” has also the other signification, “to instruct, to improve, to educate.” And thus we speak of a marble building as a magnificent edifice, and of a wholesome doctrine as something that will edify its hearers. There are but few who, when using the word in this latter sense, think of that grand science of symbolism which gave birth to this new meaning, and which constitutes the very essence of the Royal Art of Freemasonry.

For when this temple is built up, it is to be held together only by the cement of love. Broader love, the love of our neighbor as ourselves—that love which suffices long and is kind, which is not easily provoked, and that never—love pervades the whole system of Freemasonry, not only binding all the moral parts of man’s nature into one harmonious whole, the building being thus, in the language of St. Paul, “fitly framed together,” but binding man to man, and man to God.

And hence Freemasonry is called a “Royal Art,” because it is of all arts the most noble; the art which teaches us how to perfect his temple of virtue by pursuing the “royal law” of universal love, and not because kings have been its patrons and encouragers.

A similar idea is advanced in a Catechism published by the celebrated Lodge “Wahrheit und Einigkeit,” at Prague, in the year 1800, where the following questions and answers occur:

Q. “What do Freemasons build?
A. “An invisible temple, of which King Solomon’s Temple is the symbol.”

Q. “By what name is the instruction how to erect this mystic building called?
A. “The Royal Art; because it teaches man how to govern himself.”

Appositely may these thoughts be closed with a fine expression of Ludwig Bechstein, a German writer, in the Astrea.

“Every king will be a Freemason, even though he wears no Mason’s spro, if he shall be God-fearing, sincere, good, and kind; if he shall be true and fearless, obedient to the law, his heart abounding in reverence for his sovereign, and all for religion and love for mankind; if he shall be a ruler of himself, and if his kingdom be founded on justice. And every Freemason is a king, in whatsoever condition God may have placed him. He shall have rank equal to that of a king and with sentiments that become a king, for his kingdom is love, the love of his fellow-man, a love which is long-suffering and kind, with charity that doth no harm, believeth all things, hopeth all things, endureth all things.”

And this is why Freemasonry is an art, and all arts, being the most noble, is well called the “Royal Art.”

Royal Ar. See Knight of the Royal Ar.

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 Zerubabel the prince of the Jews, Haggai the prophet, and Joshua the high priest.
Royal Master. The Eighth Degree of the American Rite, and the first of the degrees conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, representing King Solomon; Illustrious Hiram of Tyre, Principal Conductor of the Works, representing Hiram Abif; Master of the Exchequer, Master of Finances, Captain of the Guards, Conductor of the Council and Steward. The place of meeting is called the "Council Chamber," and represents the private apartment of King Solomon, in which he is said to have met for consultation with his two colleagues during the construction of the Temple. Candidates who receive this degree are said to be "honored with the degree of Royal Master." Its symbolic colors are black and red—the former significant of grief, and the latter of martyrdom, and both referring to the chief builder of the Temple.

The events recorded in this degree, looking at them in a legendary point of view, must have occurred at the building of the first Temple, and during that brief period of time after the death of the builder which is embraced between the discovery of his body and its "Masonic interment." In all the initiations into the mysteries of the ancient world, there was, as it is well known to scholars, a legend of the violent death of some distinguished personage, to whose memory the particular mystery was consecrated, of the concealment of the body, and of its subsequent discovery. That part of the initiation which referred to the concealment of the body was called the Apotheosis, from a Greek verb which signifies "to conceal," and that part which referred to the subsequent finding was called the evanesis, from another Greek verb which signifies "to discover." It is impossible to avoid seeing the coincidences between the system of initiation and that practised in the Masonry of the Third Degree. But the ancient initiation was not terminated by the evanesis or discovery. Up to that point, the ceremonies had been funereal and infamous 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 investiture with that which is the representative of Divine truth. The communication to the candidate, in the Master's Degree, of the true 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 current, 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 spring of scutum and the final interment. It was at the time when Solomon and his colleague, Hiram of Tyre, were in profound consultation as to the mode of repairing the loss which they then supposed had befallen them.

We must come to this conclusion, because there is abundant reference, both in the organised form of the Council and in the ritual of the degree, to the death as an event that had already occurred; and, on the other hand, while it is evident that Solomon had been made acquainted with the failure to recover, on the person of the builder, that which had been lost, there is no reference whatever to the well-known substitution which was made at the time of the interment.

If, therefore, as is admitted by all Masonic ritualists, the substitution was precedent and preliminary to the establishment of the Master Mason's Degree, it is evident that at the time that the degree of Royal Master is said to have been founded in the ancient Temple, by our "first Most Excellent Grand Master," all persons present, except the first and second officers, must have been merely Fellow-Craft Masons. In compliance with this tradition, therefore, a Royal Mason 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 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 Rabbalistic 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 fairly performed his work. It is, in short, the "Master's wage."

Now, all this is beautifully symbolised
in the degree of Royal Master. The reward has been promised, and the time had new come, as Adoniram thought, when the promise was to be redeemed; and the true word—divine truth—was to be imparted. Hence, in the person of Adoniram, or the Royal Master, we see symbolised the Speculative Mason, who, having laboured to complete his spiritual temple, comes to the Divine Master that he may receive his reward, and that his labor may be consumed by the acquisition of truth. But the temple that he had been building is the temple of this life; that first temple which must be destroyed by death that the second temple of the future life may be built on its foundations. And in this first temple the truth cannot be found. We must be contented with its substitute.

**Royal Order of Scotland.** This is an Order of Freemasonry confined exclusively to the kingdom of Scotland, and which, formerly conferred on Master Masons, is now restricted to those who have been exalted to the Royal Arch Degree. It comprises two degrees, namely, that of R. H. D. M. and R. S. Y. C. S., or, in full, Heredom and Romy Cross. The first may be briefly described as a Christianized form of the Third Degree, purified from the dross of Paganism, and even of Judaism, by the Celts, who introduced Christianity into Scotland in the early centuries of the church. The Second Degree is an Order of civil knighthood, supposed to have been founded by Robert Bruce after the battle of Bannockburn, and conferred by him upon certain Masons who had assisted him on that memorable occasion. He, so the tradition goes, gave power to the Grand Master of the Order for the time being to confer this honor, which is not inherent in the general body itself, but is specially given by the Grand Master and his Deputy, and can be conferred only by them, or Provincial Grand Masters appointed by them. The number of knights is limited, and formerly only sixty-three could be appointed, and they Scotchmen; now, however, that number has been much increased, and distinguished Masons of all countries are admitted to its ranks. In 1747, Prince Charles Edward Stuart, in his celebrated Campaign of Arras, is said to have claimed to be the Sovereign Grand Master of the Royal Order, "Noui Charles Edouard Stewart, Roi d'Angleterre, de France, de l'Espagne 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." "Comme sous le titre de Chevalier de l'Aigle et du Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix." Now, there is not the shadow of a proof that the Rose Cross was ever known in England till twenty years after 1747; and in Ireland it was introduced by a French Chevalier, M. L'Aurent, about 1778. In 1783, the Chapter of 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.

Giel says that the Royal Order of Heredom of Kilwinning is a Rosicrucian degree, having many different gradations in the ceremony of consecration. The kings of England are de jure, if not de facto, Grand Masters; each member has a name given him, denoting some moral attribute. In the initiation the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the lost word. The ritual states that the Order was first established at Iomdskill, and afterward at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person; and oral tradition affirms that, in 1314, this monarch again reinstated the Order, admitting into it the Knights Templar who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity.

Findel disbelieves in the Royal Order, as he does in all the Christian degrees. He remarks that the Grand Lodge of Scotland formerly knew nothing at all about the existence of this Order of Heredom, as a proof of which he adduces the fact that Laurie, in the first edition of his *History of the Grand Lodge of Scotland*, has not mentioned it. Oliver, however, as it will be seen, has a high opinion of the Order, and expressed no doubt of its antiquity.

As to the origin of the Order, we have abundant authority both mythical and historical.

Thory (Act. Lat., 1, 6) thus traces its establishment:

"On the 24th of June, 1314, Robert Bruce, king of Scotland, instituted, after the battle of Bannockburn, the Order of St. Andrew of the Thistle, to which was afterward united that of H. D. M., for the sake of the Scottish Masons who had composed a part of the thirty thousand men with whom he had fought the English army,
consisting of one hundred thousand. He formed the Royal Grand Lodge of the Order of H. D. M. at Kilwinning, reserving to himself and his successors forever the title of Grand Master."

Oliver, in his *Historical Landmarks* (ii, 15), defines the Order more precisely, thus: "The Royal Order of H. R. D. M. had formerly its chief seat at Kilwinning, and there is every reason to think that it and St. John's Masonry were then governed by the same Grand Lodge. But during the sixteenth and seventeenth centuries Masonry was at a very low ebb in Scotland, and it was with the greatest difficulty that St. John's Masonry was preserved. The Grand Chapter of H. R. D. M. resumed its functions about the middle of the last century at Edinburgh; and, in order to preserve a marked distinction between the Royal Order and Craft Masonry,—which had formed a Grand Lodge there in 1736,—the former confined itself solely to the two degrees of H. R. D. M. and R. S. Y. C. S."

Again, in the history of the Royal Order, officially printed in Scotland, the following details are found: "It is composed of two parts, H. R. M. and R. S. Y. C. S. The former took its rise in the reign of David I, King of Scotland, and the latter in that of King Robert the Bruce. The last is believed to have been originally the same as the most ancient Order of the Thistle, and to contain the ceremonial of admission formerly practised in it. The Order of H. R. M. had formerly its seat at Kilwinning, and there is reason to suppose that it and the Grand Lodge of St. John's Masonry were governed by the same Grand Master. The introduction of this Order into Kilwinning appears to have taken place about the same time, or nearly the same period, as the introduction of Free-masonry into Scotland. The Chaldees, 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 degrees in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols, and rites employed by the Christian architects and builders; and this will also explain how the Royal Order is purely catholic,—not Roman Catholic,—but adapted to all who acknowledge the great truths of Christianity, in the same way that Craft or Symbollie Masonry is intended for all, whether Jew or Gentle, 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 sword and the sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of H. R. M. and R. S. Y. C. S., in simple rhyme, modernized, of course, by oral tradition, and breathing the purest spirit of Christianity. Those two degrees constitute, as has already been said, the Royal Order of Scotland, the Grand Lodge of Scotland. Lodges or Chapters cannot 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 in 1314, and the death of John the Baptist's day, this monarch instituted the Royal Order of H. R. M. and Knights of the R. S. Y. C. S., and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems. They both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time the chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the name of the degrees of Rose Croix de Heredom and H. R. M. and R. S. Y. C. S., amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

And now, believe 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 of H. R. M. and R. S. Y. C. S.," and, 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 Eleazar, 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 Eleazar. During the war of the Maccabees, certain Jews, fleeing from their native country, took refuge, first in Spain and afterward in Britain, and amongst them was one Abhulib, 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
ROYAL

Edwin, as the city was then called, and thither Ahab had wended his way to find employment. His skill in architecture speedily raised him to a prominent position in the Craft, but his premature death prevented his realizing the dream of his life, which was to fetch the portrait from Jerusalem and place it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity under the bond of secrecy, and these formed a class known as 'The Order of the King,' or 'The Royal Order.' Time sped on; the 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 hence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining a portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson, in his 'Memorials of Edinburgh,' 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 arises from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battlefield, notably in the First Crusade as 'The Blue Blanket.' From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Prussians. Now, these are facts well known to many Edinburhers still alive. Let 'X. Y. Z.' go to Edinburgh and inquire for himself.

"The brethren, in addition, brought with them the teachings of the Christians, and in their doctrines they celebrated the death of the True Captain and Builder of our Salvation. The oath of the Order seals my lips further as to the peculiar mysteries of the brethren. I may, however, state that the Ritual in verse, as in present use, was composed by the venerable Abbé 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 Abbé reorganized it.

In this account, it is scarcely necessary to say that there is far more of myth than of legitimate history. The King of Scotland is hereditary Grand Master of the Order, and at all assemblies a chair is kept vacant for him.

Provincial Grand Lodges are held at Glasgow, Rouen in France, in Saragossa, Spain, the Netherlands, Calcutta, Bombay, China, and New Brunswick. The Provincial Grand Lodge of London was established in July, 1872, and there the membership is confined to those who have previously taken the Rose Croix, or Eighteenth Degree of the Ancient and Accepted Scottish Rite.

Royal Priest. The Fifth Degree of the Initiated Brothers of Asia, also called the True Rose Croix.


R. S. Y. C. S. An abbreviation of Rosy Cross in the Royal Order of Scotland.

Ritchie. In the old Jewish Angelology, the name of the angel who ruled the air and the winds. The angel in charge of one of the four tests in Philosopher's Masonry.

Ruffians. The traitors of the Third Degree are called Assassins in continental Masonry and in the high degrees. The English and American Masons have adopted in their ritual the more homely appellation of Ruffians. The fabricators of the high degrees adopted a variety of names for those Assassins (see Assassins of the Third Degree), but the original names are preserved in the rituals of the York and American Rites. There is no question that has so much perplexed Masonic antiquaries as the true derivation and meaning of these three names. In their present form, they are considered unauthentic and without apparent signification. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the Third Degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. I am convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them. Attempts, it is true, have been made to find the root of these three names in some recondite reference to the Hebrew names of God. But there is, I think, no valid authority for any such derivation. In the first place, the character and conduct of the supposed creators of these names preclude the idea of any congruity and appropriateness between them and any of the Divine names. And again, the literal condition of the Craft, the time of the invention of the names equally precludes the probability that any names would have been fabricated of a recondite signification, and which could not have been readily understood and appreciated by the ordinary class of Masons who were to use them. The names must naturally have been of a construction that would convey a familiar 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 Ghiblin are spoken of by Anderson, meaning Ghiblin,
as stone-cutters or Masons; and the early rituals show us very clearly that the Fraternitiy in that day considered Ghiblium as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummmond says, "put the finishing hand to King Solomon's Temple"—that is to say, the Fellow-Crafts. Anderson also places the Ghiblium 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 Ghiblium. The slope of corruption between Ghiblium and Jubeulum 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 distortions as Nembrok for Nimrod, Eugil, for Enoch, and Aponon for Hiram. Thus, the first corruption was from Ghiblium to Ghiblim; next, from Ghiblim to Chipilim, which they spelt to Chipilim, making it thus nearer to its eventual change. Then we find in the early rituals another transformation into Chipalum. The French Masons also took the work of corruption in hand; and from Ghiblium they manufactured Jibilium and Jibilum and Jubeulum. Some of these French corruptions came back to English Masonry about the time of the fabrication of the high degrees, and even the French words were distorted. Thus, in the Leland Manuscript, the English Masons made out of Psylagery, the French for Pythagor- ros, the unknown name Peter Guer, which is said so much to have puzled Mr. Locke, and so we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblium, Ghiblim, Gibalum, Chipalum, Jibilum, Jibilum, Jubeulum and, finally, Jubelum. It meant simply a Fellow-Craft, and was appropriately given as a common name to a particular Fellow-Craft who was distinguished for his treasurery. 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 facility constructed out of that of the greatest one by a simple change of the termination of the word from son to s in a one, and from son to s in the other, thus preserving, by a similarity of name, the idea of their relationship, for the old rituals said that they were brothers who had come together out of Tyre. This derivation seems to me to be easy, natural, and comprehensible. The change from Gib- lium, or rather from Gibalum to Jubeulum, is one that is far less extraordinary than that which one-half of the Masonic words have undergone in their transformation from their original to their present form.

Rule. An instrument with which straight lines are drawn, and therefore used in the Past Master's Degree as an emblem ad-
omishing the Master punctually to observe his duty, to press forward in the path of virtue, and, neither inclining to the right nor the left, in all actions to have eternity in view. The twenty-four-inch gage is one of the working-tools of an Entered Apprentice, and requires to have the twenty-four inches marked upon its surface; the rule is one of the working-tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because, by its assistance, he is enabled to be seen 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 masonic and partly military in character, the former being formed upon the Rule of the Benedictines. The first articles of the Rule are ecclesiastical in design, and require from the Knights a strict adhesion to their religious duties. Article twenty defines the costume to be worn by the brethren. The professed soldiers were to wear a white costume, and the serving brethren were prohibited from wearing anything but a black or brown cassock. The Rule is very particular in reference to the fit and shape of the dress of the Knights, so as to secure uniformity. The brethren are forbidden to receive and open letters from their friends without first submitting them to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler sport of lion-hunting is permitted, because the lion, like the devil, goes about continually roaring, seeking whom he may devour. Article fifty-five relates to the reception of married members, who are required to bequeath the greater portion of their property to the 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' lip." 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.

Rules. Obedience to constituted authority has been inculcated by the laws of Masonry. Thus, in the installation charges as prefixed to the Constitutions of the
Grand Lodge of England, the incoming Master is required to promise "to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations.

Russia. In 1731 Capt. John Philips was appointed to be Provincial Grand Master of Russia by Lord Lovell, Grand Master of England (Constitutions, 1738, p. 194), but it does not follow that there were any Lodges in Russia at that time. It is said that there was a Lodge in St. Petersburg as early as 1732; but its meetings must have been private, as the first notice that we have of a Lodge openly assembling in the empire is that of "Silence," established at St. Petersburg, and the "North Star" at Riga, both in the year 1730. Thory says that Masonry made but little progress in Russia until 1765, when the Empress Catherine II. declared herself the Protectress of the Order.

In 1755 the Rev. of Maleinos, 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 Hanover Rites adopted 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 unabated prosperity and popularity. But about the year 1794, the Empress, becoming alarmed at the political condition of France, and being persuaded that the members of some of the Lodges were in opposition to the government, withdrew her protection from the Order. She did not, however, close the Lodges to be closed; but most of them, in deference to the wishes of the sovereign, ceased to meet. The few that continued to work were placed under the surveillance of the police, and soon languished, holding their communications only at distant intervals. In 1797, Paul L. instigated by the Jesuits, whom he had recalled, interdicted the meetings of all secret societies, and especially the Masonic Lodges. Alexander succeeded Paul in 1801, and renewed the interdict of his predecessor. In 1803, M. Boeper, 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 Russias was established, of which M. Boeper was deservedly elected Grand Master. (Acta Loto-morren, i, 218.) Freemasonry now again flourished, although in 1817 there were two Grand Lodges, that of Astra, 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 closing all Lodges to be closed, and forbidding the erection of any new ones. The order was quietly obeyed by the Freemasons of Russia, and is still in force.

Russia. Secret Societies of. First, the Skopias, founded about 1740, by Saliwamoff, on the ruins of an anterior sect, the Chysters, which was originated by a peasant named Philippoff, in the seventeenth century. The Skopias practise self-mutilation and other horrors. They are rich, and abound throughout Russia and in Bulgaria. Second, the Montanists, who declare that they have a "living Christ," a "living Mother of God," a "living Holy Spirit," and twelve "living Apostles." Their ceremonies are peculiar and but little resembling those of Masonry.

S

S. (Heb. ש, samech.) The nineteenth letter in the English alphabet. Its numerical value is 60. The sacred application to the Deity is in the name So'meh, י"ש, Pulcious or Piumas. The Hebrew letter Shin (a tooth, from its formation, כ) is of the numerical value of 300.

Sabbath. 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 soul.

Sahitarrum. The worship of the sun, moon, and stars. The כ'מ. נב, TRABA HAUKRIN, "the host of heaven," was practised in Persia, Chaldees, India, and other Oriental countries, at an early period of the world's history. (See Blazing Star and Sun Worship.)

Sabbath. מ'כ, פיִפ, Jehovah Teshub. Jehovah of Hosts, a very usual appellation for the Most High in the prophetic books, especially in Isaiah, Jeremiah, Zech- aniah, and Malachi, but not found in the Pentateuch.

Sabbath. ("The Burthen.") The name of the sixth step of the mystic ladder of Kedosh 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 Sabacism.


Sackcloth. In the Rose Croix ritual, sackcloth is a symbol of grief and humiliation for the loss of that which it is the object of the degree to recover.

Sacred Asylum of High Masonry. In the Institutes, Statutes, and Regulations, signed by Adlington, Chancellor, which are given in the Recueil des Actes du Suprême Conseil du France, as a sequence to the Constitutions of 1762, this title is given to any subordinate body of the Scottish Rite. Thus in Article XVI: "At the time of the installation of a Sacred Asylum of High Masonry, the members composing it shall all take as a pledge of the time pledge to the Institutes, Statutes, and General Regulations of High Masonry." In this document, the Rite is always called "High Masonry" and body, whether a Lodge of Perfection, a Chapter of Rose Croix, or a Council of Kadosh, is styled a "Sacred Asylum.

Sacred Law. The first Tables of Stone, or Commandments, which were delivered to Moses on Mount Sinai, are referred to in a preface to the Mosaic, bearing this tradition: "God not only delivered the Law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the Mount and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the Laws he had received from God, together with the explanation of them. After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar (the sons of Aaron) were admitted, to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right, the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrin, came in, and Moses again declared the same laws to them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three times, the seventy elders twice, and the people once. Moses afterward reduced the laws which he had received into writing, but not the explanation of them. These he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered 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 great-est 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 bowls 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 write in his sacred name and word, which should never pass away; and for these reasons this was justly styled the Sacred Lodge.

Sacrificant. (Sacrificial.) A degree in the Archives of the Lodge of Saint Louis des Amis 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 Pyrene.

Sadac (Persian Saddar, the hundred gates). A work in the Persian tongue, being a summary of the Avesta, or sacred books.

Saducees (Zeduckim). A sect called from its founder Sadac, 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 noticed as contrasted with those of the Pharisees. While Jesus condemned the Sadducees and Pharisees, he is nowhere found criticizing the sects, 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 first prominent masters, and preserver of Masonic students. He was initiated in 1852 in the Lodge of Justice, No. 147, being at the time an A. B. in the mercantile marine. He became W. M. of this Lodge in 1872. In 1882 he was a founder of the Southgate Lodge, No. 1969, and in 1896 he was a founder and first Master of the Walsingham Lodge, No. 2149; in 1899 he was exalted to the Royal Arch Degree in the Royal York Chapter, No. 7; in 1872 he joined the Temperance Chapter, No. 10, 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. The Grand Lodge of England, and enabled him to write most valuable books on various points in con-
nection 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 Installa-
tion: in 1891, the Life of Thomas Duckerley; in 1898, Masonic Repertory and Historical Rec-
citals: in 1904, Some Memorials of the Globe Lodge, No. 28, also the Illustrated History of Emulation Lodge of Improvement, No. 266; and in 1906, the History and Records of the Lodge of Emulation, No. 21.

[Sagitta. The keystone of an arch. The
abscissa of a curve.

Saint Alphabell. Introduced into the
Ouke Meal of the Grea], where the allusion evidently is to St. Amphibalus, which see.

Saint Alban. St. Alban, or Albanus, the
proto-martyr of England, was born in the
third century, at Verulam, now St. Alban’s, in Hertfordshire. In his youth he visited Rome, and served seven years as a soldier under the Emperor Diocletian. On his return to Brit-
ain he embraced Christianity, and was the first who suffered martyrdom in the great per-
secution which raged during the reign of that
emperor. The Freemasons of England have
claimed St. Alban as being intimately con-
ected with the early history of the Frater-
nity 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 cher-
ished them much, and he made their pay right
good; viz., two shillings per week and three
pence to their cheer; whereas before that
time, through all the land, a Mason had but
a farthing, 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 As-
sembly, and went himself as Grand
Master and helped to make Masons and gave
them good charges.”

We have another tradition on the same sub-
ject; for in a little work published about 1764,
at London, under the title of The Complete
Free Mason or Multi Pautes for the Lovers of
Secrets, we find the following statement in re-
ference to the Masonic character and position of St. Alban (p. 47):

"In the following (the third) century, Gor-
dian sent many of his soldiers [over into Eng-
lend], who constituted themselves into Logges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years later (AD 200) a certain man named Isautius, or being a great lover of

art and science, appointed Albanus Grand
Master of Masons, who employed the Fra-
ternity 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 legen-
dary additions. The fact that St. Alban lived
at Verulam may be true—most probably is so.
It is another fact that a splendid Episcopal
palace was built there, whether in the time of
St. Alban or not is not so certain; but the
affirmative has been assumed; and hence it
easily followed that, if built in his time, he
must have superintended the building of the edifice. He would, of course, employ the
workmen, give them his patronage, and, to
some extent, by his superior abilities, direct
their labors. Nothing was easier, then, than
to make him, after all this, a Grand Master.
The assumption that St. Alban built the pal-
ace at Verulam was very natural, because;
when the true builder’s name was lost—sup-
posing 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 an-
ual congregation of the Masons in a Gen-
eral Assembly, having been subsequent
events, the exact date of whose first occu-
rence had been lost, by a process common in
the development of traditions, they were readi-
ly transferred to the same era as the building
of the palace at Verulam. It is not even
necessary to suppose, by way of explanation, as
Preston does, that St. Alban was a celebrated
architect, and a real encourager of able work-
men. The whole of the tradition is worked
out of these simple facts: that architecture
began to be encouraged in England about the
third century; that St. Alban lived at that
time at Verulam; that a palace was erected
then, or at some subsequent period, in the
same place; and in the lapse of time,
Verulam, St. Alban, and the Freemasons be-
came 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, however, 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 Alphans, Earl of. Anderson (Con-
stitutions, 1738, p. 101) says, and, after him,
Preston, that a General Assembly of the Craft
was held on December 27, 1663, by Henry Jer-
my, Earl of St. Albans, Grand Master, who
appointed Sir John Denham his Deputy, and
Sir Christopher Wren and John Web his
Wardens. Several useful regulations were
made at this assembly, known as the “Regula-
tions of 1663.” These regulations are given
by Anderson and by Preston, and also in the
Addenda of Roberts MS., with the addition of the oath of
secrecy. The Roberts MS. states that the as-
sembly was held on the 8th of December.
Saint Amphibalus. The ecclesiastical legend is that St. Amphibalus came to England, and converted St. Alban, who was the great patron of Masonry. The Old Constitutions do not speak of him, except the Cooke MS., which has the following passage (I. 602): "And some after that came Seynt Adhabel into Englonnd, and he converted Seynt Albon to Cristen Dome;" where, evidently, St. Adhabel is meant for St. Amphibalus. But amphi-balos is the Latin name of a cloak worn by priests over their other garments; and Higgins (Celtic Druids, p. 204) has shown that there was no such saint, but that the "Sanctus Amphibalus" was merely the holy cloak brought by St. Augustine to England. His connection with the history of the origin of Masonry in England is, therefore, altogether apocryphal.

Saint Andrew. Brother of St. Peter and one of the twelve Apostles. He is held in high reverence by the Scotch, Swedes, and Russians. Tradition says he was crucified on a cross thus shaped, X. Orders of knighthood have been established in his name. (See Knight of St. Andrew.)

Saint Andrew's Day. The 30th of November, adopted by the Grand Lodge of Scotland as the day of its Annual Communication.

Saint Augustine. St. Augustine, or St. Austin, was sent with forty monks into England, about the end of the sixth century, to evangelize the country. Lenné 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 Temple and "rarely," says Burnes (Sketch of K. T., p. 12), "wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favor and protection of the great." To his influence, untriedly exerted in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

Saint Constantine, Order of. Proposed to have been founded by the Emperor Issac Angelus Comnenus, in 1190.

Saint Domingo. One of the principal islands of the West Indies. Freemasonry was introduced there at an early period in the last century. Rebold (Histoire des Troux G., t. 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 for the seat of his Grand East, and thence disseminated the system, which resulted in the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite at Charleston, South Carolina. The French Revolution, and the insurrection of the slaves at about the same period, was for a time fatal to the progress of Masonry in St. Domingo. Subsequently, the island was divided into two independent governments—that of Dominica, inhabited by whites, and that of Hayti, inhabited by blacks. In each of these a Masonic obedience has been organized. The Grand Lodge of Hayti has been charged with irregularity in its formation, and has not been recognized by the Grand Lodges of the United States. It has been, however, by those of Europe generally, 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, December 11, 1858. At 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, Grand Chapter General, Grand Consistory General, and 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 Guilhem de Clermont-Lodere de. A French anti-Masonic, member of the Institute, was born at Mormorin, in 1746, and died in 1809. His work, published in two volumes in 1784, and entitled Recherches Historique et Critiques sur les Mystere du Paganisme, is one of the most valuable and instructive essays that we have in any language on the ancient mysteries—those religious associations whose history and design so closely connect them with Freemasonry. The later editions were enriched by the valuable notes of Silvestre de Tracy.

Saint George's Day. The twenty-third of April. Being the patron saint of England, his festival is celebrated by the Grand Lodge. The Constitution of said body states that "there shall be a Grand Masonic festival annually on the Wednesday next following St. George's Day."

Saint German. A town in France, about ten miles from Paris, where James II. esta-b
lished his court after his expulsion from England, and where he died. Oliver says (Landim, ii, 28), and the statement has been repeatedly made by others, that the followers of the de-throned monarch who accompanied him in his exile, carried Freemasonry into France, and laid the foundation of an organization and innovation which subsequently threw the Order into confusion by the establishment of a new degree, which they called the Chevalier Maçon Ecossais, and which they worked in the Lodge of St. Germaine. 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, a Favorite Brother of.** The Eighth Degree of the Swedish Rite.

**Saint John, Lodge of.** See Lodge of St. John.

**Saint John of Jerusalem, Knight of.** See Knight of St. John of Jerusalem.

**Saint John's Masonry.** The Constitutions of the Grand Lodge of Scotland (ed. 1848, chap. 2.) declare that that body “practises and recognizes no degrees in Masonry, but those of Apprentice, 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 Journeymen*, p. 58) was “used, as it is confidently affirmed, in the fourteenth century” (but it is doubtful if it could be traced farther back than the early part of the seventeenth), this appellation occurs in the obligation:

“That you will always keep, guard, and conceal, And from this time you never will reveal, Either M., M., or Apprentice, Of St. John’s Order, what our grand intent is.”

The same title of “Joannis Ordo” is given in the document of uncertain date known as the “Charter of Cologne.”

**Saint 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 occurring on the 15th of November, and among the latter on the 23rd of January. Basoct (*Man. du Franc-Maçon*, p. 144) thinks that it is this saint, and not St. John the Evangelist or St. John the Baptist, who is meant as the true patron of our Order.

“Spurred by 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 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 deter him from pursuing of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to the brethren, who have made it their duty to endeavor to imitate them. Rome canonised him under the name of St. John the Almoner, or St. John of Jerusalem; and the Masons—whose temples, overthrown by the barbarians, he had caused to be rebuilt—selected him with one accord as their patron.”

Oliver, however (Mirror for the Johannite 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. His festival occurs on the 24th of June, and is very generally celebrated by the Masonic Fraternity. Dalcho (*Ahsin. Res.*, p. 150) says that “the stern integrity of St. John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproval of vice, and continued preaching of repentance and virtue, make him a fit patron of the Masonic institution.”

The Charter of Cologne says: “We celebrate, annually, the memory of St. John, the Forerunner of Christ and the Patron of our Community.” The Knights Hospitaller also dedicated their Order to him; and the ancient expression of our ritual, which speaks of a “Lodge of the Holy St. John of Jerusalem,” probably refers to the same saint.

Krause, in his *Kunsturkunden* (p. 295–305), gives abundant historical proofs that the earliest Masons adopted St. John the Baptist, and not St. John the Evangelist as their patron. It is worthy of note that the Grand Lodge of England was revived on St. John the Baptist’s Day, 1717 (*Constitutions*, 1788, p. 109), and that the annual feast was kept on that day until 1725, when it was held for the first time on the festival of the Evangelist. (*Ibid.*, p. 119.) Lawrie says that the Scottish Masons always kept the festival of the Baptist until 1727, when the 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 admonishment, in his Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the Evangelist with the Masonic Order is to be dated long after the sixteenth century, before which time St. John the Baptist was exclusively the patron saint of Masonry. The two are, however, now always united, for reasons set forth in the article on the Dedication of Lodges, which see.

Saint Leger. See Adworth, Mrs.

Saint Martin, Louis Claude. A mystical writer and Masonic leader of considerable reputation in the last century, and the founder of the Rite of Martinism. He was born at Amboise, in France, on January 18, 1743, being descended from a family distinguished in the literary service of the King for Saint Martin when a youth made great progress in his studies, and became the master of several ancient and modern languages. After leaving school, he entered the army, in accordance with the custom of his family, becoming a member of the regiment of Fau. But after six years of service, he retired from a profession which he found uncongenial with his fondness for metaphysical pursuits. He then traveled in Switzerland, Germany, England, and Italy, and finally retired to Lyons, where he remained for three years in a state of almost absolute seclusion, known to but few persons, and pursuing his philosophic studies. He then repaired to Paris, where, notwithstanding the tumultuous scenes of the revolution which was working around, he remained unmoved by the terrible events of the day, and intent only on the prosecution of his theosophic studies. Attracted by the mystical systems of Boehme and Swedenborg, he became himself a mystic of no mean pretensions, and attracted around him a crowd of disciples, who were content, as they said, to hear, without understanding, the teachings of their leader. In 1775 appeared his first and most important work, entitled Des Erreurs et de la Vérité, où les Hommes sont arrivés au principe universel de la Science. This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unintelligible transcendentalism, the title of the “Kant of Germany.” Saint Martin had published this work under the pseudonym of the “Unknown Philosopher” (le Philosophe inconnu); whence he was subsequently known by this name, which was also assumed by some of his Masonic adherents; and even a degree bearing that title was invented and inserted in the Rite of Philalethes. The treatise Des Erreurs et de la Vérité was in fact made a sort of text-book by the Philalètheiens, and highly recommended by the Order of the Initiated Knights and Brothers of Asia, whose system was in fact a compound of theosophy and mysticism. It was so popular, that between 1775 and 1784 it had been through five editions.

Saint Martin, in the commencement of his Masonic career, attached himself to Martinez Paschalis, of whom he was one of the most prominent disciples. But he subsequently attempted a reform of the system of Paschalis, and established what he called a Reformed Rite, but which is better known as the Rite or system of Martinism, which consisted of ten degrees. It was itself subsequently reformed, and, being reduced to seven degrees, was introduced into some of the Lodges of Germany under the name of the Reformed Ecosism of Saint Martin.

The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabrianko and Admiral Flechseycoff, and soon became popular. Under them the Martinist Lodges of Russia became distinguished not only for their Masonic and religious spirit—although too much tinged with the mysticism of Jacob Boehme and the Spaniard D. de la Cueva, to be a transpiscopal working of charity of both a private and public character.

The character of Saint Martin has been much mistaken, especially by Masonic writers. Those who, like Voltaire, have derided his metaphysical theories, seem to have forgotten the excellence of his private character, his kindness of heart, his amiable manners, and his varied and extensive erudition. Nor should it be forgotten that the true object of all his Masonic labors was to introduce into the Lodges of France a spirit of pure religion. His theory of the origin of Freemasonry was not, however, based on any historical research, and is of no value, for he believed that it was an emanation of the Divinity, and was to be traced to the very beginning of the world.

Saint Nicaise. A considerable sensation was produced in Masonic circles by the appearance at Frankfort, in 1756, of a work entitled Saint Nicaise, oder eine Sammlung merkwürdiger Münzerischer Briefe, für Freimaurer und die es nicht. A second edition was issued in 1756. Its title indicates its object 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 occasions of Freemasonry and who having learned the mode of work in England and Germany, had become diseised 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 1738 by Yon Spersniejou, 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 Archémas, and Scala Algebreico Economica. These three works have become exceedingly rare. Saint Stephen, As St. Paul's, the Cathedral Church of London, was rebuilt by
SAINTS

Sir Christopher Wren—who is called, in the *Book of Constitutions* (1738, p. 107), the Grand Master of Masons—and some writers have advanced the theory that Freemasonry took its origin at the construction of that edifice. In the Fourth Degree of Mason’s Rite—which is occupied in the critical examination of the various theories on the origin of Freemasonry—and among the seven sources that are considered, the building of St. Paul’s Church is one. Nicolai does not positively assert the theory; but he thinks it not an improbable one, and believes that a new system of symbols was at that time invented. It is said that there was, before the revival in 1717, an old Lodge of St. Paul’s; and it is reasonable to suppose that the Operative Masons engaged upon the building were united with the architects and men of other professions in the formation of a Lodge, under the regulation which no longer restricted the Institution to Operative Masonry. But there is no authentic historical evidence that Freemasonry first took its rise at the building of St. Paul’s Church.

**SAINTS John, Festivals of.** See Festivals.

**Saint Victor, Louis Guilmomain de.** A French Masonic writer, who published, in 1781, a work in Adonhiramite Masonry, entitled *Recueil Précieux de la Maçonnerie Adonhiramite*. This volume contained the ritual of the first four degrees, and was followed, in 1787, by another, which contained the higher degrees of the Rite. If St. Victor was not the inventor of this Rite, he at least modified and established it as a working system, and, by his writings and his labors, gave to it whatever popularity it had at one time possessed. Subsequent to the publication of his *Recueil Précieux*, he wrote his *Origine de la Maçonnerie Adonhiramite*, a learned and interesting work, in which he seeks to trace the source of the Masonic initiation to the mysteries of the Egyptian priesthood.

**Saikati.** The Divine presence. The *Shekinah*, which see.

**Sakti.** The female energy of Brahmas, of Vishnu, or of Siva. This lascivious worship was inculcated in the *Tantra* ("Instrument of Faith"), a Sanskrit work, found under various forms, and regarded by its numerous Brahmanical and other followers as a "fifth Veda."

**Salam.** The name of the Arabic form of salutation, which is by bowing the head and bringing the extended arms from the sides until the thumbs touch, the palms being down.

**Saladin.** More properly Salah-ed-din, Yusuf ibn Ayub, the Sultan of Egypt and Syria, in the time of Richard Cour-de-Lion, and the founder of the Ayubite dynasty. As the great Moslem hero of the third Crusade, and the beau-ideal of Moslem chivalry, he is one of the most imposing characters presented to us by the history of that period. Born at Takrit, 1137; died at Damascus, 1193. In his manhood he had entered the service of Nourreddin. He became Grand Vizier of the Fatimite Caliph, and received the title of "the Victorious Prince." At Nourreddin’s death, Salah-ed-din contested the succession and became the Sultan of Syria and Egypt. For ten succeeding years he was in petty warfare with the Christians, until at Tiberias, in 1187, the Christians were terribly punished for plundering a wealthy caravan on its way to Mecca. The King of Jerusalem, two Grand Masters, and many warriors were taken captive, Jerusalem stormed, and many fortifications reduced. This roused Western Europe; the Kings of France and England, with a mighty host, soon made their appearance; they captured Acre in 1191, and Richard Cour-de-Lion, with an invading force, twice defeated the Sultan, and obtained a treaty in 1192, by which the coast from Jaffa to Tyre was yielded to the Christians.

Salah-ed-din becomes a prominent character in two of the Consistorial degrees of the A. A. Scottish Rite, mainly exemplifying the universality of Masonry.

**Salis, Francesco.** An Italian philosopher and litterateur, who was born at Cozenza, in Calabria, January 1, 1759, and died at Passy, near Paris, September, 1832. He was at one time professor of history and philosophy at Milan. He was a prolific writer, and the author of many works on history and political economy. He published, also, several poems and dramas, and received, in 1811, the prize given by the Lodge at Leghorn for a Masonic essay entitled *Della utilità della Franco-Masoneria sotto il rapporto filantropico et morale*.

**Saltz.** 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 Perdus.** (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 (Vorhalle), and sometimes, like the French, *der Saal der verlorenen Schritte*. Lenning says that it derives its name from the fact that every step taken before entrance into the Fraternity, or not made in accordance with the precepts of the Order, is considered as lost.

**Salomonis Sanctificatus Illuminatus, Magnus Jehova.** The title of the reigning Master or third class of the Illuminated Chapter according to the Swedish system.

**Salsette.** An island in the Bay of Bombay, celebrated for stupendous caverns excavated artificially out of the solid rock, with a labor which must, says Mr. Grose, have been equal to that of erecting the Pyramids, and which were appropriated to the initiations in the Ancient Mysteries of India.
Salt. In the Helvetic ritual salt is added to corn, wine, and oil as one of the elements of consecration, because it is a symbol of the wisdom and learning which should characterize a Mason's Lodge. When the foundation-stone of a Lodge is laid, the Helvetic ritual directs that it shall be sprinkled with salt, and this formula be used: "May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign."

Salutation. Lenning says, that in accordance with the usage of the Operative Masons, it was formerly the custom for a stranger, 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 thine heartily well." The custom has become obsolete, although there is an allusion to it in the answer to "Who are you coming out in?" 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 1683.

Salutem. (Lat. Health.) When the Romans wrote friendly letters, they prefixed the letter S as the initial of Salutem, or health, and thus the writer expressed a wish for the health of his correspondent. At the head of Masonic documents we often find this initial letter thrice repeated, thus: S. S. S., with the same signification of Health, Health, Health. It is equivalent to the English expression "Thrice Blessing."

Salute Mason. Among the Stone-Masons of Germany, in the Middle Ages, a distinction was made between the Grossmaurer or Great Master, the Salute Mason of Viol- maurer, and the Schriftmaurer or Letter Mason. The Salute Masons had signs, words, and other marks of distinction by which they could make themselves known to each other; while the Letter Masons, who were also called Brief- truger 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 Fally's "Mysterium der Freimaurerei" (p. 25), and copied thence by Finkel, we find these questions proposed to a visiting brother, and the answers thereto: "Warden. Stranger, are you a Letter Mason or a Salute Mason?" "Stranger. I am a Salute Mason."

Warden. How shall I know you to be such? "Stranger. By my salute and words of my mouth." (Hist. of F. M., p. 569.)

Samaria. A city situated near the center of Palestine, and built by Omri, King of Israel, about 935 B.C. It was the metropolis of the kingdom of Israel, or of the ten tribes, and was, during the exile, peopled by many pagan foreigners sent to supply the place of the deported inhabitants. Hence it became a seat of idolatry, and was frequently denounced by the prophets. (See Samaria.)

Samaritan, Good. See Good Samaritan. Samaritans. The Samarians were originally the descendants of the ten revolted tribes who had chosen Samaria for their metropolis. Subsequently, the Samarians were conquered by the Assyrians under Shalmaneser, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Chalda, and Ephræm. These colonists, who assumed the name of Samarians, brought with them of course the idolatrous creed and practices of the region from which they emigrated. Therefore, 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 come and rebuild the Temple, the priests and the scribes, and the heads of the fathers of the tribes of Israel, rose up, saying, "The law of the Lord commandeth us, saying, 'Ye shall not bring the images of graven works into our temples.'" Hence it was that, to avoid the possibility of these idolatrous Samarians polluting the holy work by their cooperation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking that he should give an accurate account of his lineage, and prove himself to have been a descendant (which no Samaritan could be) of those faithful Gibelites who worked at the building of the first Temple. There were many points of religious difference between the Jews and the Samarians. One was, that they denied the authority of any of the Scriptures except the Pentateuch; 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 king of the East; there he also came to sacrifice Isaac, whence they paid no reverence to Moriah as the site of the "Holy House of the Lord." A few of the sect still remain at Nablus. They do not exceed one hundred and fifty. They have a high priest, and observe all the feasts of the ancient Jews, and especially that of the Passover, which they keep on Mount Gerizim with all the formalities of the ancient rites.

Samothracian 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 Calizi?" (See Cabiri Mysteries.)
Sanctuary. The Holy of Holies in the Temple of Solomon. See Holy of Holies.)
Sanctum Sanctorum. Latin for Holy of Holies, which see.

Sandalphon. In the Rabbinical system of Angelology, one of the three angels who receive the prayers of the Israelites and weave crowns from them. Longfellow availed himself of this idea in one of his most beautiful poems.

Sandwich Islands. Freemasonry was first introduced into those far islands of the Pacific by the Grand Orient of France, which issued a Dispensation for the establishment of a Lodge about 1848, or perhaps earlier; but it was not prosperous, and soon became dormant. In 1862, the Grand Lodge of California granted a Warrant to Hawaiian Lodge, No. 21, on its register at Honolulu. Royal Arch and Templar Masonry have both been introduced. Honolulu Chapter was established in 1859, and Honolulu Commandery in 1871.

San Graal. Derived, probably, from the old French, sang rea, the true blood; although other etymologies have been proposed. The San Graal is represented in legendary history, as being an emerald dish in which our Lord had partaken of the last supper. Joseph of Arimathea, having further sanctified it by receiving into it the blood issuing from the five wounds, afterward carried it to England. Subsequently it disappeared in consequence of the sins of the land, and was long lost sight of. When Merlin established the Knights of the Round Table, he told them that the San Graal should be discovered by one of them, but that he only could see it who was without sin. One day, when Arthur was holding a high feast with his Knights of the Round Table, the San Graal suddenly appeared to him and to all his chivalry, and then as suddenly disappeared. The consequence was that all the knights took upon them a solemn vow to seek the Holy Dish. "The quest of the San Graal" became one of the most prominent themes of what has been called the Arthurian cycle. The old French romance of the Morte d'Arthur, which was published by Caxton in 1485, contains the adventures of Sir Galahad in search of the San Graal. There are several other romances of which this wonderful vessel, invested with the most marvelous properties, is the subject. The quest of the San Graal very forcibly reminds us of the search for the Lost Word. The symbolism is precisely the same—the loss and the recovery being but the lesson of death and eternal life—so that the San Graal in the Arthurian myth, and the Lost Word in the Masonic legend, seem to be identical in object and device. Hence it is not surprising that a French writer, M. de Casmont, should have said (Bulletin Monumart, p. 129) that "the poets of the twelfth and fourteenth centuries, who composed the romances of the Round Table, made Joseph of Arimathea the chief of a military and religious Freemasonry.

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 Naal, or prince, who was generally the high priest, sat on a throne at the end of the hall; his deputy, called Ab-beth-din, at his right hand; and the subdeputy, or Chascan, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded.

According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrin, and therefore it is a rule that it shall never consist of more than seventy-two members, although a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel there was no Sanhedrin, that tribunal had been established after the Macedonian conquest. The place in the Temple where the Sanhedrin met was called "Gabbatha," or the "Pavement"; it was a room whose floor was formed of ornamental stone blocks, and it is from this that the Masonic idea has probably arisen that the floor of the Lodge is a tessellated or mosaic pavement.

Sapicole, The. Thory (Acta Lat., i, 339) says that a degree by this name is cited in the nomenclature of Fusier, and is also found in the collection of Vigny.

Sapphire. Hebrew, יִצֶב. The second stone in the second row of the high priest's breastplate, and was appropriated to the tribe of Naphtali. The chief priest of the Egyptians wore round his neck an image of truth and justice made of sapphire.

Saracens. Although originally only an Arab tribe, the word Saracen was afterward applied to all the Arabs who embraced the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohammedans who had invaded Europe, and whose possession of the Holy Land gave rise not only to the Crusades, but to the organisation of the military and religious orders of Templars and Hospitalers, 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. 366.)

Sarditus. Hebrew, סָרֶדִּית, Odem, The first stone in the first row of the high priest's breastplate. It is a species of carnelian of a blood-red color, and was appropriated to the tribe of Reuben.

Sarsena. A pretended exposition of Freemasonry, published at Bamberg, Germany, in 1816, under the title of "Sarsena, or the Perfect Architect," created a great sensation at the time among the initiated and the profane.
It professed to contain the history of the origin of the Order, and the various opinions upon what it should be, "faithfully described by a true and perfect brother, and extracted from the papers which he left behind him." Like all other expositions, it contained, as Gledicke remarks, very little that was true, and of that which was true nothing that had not been said before.

Sash. The old regulation on the subject of wearing sashes in a procession is in the following words: "None but officers, who must always be Master Masons, are permitted to wear sashes; and this decoration is only for particular officers." In this country the wearing of the sash appears, very properly, to be confined to the W. Master, as a distinctive badge of his office.

The sash is worn by all the companions of the Royal Arch Degree, and is of a scarlet color, with the words "Holiness to the Lord" inscribed upon it. Above were the words placed upon the miter of the high priest of the Jews.

In the Ancient and Accepted Scottish Rite, the white sash is a decoration of the Thirty-third Degree. A recent decree of the Supreme Council of the Southern Jurisdiction confines its use to honorary members, while active members only wear the collar.

The sash, or scarf, is analogous to the Zennar, or sacred cord, which was placed upon the candidate in the initiation into the mysteries of India, and which every Brahman was compelled to wear. This cord was woven with great solemnity, and being put upon the left shoulder, passed over to the right side and hung down as low as the fingers could reach.

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 out of twenty-eight, located in the Province were represented. M. W. Bro. H. H. Campkin was elected Grand Master, and was installed by M. W. Bro. McKenzie, Grand Master of Manitoba.

Sastra. One of the sacred books of the Hindu law.

Sat Bhal, Royal Oriental Order of the. Said to have originated in India, and so named after a bird held sacred by the Hindus, whose flight, invariably in sevens, has obtained for the Order the appellation of the "Seven Brethren," hence the name. It embosoms 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 Aper.

Satrap. The title given by the Greek writers to the Persian governors of provinces before Alexander's conquest. It is from the Persian word satreb. The authorized version calls them the "kings lieutenant"; the Hebrew, achastuorpenim, which is doubtless a Persian word Hebraized. It was these satraps who gave the Jews so much trouble in the rebuilding of the Temple. They are alluded to in the congeneric degrees of Companion of the Red Cross and Prince of Jerusalem.

Savalette de Langes. Founder of the Lodge of Philalethes at Paris, in 1773. He was also the President and moving spirit of the Masonic Congress at Paris, which met in 1785 and 1787 for the purpose of discussing many important points in reference to Freemasonry. The zeal and energy of Savalette de Langes had succeeded in collecting for the Lodge of the Philalethes a valuable cabinet of natural history and a library containing many manuscripts and documents of great importance. His death, which occurred soon after the beginning of the French Revolution, and the political troubles that ensued, caused the dispersion of the members and the loss of a great part of the collection. The remnant subsequently came into the possession of the Lodges of St. Alexander of Scotland, and of the Social Contract, which constituted the Philosophic Scottish Rite.

Saxony. The first Masonic Lodge in Saxony appeared at Dresden, in 1738; within four years thereafter two others had been established in Leipzig and Altenburg. The Grand Lodge was formed in 1811.

Sayer, Anthony. At the revival in 1717, "Mr. Anthony Sayer, gentleman," was elected Grand Master. (Constitutions, 1738, p. 110.) He was succeeded in the next year by George Payne, Esq. In 1719, he was appointed Senior Grand Warden by Grand Master Desaguliers. Afterward he fell into bad circumstances and in 1730 a sum of £15 was granted to him by Grand Lodge, followed by a further grant of £22.5.0 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, mezzotinto copies of which are not uncommon. [E. L. H.]

Scald. Miserables. A name given to a set of persons who, in 1741, formed a mock procession in derision of the Freemasons. Sir John Hawkins, speaking, in his Life of
Johnson (p. 326), of Paul Whitehead, says:
"In concert with one Carey, a surgeon, he
planned and exhibited a procession along the
Strand of persons on foot and on horseback,
dressed for the occasion, carrying mock em-
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 thirty 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 Scald Miserables.

A better and fuller account is contained in the
London Daily Post of March 20, 1741. "Yesterday,
some mock Freemasons, marched through Pall
Mall and the Strand as far as Temple Bar in procession; first
went fellows on jackasses, with cows' horns
in their caps, and a kettle-drummer on
a jackass, having two butter firkins for
kettle-drums; then followed two carts drawn
by jackasses, having in them the stewards
with several badges of their order; then came
a mourning-coach drawn by six horses, each
of a different color and size, in which were
the Grand Master and Wardens; the whole
attended by a vast mob. They stayed with-
out Temple Bar till the Masons came by,
and paid their compliments to them, who
returned the same with an agreeable humor
that possibly disappointed the witty contriver
of this mock scene, whose misfortune is that,
though he has some wit, his subjects are gener-
ally so ill chosen that he loses by it as many
friends as other people of more judgment gain."

April 27th, being the day of the annual
feast, "a number of shoe-cleaners, chim-
ney-sweepers, etc., on foot and in carts, with
ridiculous pageants before them, went in procession to Temple Bar, by way
of jest on the Freemasons." A few days
afterward, says the same journal, "a number of the mock Masons were taken up by
the constable empowered to impress men for
his Majesty's service, and confined until they
can be examined by the justices."

It was, as Hone remarks in Myster., p. 242, very common to indulge in satirical
pageants, which were accommodated to the amusement of the vulgar, and he mentions
this procession as one of the kind. A plate of
the mock procession was engraved by A.
Benoist, a drawing-master, under the
title of "A Geometrical View of the Grand
Procession of the Scald Miserable Masons,
designed as they were drawn up over against
Somerset House in the Strand, on the 27th
day of April, Ann. 1742." Of this plate
there is a copy in Clavel's Histoire Pictoresque.

With the original plate Benoist published a
key, as follows, which perfectly agrees with
the copy of the plate in Clavel:

"No. 1. The grand Sword-Bearer, or Ty-
ler, carrying the Sward of State, (a pres-
cent of Ishmael Abiff to old Hyram, King
of the Saracens,) to his Grace of Watting,
Grand Master of the Holy Lodge of St.
John of Jerusalem in Clerkenwell. 2. Ty-
lers or Guardians. 3. Grand Chorus of Instru-
ments. 4. The Stewards, in three Gutt-
seats drawn by Asses. 5. Two famous
Pillars. 6. Three great Lights: the Sun,
Hieroglyphical, to rule the Day; the Moon,
Emblematical, to rule the Night; a Master
Mason, Political, to rule his Lodge. 7.
The Entered Frentice's Token. 8. The let-
ter G, famous in Masonry for differenting
the Fellow Craft's Lodge from that of
Frentices. 9. The Funeral of a Grand
Mason according to the Rites of the Order,
with the Fifteen loving Brethren. 10. A
Master Mason's Lodge. 11. Grand Band
of Musick. 12. Two Trophies; one bear-
ing 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 Scald
Miserables was, it thus appears, that which
occurred on April 27th, and not the preceding
one of March 20th, which may have only
been a teaser, and having been well received
by the populace there might have been an en-
couragement 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
(186, 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
Epture) 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 common report then being
that its real interest was to afront 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 the Prince."

Smith (Use and Abuse of Freemason., p. 78) says that about this time (1742) an order
was issued to discontinue all public proces-
sions 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
cavallicades." Smith is not altogether
accurate. There is no doubt that the ulte-
"mote effect of the mock procession was to
put an end to what was called the march
of procession" on the feast day, but that
effect did not show itself until 1747, in
which year it was resolved that it should in
future be discontinued. (Constitutions, 1766,
p. 245.)

* On the subject of these mock processions
there is an article by Dr. W. J. Chevraule
Crawley in Are Qualtr Corinorum, vol. 18,
SCALES

Scha, See Red.

SCHEW.

Scales, Pair of. "Let me be weighed in a clean balance," said Job, "that God may know mine integrity"; and Solomon says that "a false balance is abomination to the Lord, but a just weight is his delight." So we find that among the ancients a balance, or pair of scales, was a well-known recognized symbol of a strict observation of justice and fair dealing. This symbolism is also recognized in Masonry, and hence in the degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior degree, a pair of scales is the most important symbol.

Scallop-Shell. The scallop-shell, the staff, and sandals form a part of the costume of a Masonic Knight Templar in his character as a Pilgrim Penitent. Shakespeare makes Ophelia sing—

"And how shall I my true love know From any other one? O, by his scallop-shell shall staff, And by his sandal shoe!"

The scallop-shell was in the Middle Ages the badge of a pilgrim; much so, that Dr. Clarke (Tryon's, ii, 358) has been led to say: "It is not easy to account for the origin of the shell as a badge worn by the pilgrims, but it decidedly refers to much earlier Oriental customs than the journeys of Christians to the Holy Land, and its history will probably be found in the mythology of eastern nations." He is right as to the question of antiquity, for the shell was an ancient symbol of the Syrian goddess Astarte, Venus Pelaia, 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 pecten Jacobus—"the comb shell of St. James. Fuller (Ch. Hist., ii, 228) says: "All pilgrims that visit St. James of Compostella in Spain return thence obitii conchis, 'all besheled about' on their clothes, as a religious donative there bestowed upon them.'" Pilgrims were, in fact, in Medieval times distinguished by the peculiar badge which they wore, as designating the shrine which they had visited. Thus pilgrims from Rome wore the keys, those from St. James the scallop-shell, and those from the Holy Land palm branches, whence such a pilgrim was sometimes called a palmier. But this distinction was not always rigidly adhered to, and pilgrims from Palestine frequently wore the shell. At first the shell was sewn on the cloak, but afterward transferred to the hat; and while, in the beginning, the badge was not assumed until the pilgrimage was accomplished, eventually pilgrims began to wear it as soon as they had taken their vow of pilgrimage, and before they had commenced their journey.

Both of these changes have been adopted in the Templar ritual. The pilgrim, although symbolically making his pilgrimage to the Holy Sepulchre in Palestine, adopts the shell more properly belonging to the pilgrimage to Compostella; and adopts it, too, not after his visit to the shrine, but as soon as he has assumed the character of a pilgrim, which, it will be seen from what has been said, is historically correct, and in accordance with the later practise of Medieval pilgrims.

Scenic Representations. In the Ancient Mysteries scenic representations were employed to illustrate the doctrines of the resurrection, which it was their object to inculcate. Thus the allegory of the initiation was more deeply impressed, by being brought vividly to the sight as well as to the mind of the aspirant. Thus, too, in the religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them. The Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the initiates as living and active beings, inculturating their actions and by the plot of the drama those lessons which would not have been so well received or so thoroughly understood, if given merely in a didactic form. The advantage of these scenic representations, conceived by antiquity and tested by long experience, is well exemplified in the ritual of the Third Degree of Masonry, where the dramatization of the great legend gives to the initiation a singular force and beauty. It is surprising, therefore, that the English system never adopted, or, if adopted, speedily discarded, the drama of the Third Degree, but gives only in the form of a narrative what the American system more wisely and more usefully presents by living action. Throughout America, in every State excepting Pennsylvania, the initiation into the Third Degree constitutes a scenic representation. The latter alone preserves the less impressive didactic method of the English system. The rituals of the Continent of Europe pursue the same scenic form of initiation, and it is therefore most probable that this was the ancient usage, and that the present English ritual is of comparatively recent date.

Scepter. An ensign of sovereign authority, and hence carried in several of the high degrees by officers who represent kings.

Scha, Manuscript. This is a code of laws for the government of the Operative Masons of Scotland, drawn up by William Schaw, the Master of the Work to James VI. It bears the following title: "The Statutis and Ordinances be obeyt be all the Master-Masonsounis within this realm seth under he William Schaw, Master of Work to his Maiestie and garret Wardene of the said Craft, with the consent of the Maiestis after spediteit." As will be perceived by this title, it is in the Scottish dialect. It is written
on paper, and dated XXVIII December, 1598. Although containing substantially the general regulations which are to be found in the English manuscripts, it differs materially from them in many particulars. Masters, Fellow-Crafts, and Apprentices are spoken of, but simply as gradations of rank, not as degrees, and the word “Lodge” or Lodge is constantly used to define the place of meeting. The government of the Lodge was vested in the Warden, Deacons, and Masters, and these the Fellow-Crafts and Apprentices were to obey. The highest office of the Craft is called the General Warden. The Manuscript is in possession of the Lodge of Edinburgh, but has several times been published—first in the Laws and Constitutions of the Grand Lodge of Scotland, in 1648; then in the American edition of that work, published by Dr. Robert Morris, in the third volume of the Universal Masonic Library; afterward by W. A. Laurie, in 1859, in his History of the Craft 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. Hope, in his Unpublished Records of the Craft.

Schaw, William. A name which is intimately connected with the history of Freemasonry in Scotland. For the particular of his life we are principally indebted to the writer (said to have been Sir David Brewster, Lyon's Hist. of Lodge of Edinburgh, p. 251; Appendix II.) in the Constitutions of the Grand Lodge of Scotland (1848).

William Schaw was born in the year 1599, and was probably a son of Schaw of Souchie, 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, 8th January, 1598-9. In 1654, Schaw became associate to Sir Robert Drummond, of Carnock, as Master of Works. This high official appointment placed under his superintendence all the royal buildings and the royal tree 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, 1635, the sum of £315 was paid “to William Schaw, his Majesty's Master of Work, for the repairation and mending of the Castell of Stirling,” and in May, 1600, £400, by his Majesty's precept, was “deverly to William Schaw, the Master of Work, for reparacion of the houz of Durnerming, bevor the Queen's Majestie passing thusinto.”

Sir James Melville, in his Memoirs, mentions that, being appointed to receive the three Danish Ambassadors who came to Scotland in 1658 (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 Melville, of Pegges, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. He accompanied James IV. to Denmark in the winter of 1659, previous to the king's marriage with the Princess Anna of Denmark, which was celebrated at Upala, in Norway, on the 28th of November. The king and his attendants remained during the winter season in Denmark, but Schaw returned to Scotland on the 18th of March, 1659-60, for the purpose of making the necessary arrangements for the reception of the wedding-party. Schaw brought with him a paper subscribed by the king, containing the “Ordour set down be his Majesty to be effectuall be his Hienes Secret Counsell, and preparat gane his Majestyes returne in Scotland,” dated in February, 1659-60. The king and his royal bride arrived in Scotland 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. Excessive alterations had evidently been made at this time at Holyrood, as a warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Master of Work, the sum of £1000, “restand of the last taxation of £2000.” granted by the Royal Burghs in Scotland, the sum to be expended “in higgin and repairing of his Hienes Palace of Halyred-house,” 14th March, 1599. Subsequent payments to Schaw occur in the Treasurer's accounts for bread scarlet cloth and other stuff “pource clathys and covering to forms and windows byth in the Kirk and Palace of Halyrude-house.” On these occasions various sums were also paid by a precept from the king for dresses, etc., to the ministers and others connected with the royal household. On this occasion William Schaw, Master of Wark, received £333 6s. 6d. The queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw's monument states that he was, in addition to his office of Master of Works, “Dux ceremonias propositus” and “Regina Quaeor,” which Montefith has translated “Sacret and Queen's Chamberlain.” This appointment of Chamberlain evinces the high regard in which the queen held him; but there can be no doubt that the former words relate to his holding the office of 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, 1662, and was buried in the Abbey Church of Dunfermline, where a monument was erected to his memory by his grateful mistress, the queen. On this monument is his name and monogram cut in a marble slab, which, tradition says, was executed by his own
hand, and containing his Mason's mark, and an inscription in Latin, in which he is described as one imbued with every liberal art and science, most skilful in architecture, and in labors and business not only unrewarded and indefatigable, but ever assiduous and energetic. No man appears from the records, to have lived with more of the commendation, or died with more of the regret of others, than this old Scottish Mason.

Schismatic. Thory (Hist. de la Fond. du G. O.) thus calls the brethren who, expelled by the Grand Lodge of France, had formed, in the year 1772, a rival body under the name of the National Assembly. Any body of Masons separating from the legal obedience, and establishing a new one not authorized by the laws of Masonry — such, for instance, as the Saint John's Grand Lodge in New York — is properly schismatic.

Schism. This, which was originally an ecclesiastical term, and signifies, as Milton defines it, "a rent or division in the church when it comes to the separating of congregations," is unfortunately not 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 irregularities." But the breach was healed by Grand Master Montague, who, resigning his claim to the chair, caused Wharton to be regularly elected and installed. (Constitutions, 1738, p. 114.) The second schism in England was when Preston and others in 1779 formed the "Grand Lodge of England South of the River Trent" owing to a dispute with the Grand Lodge of the "Moderns," which continued for ten years. (See Preston.) In France, although irregular Lodges began to be instituted as early as 1756, the first schism is generally dated from 1761, when the dancing-master Lacorne, whom the respectable Masons refused to recognize as the substitute of De Clermont the Grand Master, formed, with his adherents, an independent and rival Grand Lodge; the members of which, however, became reconciled to the legal Grand Lodge the next year, and again became schismatic in 1765. In fact, from 1761 until the organization of the Grand Orient in 1772, the history of Masonry in France is but a history of schisms.

In Germany, in consequence of the Germanic principle of Masonic law that two or more controlling bodies may exist at the same time and in the same place with concurrent and coextensive jurisdiction, it is legally impossible that there ever should be a schism. A Lodge or any number of Lodges may withdraw from the parent stock and assume the standing and prerogatives of a mother Lodge with powers of constitution or an independent Grand Lodge, and its regularity would be indisputable, according to the German interpretation of the law of territorial jurisdiction. Such an act of withdrawal would be a secession, but not a schism.

In America there have been several instances of Masonic schism. Thus, in Massachusetts, by the establishment in 1752 of the St. Andrew's Grand Lodge; in South Carolina, by the formation of the Grand Lodge of York Masons in 1787; in Louisiana, in 1848, by the institution of the Grand Lodge of Ancient York Masons; and in New York, by the establishment in 1853 of the city and country Grand Lodges; and in 1849 by the formation of the body known as the Philip's Grand Lodge. In all of these instances a reconciliation eventually took place; nor is it probable that schisms will often occur, because the principle of exclusive territorial jurisdiction has been now so well settled and so universally recognized that no body can expect to receive the countenance or support of any of the Grand Lodges of the Union.

There are these essential points of difference between ecclesiastical and Masonic schism: the former, once occurring, most generally remains perpetual. Reconciliation with a break church is seldom effected. The schisms of Calvin and Luther at the time of the Reformation led to the formation of the Protestant Churches, who can never be expected to unite with the Roman Church, from which they separated. The Quakers, the Baptists, the Methodists, and other sects which seceded from the Church of England, have formed permanent religious organizations, between whom and the parent body from which they separated there is a breach which will probably never be healed. But Masonic schisms, as experience has shown, have been temporary in their duration, and sometimes very short-lived. The spirit of Masonic brotherhood which continues to pervade both bodies, always leads, sooner or later, to a reconciliation and a reunion; concessions are mutually made, and compromises effected, by which the schismatic body is again merged in the parent association from which it had seceded. Another difference is this, a religious schismatic body is not necessarily an illegal one, nor does it always profess a system of false doctrine. "A schism," says Milton, "may happen to a true church, as well as to a false." But a Masonic schism is always illegal; it violates the law of exclusive jurisdiction; and a schismatic body cannot be recognized as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State.

Schnieder, Johann August. A zealous and learned Mason of Altenburg, in Germany,
SCHOOLS

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 Free-
masonry has made a lodgment as an organised society. In England, the Royal Free-
masons' Girls' School was established in 1788. In 1798, a similar one for boys was founded.
At a very early period charity schools were erected by the Lodges in Germany, Denmark,
and Sweden. The Masons of Holland instituted a school for the blind in 1808. In the
United States much attention has been paid to this subject. In 1842, the Grand Lodge of Missouri instituted a Masonic college, and the example was followed by several other Grand Lodges. But colleges
have been found too unwieldy and complicated in their management for a successful
experiment, and the scheme has generally been abandoned. But there are numerous
schools in the United States which are supported in whole or in part by Masonic Lodges.

Schools of the Prophets. Oliver (Laudm., ii., 374) speaks of the earliest institution of the
Nehemiah as existing in the time of Solomon, and says they were established by Samuel, "to
counteract the progress of the Spurious Freemasonry which was introduced into Palestine
before his time." This claim of a Masonic character for these institutions has been
gratuitously assumed by the venerable author. He referred to the well-known School of the
Prophecies, which were first organized by Samuel, which lasted from his time to the
closing of the canon of the Old Testament. They were organized 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.

Schreiner, Johann Georg. The keeper of a coffee-house in Leipzig, where, having
obtained a quantity of Masonic, Rosicrucian, and magical books, he opened, in 1768, what
he called a Scottish Lodge, and pretended that he had been commissioned by Masonic
superiors to destroy the system of Strict Observation, 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 anatomised priest, having power over spirits,
who were compelled to appear at his will
and obey his commands, by which means
he became acquainted not only with the
past and the present, but even with the future.
It was in this pretending to evoke spirits
that his Masonry principally consisted.
Many persons became his dupes; and although they soon discovered the imposture,
shame at being themselves deceived prevented them from revealing the truth to others, and
thus his initiations continued for a considerable period, and he was enabled to make some
money, the only real object of his system. He has himself asserted, in a letter to a
Prussian vassalman, that he was an emissary of the Jesuits; but the truth of this we
have only his own unreliable testimony. He left Leipzig at one time and traveled abroad,
leaving his Deputy to act for him during his absence. On his return he asserted
that he was the natural son of one of the
French princes, and assumed the title of
Baron Von Steinbach. But at length there
was an end to his practices of jugglery.
Seeing that he was beginning to be detected,
feared exposure, and embarrassed by debt,
he invited some of his disciples to accompany
him to a wood near Leipzig called the
Roseithal, where, on the morning of
October 8, 1774, having retired to a little dis-
tance from the crowd, he blew out his brains
with a pistol. Chavet has thought it worth
while to preserve the memory of this incident
by inserting an engraving representing the scene in his Histoire Pittoresque de la France
(M. 133). Schreiber had much low cunning, but was devoid of education. Lenning sums up his character in saying that
he was one of the coarsest and most insolent
swindlers who ever chose the Masonic brother-
hood for his stage of action.

Schroeder, Friedrich Joseph Wilhelm. A doctor and professor of pharmacy in
Marburg; was born at Heidelberg, in Prussia, March 19, 1733, and died October 27, 1778.
Of an infirm constitution from his youth, he
still further impaired his bodily health and
his mental faculties by his devotion to chemical, alchemical, and theosophic pursuits.
He established at Marburg, in 1766, a Chap-
ter of True and Ancient Rose Croix Masons,
and in 1779 he organized in a Lodge of
Sacred a school or Rite, founded on magic,
thecosophy, 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 Cross,"
was only practised by two Lodges under the Constitution of the Grand Lodge of Hamburg. Clerel (Histoire Pilourespe, p. 183) calls him the Cagliostro of Germany, because it was his school that the Italian charlatan learned his first lessons of magic and theosophy. Oliver, misunderstanding Clerel, styles him an adventurer. (Landmarks, ii, 718.) But it is perhaps more just that we should attribute to him a diseased imagination and a misdirected studies than a bad heart or impure purposes. He must not be confounded with Fried. Schröder Schröder, 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 Hoff- mann says "he was incontrovertibly the greatest actor that Germany ever had, and equally eminent in tragedy and comedy." As an active, zealous Mason, he acquired a high character. Bode himself, a well-known Mas- son, had been his friend. Through his influence, he was initiated into Freemasonry, in 1774, in the Lodge Emanuel sur Malen- blume. 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, where he remained until 1785, when he returned to Hamburg. On his return, he was elected by his old friends the Master of the Lodge Emanuel, which office he retained until 1793. In 1794 he was elected Deputy Grand Master of the English Province in Hamburg, and in 1814, in the seventieth year of his life, he was induced to accept the Grand Mastership. It was after his election, in 1787, as Master of the Lodge Emanuel at Hamburg, that he first resolved to devote himself to a thorough reformation of the Masonic system, which had been much corrupted on the continent by the invention of almost innumerable high degrees, many of which found their origin in the fantasies of Alchemy, Rosicrucianism, and Hermetic Philosophy. He accordingly selected the well-known 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 undiluted fountain of Freemasonry. He accordingly selected the well-known English Exposition entitled "Jachin and Boaz" as presenting, in his opinion, the best formula of the old initiation. He therefore translated it into the German language, and, remodeling it, presented it to the Provincial Grand Lodge in 1801, by whom it was accepted and established. It was soon after accepted by many other Ger- man Lodges on account of its simplicity. The system of Schroeder thus adopted consisted of the three degrees of Ancient Craft Masonry, all the higher degrees being rejected. But Schroeder found it necessary to enlarge his system, so as to give to brethren who desired it an opportunity of 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 Mutter- bund, 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 philo- sophic minds of a century. Doubtless in the high degrees of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, in his enthusiasm for the old system, has committed the logical blunder of arguing from the abuse against the use. His system, however, has some merit, and is still practised by the Grand Lodge of Ham- burg.

SCHROEDER'S RITE. See Schroeder, Friedrich Joseph Wilhelm.

SCHROEDER'S SYSTEM. See Schroeder, Friedrich Ludwig.

SCHRIFEN, LIBERAL. See Liberal Arts and Sciences.

SCIENTIFIC MASONIC ASSOCIATION. (Scientifischer Freimaurer Bund.) A society founded in 1803 by Feeder, Mossendorf, Fischer, and other distinguished Masons, the object being, by the united efforts of its members, to draw up, with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first formation to the present day, and also of the various systems or methods of working that have been introduced into the Craft; such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous brethren. The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason who had received a liberal education, who was capable of feeling the truth, and desirous of investigating the mysteries of the Order, could become a member of this society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches were only permitted to attend the meetings as 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 Egyptian, was sacred to the goddess Selk, and was solemnly cursed in all temples once a year.

**Scotland.** The tradition of the Scotch Masons is that Freemasonry was introduced into Scotland by the architects who built the Abbey of Kilwinning; and the village of that name bears, therefore, the same relation to Scotch Masonry that the city of York does to English. "That Freemasonry was introduced into Scotland," says Laurie (Hist. p. 89), "by those architects who built the Abbey of Kilwinning, is manifest not only from those authentic documents by which the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration." In Sir John Sinclair's Statistical Account of Scotland, the same statement is made in the following words: "A number of Freemasons came from the continent to build a monastery there, and with them an Ancient Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a good and true Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or Lodges in Scotland." Which statement amounts to about this: that the brethren assembled at Kilwinning elected a Grand Master (as we should now call him) for Scotland, and that the Lodge of Kilwinning became the Mother Lodge, a title which it has always assumed. Manuscripts preserved in the Advocates' Library of Edinburgh, which were first published by Laurie, furnish further records of the early progress of Masonry in Scotland.

It is said that in the reign of James II., the office of Grand Patron of Scotland was granted to William St. Clair, Earl of Orkney and Caithness; and to M. Hay, "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 Freemen to choose their Grand Master. The consequence of this act of resignation was the immediate organization of the Grand Lodge of Scotland, over whom, for obvious reasons, the late hereditary Grand Master or Patron was unanimously called to preside.

**Scotland, Royal Order of.** See Royal Order of Scotland.

**Scots.** We use indiscriminately the word Scots 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 diminution or approximation, as in briskish, smallish, and similar words. But istic in Scottish is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination istic. The word is used by the best writers.

**Scottish Degrees.** The high degrees adopted by Rapsay, 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 Ecosasis.

**Scottish Rite.** French writers call this the "Ancient and Accepted Rite," but as the Latin Constitutions of the Order designate it as the "Ancient Scottish Rite Accepted" or the "Ancient and Accepted Scottish Rite," that title has now been very generally adopted as the correct name of the Rite. Although the order of the younger of the Masonic Rites, having been established not earlier than the year 1801, it is at this day the most popular and the most extensively diffused. Supreme Councils or governing bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic obedience. The history of its organization is briefly this: In 1758, a body was organized at Paris called the "Council of Emperors of the East and West." This Council organized a Rite called the "Rite of Perfection," which consisted of twenty-five degrees, the highest of which was "Sublime Prince of the Royal Secret." In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western continent, whither he was about to repair. In the same year, Morin arrived at the city of St. Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors both for the West Indies and for the United States. Among others, he conferred the degree of "Hayes," with the power of appointing others when necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council was opened in Charleston by John Mitchell and Frederick Dalch. There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty-five degrees of the Rite of Perfection were alone recognized. But suddenly, with the organization of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental high degrees, so as to make the Thirty-third and not the Twenty-fifth Degree the summit of the Rite.
The Rite consists of thirty-three degrees, which are divided into seven sections, each section being under an appropriate jurisdiction, and are as follows:

I.
SYMBOLIC LODGE.
1. Entered Apprentice.
2. Fellow-Craft.
3. Master Mason.

These are called blue or Symbolic degrees. They are not conferred in England, Scotland, Ireland, or in the United States, because the Supreme Councils of the Rite have refrained from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.

II.
LODGE OF PERFECTION.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Elected Knight of the Nine.
10. Illustrious Elected of the Fifteen.
11. Sublime Knights Elected of the Twelve.
13. Knight of the Ninth Arch, or Royal Arch of Solomon.

III.
COUNCIL OF PRINCES OF JERUSALEM.
15. Knight of the East.

IV.
CHAPTER OF ROSE CROIX.
17. Knight of the East and West.
18. Prince Rose Croix.

V.
COUNCIL OF KADOSH.
21. Noachite, or Prussian Knight.
22. Knight of the Royal Az, 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.
CONSISTORIOUS OF SUBLIME PRINCES OF THE ROYAL SECRET.
31. Inspector Inquisitor Commander.
32. Sublime Prince of the Royal Secret.

SCHEMATICAL

VII.
SUPREME COUNCIL.

Scottish Templars. See Templars of Scotland.
Scottish Trinitarians. See Prince of Mercy.

SCRIBE. The Scribe is the third officer in a Royal Arch Chapter, according to the American ritual, and is the representative of Haggai. The Scribe, or Scribe in the earlier Scriptures, was a model 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 1803, the Grand Lodge of Ohio resolved that "in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and his holy word"; and in 1844 the same body adopted a resolution declaring that "Masonry, as we have received it from our fathers, teaches the divine authenticity of the Holy Scriptures." In 1846, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Masons deny the divine authority of the Scriptures of the Old and New Testaments, yet to require, as a preliminary to initiation, the declaration of such a belief, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul as the only religious test.

Scriptures, Reading of the. By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Masonry. To close it would be to intercept the rays of Divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Masons in this respect obey the suggestion of the
Divine Founder of the Christian religion, "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." A closed book, a sealed book, indicates that its contents are secret; and a book or roll folded up was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of the Law is opened in our Lodges, to teach us that its contents are to be studied, that the law which it inculcates is still in force, and is to be "the rule and guide of our conduct.

But the Book of the Law is not opened at random. In each degree there are appropriate passages, whose allusion to the design of the degree, or to some part of its ritual, makes it expedient that the book should be opened upon those passages. Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each degree. 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 xcvii., an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle. In the Second Degree the passage adopted is Amos vii. 7, 8, in which the allusion is evidently to the 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 Abraham's intended sacrifice of Isaac. As this event constituted the first grand offering, commemorative of our ancient brethren, by which the ground floor of the Ashlar was consecrated, it seems to have been very appropriately selected as the passage for this degree. That part of the 28th chapter of Genesis which records the vision of Jacob's ladder was also, with equal appropriateness, selected as the passage for the First Degree.

The following passage from 1 Kings vi. 8, was, during one part of the last century, used in the Second Degree:

"The door of the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third."

The appropriateness of this passage to the Fellow-Craft's Degree will hardly be disputed.

At another time the following passage from 2 Chronicles iii. 17, was selected for the Second Degree; its appropriateness will be equally evident:

"And he reared up the pillars before the Temple, one on the right hand, and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Boaz."

The words of Amos v. 25, 26, were sometimes adopted as the passage for the Third Degree:

"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chinn your images, 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 6th chapter of 2 Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the Third Degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the Third Degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master as practised in this country.

At present the usage in England differs in respect to the choice of passages from that adopted in this country.

There the Bible is opened, in the First Degree, at Ruth iv. 7:

"Now this was the manner in former time in Israel concerning redemption 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 Sibboleth; for he could not frame to pronounce it right. Then said they unto him, Are ye Ben-ammi? and he said, Sibboleth. Then said they unto him, Go out from thence, for thou art not on our side, thou art a Ben-ammi, for thou hast pronounced not the word aright." 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 with 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 portion of the Jewish law, read at stated periods before the congregation, and preserved in the synagogue with great security, the scribe was one of the attributes of Saturn, the god of time, because that deity is said to have taught men the use of the implement in agrarian society. Time was a measure of time; and in modern iconography Time is allegorized under the figure of an old man, with white hair and beard, two large wings at his back, a four-wheeled chariot in one hand and a scribe in the other. It is in its cutting and destructive quality that the scribe is here referred to. Time is thus the great mower who reaps his harvest of men. Masonry has adopted this symbolism, and in the Third Degree the scribe is described as an emblem of time, which cuts the brittle thread of life and makes havoc among the human race.

A stamp on which letters and a device are carved for the purpose of making an impression, and also the wax or paper on which the impression is made. Lord Coke defines a seal to be an impression on wax, "sigillum est cera 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 Veronica Picture.

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 seal of the Lodge is not guaranteed by the seal of the Grand Lodge and the signatures of the proper officers.

The Seal of Solomon. The Seal of Solomon or the Seal of David, for when both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, thus forming the outlines of a six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was supposed principally to derive its talismanic powers. These powers were very extensive, for it was believed that it would extinguish fire, prevent wounds in a conflict, and perform many other wonders. The Jews called it the Shield of David in reference to the protection which it gave to its possessors. But to the other Orientalists it was more familiarly known as the Seal of Solomon. Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by the same token 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 existed in the face of the labors of the genie for the construction of his celebrated Temple.

Robinson Crusoe and the Thousand and One Nights are two books which every child has read, and which he has forgotten. In the latter are many allusions to Solomon's seal. Especially is there a story of an unlucky fisherman who fished up in his net a bottle secured by a leaden stopper, on which this seal was impressed. On opening it, a fierce Afric, or evil genius, came forth, who gave the account of the cause of his imprisonment. "Solomon," said he, "the son of David, exhorted me to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper and stamped upon it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genie, who submitted to him, with orders to cast me into the sea." Of all talismans, there is none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephants, in India, accompanying the image of the Deity, and in many other places celebrated in the Brahmanical and the Buddhist religions. Mr. Hay, in an exploration into western barbarity, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as per excellence the great Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although some philosophers of the Middle Ages did employ it as
one of their mystical symbols; but true to the
theory that superstitions may be repudiated,
but never will be forgotten, it was adopted
by the Christians as one of the emblems of
their faith, but with varying interpretations.
The two triangles were said sometimes to be
symbols of fire and water, sometimes of prayer
and remission, sometimes of creation and re-
demption, or of life and death, or of resurrection
and judgment. But at length the eccle-
siologists seem to have settled on the idea that
the figure should be considered as represent-
ing the two natures of our Lord—his Divine
and his human. And thus we find it dis-
persed all over Europe, in medallions, made at
a very early period, on the breasts of the re-
current effigies of the dead as they lie in their
tombs, and more especially in churches, where
it is presented to us either carved on the walls
or painted in the windows. Everywhere in
Europe, and now in this country, where eccle-
siastical architecture is beginning at length to
find a development of taste, is this old Eastern
talisman to be found doing its work as a
Christian emblem. The spirit of the old talis-
mans has, however, that form given to it to
be nourished by us as the natural homage of
the present to the past.

Among the old Kabbalistic Hebrews, the
Seal of Solomon was, as a talisman, of course
deemed to be a sure preventive against the
danger of fire. The more modern Jews, still
believing in its talismanic virtues, placed it
as a safeguard on their houses and on their
breweries, because they were especially liable
to the danger of fire. The common people,
seeing this figure affixed always to Jewish
brew-houses, mistook it for a sign, and in
time, in Upper Germany, the hexagon, or Seal
of Solomon, was adopted by German innkeep-
ers 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 on both the sides, sealed with seven
seals." The seal denotes
that which is seven, and seven is the number of
perfection; hence the Book of the Seven
Seals is a symbol of that knowledge which is
profusely secured from all unhaunted search.
In reference to the passage quoted, the Book of
the Seals is adopted as a symbol in the
Apocalyptic Degree of the Knights of the
East and West, the seventeenth of the Ancient
and Accepted Rite.

Seals, Keeper of the. An officer who
has charge of the seal or seals of the Lodge.
It is found in some of the high degrees and
in continental Lodges, but not recognised in
the York or American Rites. In German
Lodges he is called Siegelbewahrer, and in
French, Garde des Sceaux.

Search for Truth. This is the object of
all Freemasonry and it is pursued from the
first to the last step of initiation. The Appren-
tice begins it seeking for the light which is
symbolised 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 as-
cended, and his apostles after him were laid
asleep, there straight arose a wicked race of
deceivers, who, as the story goes of the Egyp-
tian Typhon, with his conspirators, how they
dealt with the good Osiris, took the virgin
Truth, hewed her lovely frame into a thousand
pieces, and scattered them to the four winds
of heaven. Ever since that time the friends
of Truth, such as here appear, imitating the
careful search that Iais made for the mangled
body of Osiris, went up and down, gathering
up limb by limb still as they could find them."

Secrecy and Silence. The virtues consti-
tute the very essence of all Masonic charac-
ter; they are the safeguard of the Institution,
giving to it all its security and perpetuity, and
are enforced by frequent admonitions in all
the degrees, from the lowest to the highest.
The Entered Apprentice begins his Masonic
career by learning the duty of secrecy and si-
ence. Hence it is appropriate that in that
degree which is the consummation of initia-
tion, in which the whole cycle of Masonic
science is completed, the abstruse machinery
of symbolism should be employed to impress
the same important virtues on the mind of the
neophyte.

The same principles of secrecy and silence
existed in all the ancient mysteries and sys-
tems of worship. When Aristotle was asked
what thing appeared to him to be most diffi-
cult of performance, he replied, "To be secret
and silent."

"If we turn our eyes back to antiquity," says
Calcott, "we shall find that the old Egyp-
tians had so great a regard for silence and se-
crecy in the mysteries of their religion, that
they set up the god Harpocrates, to whom
they paid peculiar honour and veneration,
who was represented with the right hand
placed near the heart, and the left down by
his side, covered with a skin before, full of
eyes and ears, to signify, that of many things
to be seen and heard, few are to be published."
(Candid Dissimulation, p. 60.)
Ayalaus, who was an initiate in the mysteries of Isis, says: "By no peril will I ever be compelled to disclose to the unintiliated the things that I have had entrusted to me on conditions of silence."

Lobeck, in his *Aglaphotheus*, 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, those 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 lectra yx, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called "the cardinal virtues of a Select Master," in the Ninth or Select Master's Degree of the American Rite.

Among the Egyptians the sign of silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpocrates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that silence and secrecy were to be preserved as to all that occurred within.

**Secretary.** The recording and corresponding officer of a Lodge. It is his duty to keep a just and true record of all things proper to be written, to receive all moneys that are due the Lodge, and to pay them over to the Treasurer. The jewel of his office is a pen, and his position in the Lodge is on the left of the Worshipful Master in front.

**Secretary-General of the Holy Empire.** The title given to the Secretary of the Supreme Council of the Ancient and Accepted Rite.

**Secretary, Grand.** See Grand Secretary. **Secret Doctrine.** The secret doctrine of the orders with reference to Steinmaechner, nothing else than a system of metaphysics founded on the commentaries on the law and the legends of the Talmudists. Of this secret doctrine, Steinmaechner 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 uninstructed and uninitiated should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics.

*Apuleius* appends, and Hitchcock has clearly shown, gave a secret and spiritual meaning to their jargon about the transmutation of metals, the elixir of life, and the philosopher's stone. Freemasonry alone has no secret doctrine. Its philosophy is open to the world. Its modes of recognition by which it secures identification, and its rites and ceremonies which are its method of instruction, alone are secret. All men may know the tenets of the Masonic creed.

**Secret Master.** The Fourth Degree in the Ancient and Accepted Scottish Rite, and the first of what are called the "Ineffable Degrees." It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of his illustrious builder by the appointment of seven experts, among whom were to be divided the labors which heretofore had been entrusted to one gigantic mind. The lecture elaborately explains the mystic meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies.

The Lodge is hung with black curtains 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 ritualists have reduced them to eight.

There are but two presiding officers—a Master, styled "Pissant," and representing King Solomon, and an Inspector, representing Adoniram, the son of Abi, 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 sceptre 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 extinction of this degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter S engraved thereon, which constitutes the collar, and jewel of the degree. These decorations are worn by all the brethren.

The apron is white edged with black and with black strings; the flap blue, with an open eye thereon embroidered in gold. The modern ritual prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron.

**Secret Monitor.** An honorary or side degree very commonly conferred in the United States. The ceremony at which it is not accompanied, it is true, with any impressive ceremonies, but it implies a lesson of unfaltering friendship which promises no danger would not appeal, 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, and from the twenty-third to the forty-second verses inclusive, are usually considered as appropriate. It may be conferred on a worthy Master Mason by any brother who is in possession of its ritual. There was in Holland, in 1778, a secret Masonic society called the Order of Jonathan and David, which was probably much the same as this American degree. Kloss in his Catalogue (1910) gives the title of a book published in that year at Amsterdam which gives its statutes and formulary of reception.

Secret Societies. Secret societies may be divided into two classes: First, those whose secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions which can be obtained only by a process of initiation, and under the promise that they shall be made known to none who have not submitted to the same initiation; but which, with the exception of these particulars, have the same objects as the public. And secondly, of those societies which, in addition to their secret modes of recognition and secret doctrine, add an entire secrecy as to the object of their association, the times and places of their meeting, and even the very names of their members. To the first of these classes belong all those moral or religious secret associations which have existed from the earliest times. Such were the Ancient Mysteries, whose object was, by their initiations, to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who in their esoteric instructions taught a higher doctrine than that which they communicated to their outer 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 to exclude certain benefits 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 inculcating its mystical philosophy, but which, as to everything else—its design, its object, its moral and religious tenets, and the great doctrine which it teaches—is as open a society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a Lodge. The second class of secret societies belong those which sprung up first in the Middle Ages, like the Tomes of Wotan, 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 revolu-

tionary 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 1845, in the National Assembly of France, during the consideration of those articles of the law by which secret societies were prohibited. A part of this discussion is worth preserving, and is in the following words:

M. Valette: I should like to have one define what is meant by a secret society.

M. Coquerel: Those are secret societies which have made none of the declarations prescribed by law.

M. Paulin Gillon: I would ask if Freemasonry is also to be suppressed?

M. Platon: I begin by declaring that, under a republican government, every secret society having for its object a change of the form of such government ought to be severely dealt with. Secret societies may be directed against the sovereignty of the people; and this is the reason why I ask for their suppression; but, from the want of a precise definition, I would not desire to strike, as secret societies, assemblies that are perfectly innocent. All my life, until the 24th of February, have I lived in secret societies. Now I desire them no more. Yes, we have spent our life in conspiracies, and we had the right to do so; for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association.

M. Coquerel: As to Freemasonry, your committee has decided that it is not a secret society. A society may have a secret, and yet not be a secret society. I have not the honor of being a Freemason.

The President: The thirteenth article has been amended, and decided that a secret society is one which seeks to conceal its existence and its objects.


Sectarianism. Masonry repudiates all sectarianism, and 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 meaningless, or, what is worse, is a term bearing a meaning entirely different from that which was intended by the writer. "Secular," says Richardson, "is used as 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 orthodox 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 contradiction to another. All Masonic Lodges are secular, because they are worldly, and not spiritual or holy institutions. But a subordinate Lodge is no more secular than a Grand Lodge.

Sedition Act. On July 12, 1799, the British Parliament, alarmed at the progress of revolutionary principles, enacted a law, commonly known as the Sedition Act, for the suppression of secret societies; but the true principles of Freemasonry were so well understood by the legislators of Great Britain, many of whom were members of the Order, that the following clause was inserted in the Act:

"And whereas, certain societies have been long accustomed to be held in this kingdom, under the denomination of Lodges of Freemasons, 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 passing of this Act, have been usually held under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons."

Secrecy. One of the five human senses, whose importance is treated of in the Fellow Craft's Degree. By sight, things at a distance are, as it were, brought near, and obstacles of space overcome. So in Freemasonry, by a judicious use of this sense, in modes which none but Masons comprehend, men distant from each other in language, in religion, and in politics, are brought near, and the impediments of birth and prejudice are overcome. But, in the natural world, sight cannot be exercised without the necessary assistance of light, for in darkness we are unable to see. So in Masonry, the peculiar advantages of Masonic sight require, for their enjoyment, the blessing of Masonic light. Illuminated by its Divine rays, the Mason sees where others are blind; and that which to the profane is in the darkness of ignorance, is to the initiated filled with the light of knowledge and understanding.

Seekers. (Chequeurs.) The First Degree of the Order of Initiated Knights and Brothers of Asia.

Selid Schamsan. A secret Moslem Society, called also the Candidati, from being clothed in white. They taught that the wicked would be transformed, after death, into beasts, while the good would be re-formed into the Divine Creator. The chief was known as the Veiled Prophet.

Sejfia. The Arabic register of all the wise, also the title of the residence of Elise.

Selaam Aleikum, Es. The Arabic salutation of "Peace be with you!" which meets with the response "Aleikum wa Selaam."

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 conferred in a Council of Royal and Select Masters. Its officers are a Tarice Ilustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward. The first three represent the three Grand Masters at the building of Solomon's Temple. The symbolic colors are black and red, the former significant of secrecy, silence, and darkness; the latter of fervency and zeal. A Council is supposed to consist of neither more nor less than twenty-seven; but a smaller number, but less than nine, is competent to approve 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 important secret or treasure which, after the preliminary preparations, is said to have been made by Hiram Abif. The place of meeting represents a secret vault beneath the Temple. A controversy has sometimes arisen among ritualists as to whether the degree of Select Master should precede or follow that of Royal Master in the order of conferring. But the arrangement now existing, by which the Royal Master is made the First and the Select Master the Second Degree of Cryptic Masonry, has been very generally accepted, and this for the best of reasons. It is true that the circumstances referred to in the degree of Royal Master occurred during a period of time which lies between the death of the Chief Builder of the Temple and the completion of the edifice, while those referred to in the degree of Select Master occurred anterior to the builder's death. Hence, in the order of time, the events commemorated in the Select Master's Degree took place anterior to those which are related in the degree of Royal Master; although in Masonic sequence the latter degree is conferred before the former. This apparent anachronism is, however, reconciled by the explanation that the secrets of the Select Master's Degree were not brought to light until long after the existence of the Royal Master's Degree had been known and recognised.

In other words, to speak only from the traditional point of view, Select Masters had been designated, had performed the task for which they had been selected, and had closed their labors, without ever being openly recognized as a class in the Temple of Solomon. The business in which they were engaged was a secret one. Their occupation 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 only when the building of the latter part of the construction of the Temple of Solomon was the degree of
Select Master, and the important incidents on which it was founded, are not supposed to have been revealed to the Craft until the building of the temple of Zerubbabel. Hence the Royal Master's Degree should always be conferred anterior to that of the Select Master.

The proper jurisdiction under which these degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch Degree or under Councils and to be conferred after, has excited discussion. The former usage prevails in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Rite, and were conferred as honorary degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States were placed under the control of independent jurisdictions called Grand Councils. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted or to have been very firmly established. Repeated attempts have been made to take the degrees out of the hands of the Councils and to place them in the Chapters, there to be conferred as preparatory to the Royal Arch. The General Grand Chapter, in the triennial session of 1847, adopted a resolution granting this permission to all Chapters in States where no Grand Councils exist. But, seeing the manifest injustice and 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 disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them. As far as regards the interference of the Ancient and Accepted Scottish Rite, that question was set at rest in 1870 by the Mother Council, which, at its session at Baltimore, formally relinquished all further control over them.

Semelius. An officer in the Sixth Degree of the Modern French Rite, known as the Grand Master of Despatches.

Semester. The mois de semestre, or semiannual word, is used only in France. Every six months a secret word is communicated by the Grand Orient to all the Lodges under its jurisdiction. This custom was introduced October 29, 1773, during the Grand Mastership of the Duke of Chartres, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognize the members who were not constant in their attendance, and also those Masons who either belonged to an unrecognized Rite, or who were not affiliated with any Lodge. The Chapters of the higher degree receive a word annually from the Grand Orient for the same purpose. This, with the password, is given to the Tiler on entering the Temple.

Senatorial Chamber. When the Supreme Council of the Ancient and Accepted Rite meets in the Thirty-third Degree, it is said to meet in its senatorial chamber.

Seneschal. An officer found in some of the high degrees, as in the Thirty-second of the Ancient and Accepted Rite, where his duties are similar to those of a Warden of a Lodge, he acting as the deputy of the presiding officer. The title is derived from the old German sense, house, and school, servant. The seneschal in the Middle Ages were the lieutenants of the dukes and other great feudatories, and took charge of the castles of their masters during their absence.

Senior Deacon. See Deacon.

Senior Entered Apprentice. In the ritual of the early part of the last century the Senior and Junior Entered Apprentices acted in the place of the Deacons, which offices were then unknown. The Senior Entered Apprentice was placed in the south, and his duty was "to hear and receive instructions, and to welcome strange Brethren." (See Junior Entered Apprentice.)

Senior Warden. The second officer in a Symbolic Lodge. He presides over the Craft during the hours of labor, as the Junior does during the hours of refreshment, and in the absence of the Master he performs his duty.

Senses, Five. See FIVE Senses.

Senses, Seven. See Seven.

Sentinel. An officer in a Royal Arch Chapter, in a council of Knights of the Red Cross, and in a Commandery of Knights Templar, whose duties are similar to those of a Tiler in a Symbolic Lodge. In some bodies the word Janitor has been substituted for Sentinel, but the change is hardly a good one. Janitor has been more generally appropriated to the porter of a collegiate institution, and has no old Masonic authority for its use.

Sephiroth. (Hebrew, סֶפִירִים.) It is a plural noun, the singular being Sephirah. Buxtorf (Lex. Talm.) says the word means numerations, from SAPHIR, to number; but the Kabbalistic writers generally give it the signification of splendens, from SAPHIRI, splendens. 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 philosophic degrees of Masonry. Some acquaintance with it, therefore, seems to be necessary to the Mason who desires to penetrate into the more abstruse arcana of his Order. (See Kabbala.)

Sephora. Wife of Mosé, and daughter of Raguel or Jethro, Priest of Midian. Mentioned in the Fourth Degree of the French Rite of Adoption.

Septenary. The number Seven, which see.

Sepulcher. The spirit of gratitude has from the earliest period led men to venerate the tombs in which have been deposited the remains of their benefactors. In all of the ancient religions there were sacred tombs to
which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity, the same sentiment of devotion led the pilgrims to visit the Holy Land, that they might kneel at that which was believed to be the sepulcher of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the sepulcher, which was used at Easter for the performance of solemn rites commemorative of the Savior’s resurrection. This custom still prevails in some of the churches on the Continent. In Templar Masonry, which is professionally a Christian system, the sepulcher forms a part of the arrangements of a Commandery. In England, the sepulcher is within the Asylum, and in front of the Emminent 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. סֵּרָפִּֽים). Singular Seraph, signifying “burning, fiery.” Celestial beings in attendance upon Jehovah, mentioned by Isaiah. Similar to the Cherubim, having the human form, face, feet, two hands, and two feet, but six wings, with four of which they cover their faces and feet—as a sign of reverence—while with two they fly. Their specific office is to sing the praises of the Holy One, and convey messages from heaven to earth.

**Seraphim, Order of.** A Swedish Rite, instituted in 1384, revived in 1478. The number of knights, exclusive of the royal family, was twenty-four.

**Serapis, Mysteries of.** See Egyptian Mysteries.

**Sermons, Masonic.** Sermons on Masonic subjects, and delivered in churches before Masonic bodies or on Masonic festivals, are peculiar to the British and American Freemasons. Neither the French nor German Masons, indeed, say continental literature of Masonry, supplies us with any examples. The first Masonic sermon of which we have information, was published 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 in 1784. Brockwell was chaplain of the English troops stationed at Boston. But in America, at least, the custom of delivering sermons on St. John’s day prevailed many years before. In Dr. Mackey’s History of Freemasonry in South Carolina (pp. 15-20) will be found the authentic evidence that the Lodges in Charleston attended Divine service on December 27, 1738, and for several years after, on each of which occasions it is to be presumed that a sermon was preached. In 1742 it is distinctly stated, from a contemporary gazette, that “both Lodges proceeded regularly, with the ensigns of their Order and music before them, to church, where they heard a very learned sermon from their brother, the Rev. Mr. Durand.” Brockwell’s, however, is the first of these early sermons which has had the good fortune to be emblazoned in type. But though first delivered, it was not the first printed. In 1720, John Entick, afterward the editor of an edition of Anderson’s Constitutions, delivered a sermon at Walbrook, England, entitled “The Free and Accepted Mason Described.” The text on this occasion was from Acts xxviii. 22, and had some significance in reference to the popular character of the Order. “But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.” Entick preached several other sermons, which were printed. From that time, both in England and America, the sermon became a very usual part of the public celebration of a Masonic festival. One preached at Newcas-ter upon-Tyne, in 1773, is in its very title a sermon of itself: “The Basis of Freemasonry displayed; or, An Attempt to show that the general Principles of true Religion, genuine Virtue, and sound Morality are the noble Foundations on which this renowned Society is established: Being a Sermon preached in Newcastle, on the Festival of St. John, the Evangelist, 1776, by Bro. Robert Green.”

In 1799, the Rev. Jethro Inwood published a volume of Sermons, in which are expressed and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions before the Provincial Grand Officers and other Brethren in the Counties of Kent and Essex. In 1849 Spencer published an edition of this work, enriched by the valuable notes of Dr. Oliver. In 1801 the Rev. Thaddeus Mason Harris, Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts, published at Charlestown, Massachusetts, a volume of Discourses delivered on Public Occasions, illustrating the Principles, displaying the Tendency, and vindicating the Design of Freemasonry. This work has also been annotated in a new edition by Dr. Oliver, and reprinted in his Golden Remains of Early Masonic Writers. During this century there has been an abundance of single sermons preached and published, but no other collected volume of any by one and the same author has been given to the public since those of Dr. Harris. Yet the fact that annually in Great Britain and America hundreds of sermons in praise or in defense of Freemasonry are delivered from Christian pulpits, is a valuable testimony given by the lips of the orthodox Institution. **Serpent.** As a symbol, the serpent obtained a prominent place in all the ancient
SERPENT and CROSS. A symbol used in the degree of Knights Templar and Knight of the Brazen Serpent. The cross is a tau cross T, and the serpent is twined around. Its origin is found in Numbers xxxi:9, where it is said, “Moses made a serpent of brass, and put it upon a pole.” The word נֶגֶר, Neti, here translated “a pole,” literally means a standard, or something elevated on high as a signal, and may be represented as a cross as well as by a pole. Indeed, Justin Martyr calls it a cross.

SERPENT, Knight of the Brazen. See Knight of the Brazen Serpent.

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 worshiped in India, Egypt, Phoenicia, Babylonia, Greece, and Italy. Indeed, so widely was this worship distributed, presenting everywhere so many similar features, that it is not surprising that it has been regarded by some writers as the primitive religion of man. And so long did it continue, that in the sect of Ophites it became one of the earliest heresies of the church. In some nations, as the Egyptians, the serpent was the representative of the good principle; but in most of them it was the emblem of the evil principle.

Serving Brothers. Masons whose duty it is to serve the Lodge as Tilers, waiters at the Lodge table, and to perform other menial services, are called in European Lodges “serving brethren.” They are not known in America, but were long regarded as a distinct class in England and on the Continent. In 1753 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 a military Lodge private soldiers may be received as serving brethren. On the Continent, at one time, a separate and preliminary form of reception, with peculiar signs, etc., was appropriated to those who were initiated as serving brethren, and they were not permitted to advance beyond the first degree; which, however, worked no inconvenience, as all the business and refreshment of the Lodge 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 Frères Servants; in Germany, Dienenden Brüder.

The Knights Templar had a class called serving brothers, who were not, however, introduced into the Order until it had greatly increased in wealth and numbers. The form of their reception varied very slightly from that of the Knights; but their habit was different, being black. They were designated for the performance of various services inside or outside of the Order. Many rich and well-born men belonged to this class. They were permitted to take part in the election of a Grand Master. The treasurer of the Order was one of these serving brothers. Of these serving brothers there were two.
kinds: serpants at arms and artificers. The former were the most highly esteemed; the latter being considered a very inferior class, except the armeners, who were held, on account of the importance of their occupation, in higher estimation.

Seth. It is a theory of some Masonic writers that the principles of the Pure or Primitive Freemasonry were preserved in the race of Seth, which had always kept separate from that of Cain, but that after the flood they became corrupted by a secession of a portion of the Sethites, who established the Spurious Freemasonry of the Gentiles. This theory has been very extensively advanced by Dr. Oliver in all his works. The pillars erected by Setha to preserve the principles of the arts and sciences are mentioned by Josephus. But although the Old Constitutions speak of Seth, they ascribe the erection of these pillars to the children of Lamech. But in the high degree of Masonry the erection is attributed to Enoch. (See Enoch.)

Sethos. In 1731, the Abbé Terrasson published at Paris a work entitled Sethos histoire au titre des monuments anciens 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 Lenoir, Clavel, Oliver, and other writers on the ancient initiations.

Setting-Maul. A wooden hammer used by Operative Masons to "set" the stones in their proper positions. It is in Speculative Masonry a symbol, in the Third Degree, reminding us of the death of the builder of the Temple, which is said to have been effected by this instrument. In some Lodges it is very improperly used by the Master as his gavel, from which it totally differs in form and in symbolic significance. The gavel is a symbol of order and decorum, the setting-maul, of death by violence.

Setting Sun. It was the duty of the Senior Wardens to pay and dismiss the Craft at the close of the day, when the sun sinks in the West; so now the Senior Warden is said in the Lodge to represent the setting sun.

Seven. In every system of antiquity there is a frequent reference to this number, showing that the veneration for it proceeded from some common cause. It is equally a sacred number in the Gentile as in the Christian religion. Oliver says that this can scarcely be ascribed to any event, except it be the institution of the Sabbath. Higgins thinks that the peculiar circumstance, perhaps accidental, of the number of the days of the week coinciding exactly with the number of the planetary bodies probably procured for it its greater of sanctity. The Pythagoreans called it a perfect number, because it was made up of 3 and 4, the triangle and the square, which are the two perfect figures. They called it also a virgin number, and without mother, comparing it to Minerva, who was a motherless virgin, because it cannot by multiplication produce any number within ten, as twice two does four, and three times three does nine; nor can any two numbers, by their multiplication, produce it. It is singular to observe the important part occupied by the number seven in all the ancient systems. There were, for instance, seven ancient planets, seven Pleiades, and seven Hyades; seven altars burned continually before the god Mithra; the Arabians had seven holy temples; the Hindus supposed the world to be enclosed within the compass of seven peninsulas; the Goths had seven deities, viz., the Sun, the Moon, Tiusco, Wodem, Thor, Friga, and Scatur, from whose names are derived our days of the week; in the Persian mysteries were seven spacious caverns, through which the aspirant had to pass; in the Gothic mysteries, the candidate met with seven obstructions, which were called the "road of the seven stages"; and, finally, sacrifices were always considered as most efficacious when the victims were seen in number.

Much of the Jewish ritual was governed by this number, and the etymology of the word shows its sacred import, for the radical meaning of יִשְׂרָאֵל, is, says Parkhurst, "to do mercy" or "to bless." The Hebrew idea, therefore, like the Pythagorean, is, that of perfection. To both the seven was a perfect number. Again: יָמִים, means to swear, because oaths were confirmed either by seven witnesses, or by seven victims offered in sacrifice, as we read in the covenant of Abraham and Abimelech. (Gen. xxi. 28.) Hence, there is a frequent recurrence to this number in the Scriptural history. The Sabbath was the seventh day; Noah received seven days' notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by seven; seven persons accompanied him into the ark; the ark rested on Mount Ararat in the seventh month; the intervals between despatching the dove were, each time, seven days; the walls of Jericho were encompassed seven days by seven priests, bearing seven rams' horns; the sin offering was burned in the tabernacle, which was dedicated in the seventh month, and the festival lasted seven days; the candlestick in the tabernacle consisted of seven branches; and, finally, the tower of Babel was said to have been elevated seven stories before the dispersion.

Seven is a sacred number in Masonic symbolism. It has always been so. In the earliest rituals of the last century it was said that a Lodge required seven to make it perfect; but the only explanation to be found in any of those rituals of the sacredness of the number is the seven liberal arts and sciences, which, according to the old "Legend of the Craft," were the foundation of Masonry. In modern ritualism the symbolism of seven has been transferred.
from the First to the Second Degree, and there it is made to refer only to the seven steps of the Winding Stairs; but the symbolic seven is to be found diffused in a hundred ways over the whole Masonic system.

"The sun was naturally the great central planet of the ancient seven, and is represented as the central light of the seven in the branched candlestick. Of the days of the week one was known as Sol's day, or Sunday, and as the Sun was the son of Saturn, he was ushered in by his father Saturn (or Saturday), whom he superseded. The Jews got their Sabbath from the Babylonians about 700 B.C. (Anc. Faiths, p. 383; also see Philo Judaeus, Josephus, and Clement of Alexandria), while Sol's day dates from time immemorial, and was always a sacred one. In a phallic sense, when the sun has been in conjunction with the moon, he only leaves Luna after impregnation, and as Forlong, in his Rivers of Life, expresses it, "the young sun is that 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 Sun. 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, Tusculum Disputations, Book I, ch. 28.) In the Hebrew, Syrian, Persian, Phoenician, Chaldean, and Saxon, the word Seven signifies full or complete, and every seventh day after the first quarter the moon is complete in its change. In all countries the moon is best known under the beautiful figure of the unveling Queen of Heaven.

The relative values of Seven in the musical scale and in the ancient planetary formula are as follows:

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>Latin</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>St</td>
<td>Moon</td>
<td>Silver</td>
<td></td>
</tr>
<tr>
<td>Ut</td>
<td>Mercury</td>
<td>Quicksilver</td>
<td></td>
</tr>
<tr>
<td>Re</td>
<td>Venus</td>
<td>Copper</td>
<td></td>
</tr>
<tr>
<td>Mi</td>
<td>Sun</td>
<td>Gold</td>
<td></td>
</tr>
<tr>
<td>Fa</td>
<td>Mars</td>
<td>Iron</td>
<td></td>
</tr>
<tr>
<td>Sol</td>
<td>Jupiter</td>
<td>Tin</td>
<td></td>
</tr>
<tr>
<td>Lo</td>
<td>Saturn</td>
<td>Lead</td>
<td></td>
</tr>
</tbody>
</table>

The eminent professor of music, Carl Berge-stein, in connection herewith, furnishes the information that Guido Arethusa, Monk, in the eleventh century, the great reformer of music, invented these 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 quattuor laxis Resonare gibus
Mi'g nosterum Famul tuorum
Salve polluti Labili reatum, Sancte Johannes.

The literal translation of which would be rendered:

"For that (or to enable) with expanded breast
Thy servants are able to sing the praise of Thy
Deeds, forgive the polluted lips the sins ut-
ered."

The syllable ut has since been changed for the more satisfactory do.

In the year 1582 there was printed at Leipzig a work entitled Heptalogia Virgini Salzburgensis, in honor of the number Seven. It consists of seven parts, each embracing seven divisions. In 1654 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 Neortiques. Pleasing to read, profitable to understand, opening
themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatsoever." In the ninth chapter, the author has given many notable opinions from learned men, to prove the excellency of the number Seven. "First, it neither beget nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unaries. Others are begotten, but begot not, as the tetradaries. Only the septenaries have a prerogative above them all, they neither beget nor are begotten. This is its first divinity or perfection. Secondly, this is a harmonical number, and the well and fountain of that fair and lovely Sigamma, because it includeth within itself all manner of harmony. Thirdly, it is a theological number, consisting of perfection. Fourthly, because of its composition; for it is compounded of the first two perfect numbers equal and unequal, three and four, for the number two, consisting of repeated unity, which is no number, is not perfect. Now every one of these being excellent of themselves (as hath been demonstrated), how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues?"

Hippocrates says that the septenary number, by its occult virtue, tends to the accomplishment of all things, is the dispenser of life and fountain of all its changes; and, like Shakespeare, he divides the life of man into seven ages. In seven months a child may be born and live, and not before. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh month, and are renewed in the seventh year, when infancy is changed into childhood. At thrice seven years the faculties are developed, manhood commenceth, and we become legally competent to all civil acts; at four times seven man is in full possession of his strength; at five times seven he is fit for the business of the world; at six times seven he becomes grave and wise, or never; at seven times seven he is in his apogee, and from that time he descends; at eight times seven he is in his first climaxeterium; at nine times seven, or sixty-three, he is in his grand climacticurium, or years of danger; and ten times seven, or the score of years and ten, has, by the Royal Prophet, been pronounced the natural period of human life.

Seven Stars. In the Tracing-Board of the Seventeenth Degree, or Knight of the East and West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with seven stars. The Seventeenth is as apocalyptic a 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 Carcemish, in the same year that the prophecy was given, when Nebuchadnezzar overthrew the ancient empire of Syria and Palestine, as well as Jerusalem, under his subjection. At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonian monarchy.

Shaddai. One of the names of God. In Exodus vi. 3, the word translated God Almighty is, in the original, Shaddai, "God of the breastplate." The name Shaddai is mentioned in the New Testament, Acts xiv. 16, "and said, Sir, I believe that thy saying is true." It was therefore the name by which he was known to the Israelites before he communicated to Moses the Tetragrammaton. The word is a pluralsis majestatis, and signifies all-powerful omniscient and all-sufficient one.

Shaal Shalom Abi. (Heb. שִׁלֹא שָׁלוֹם אֵבִי.) A covered word in the Fifteenth Degree of the A. A. Scottish Rite.

Shalash Erim. (Heb. שלש ערים.) "Twenty-three," and refers to a day in the month Adar, noted in the Sixteenth Degree of the A. A. Scottish Rite.

Shamar. King Solomon is said, in a Rabbinical legend, to have used the worm Shamar as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stone of the breastplate by means of the blood of the worm Shamar, whose solvent power was so great that it could corrode the hardest metals. When Solomon was about to build the Temple of stones without the use of any metallic implement, he was deviser of obtaining this potent blood; but the knowledge of the science whence Moses had derived it had been lost by the lapse of time. Solomon enclosed the chick of a bird, either an ostrich or a hoopoe, in a crystal vessel, and placed it in a nest to watch it. The parent bird, finding it impossible to break the vessel with her bill so as to gain access to the young one, flew to the desert, and returned with the miraculous worm, which, by means of its blood, soon penetrated the prison of glass, and liberated the chick. By a repetition of the process, the King of Israel, at length secured a sufficiency of the dissolving blood to enable him to work upon the stones of the Temple.

It is supposed that the legend is based on a corruption of the word ἀμαρέα, the Greek for emery, which was used by the antique engravers in their works and medallions, and that the name Shamar is merely the Hebrew form of the Greek word.

Sharp Instrument. The emblematic use of a "sharp instrument," as indicated in the ritual of the First Degree, is intended to be represented by a warlike weapon (the old rituals call it "a warlike instrument"), such as a dagger or sword. The use of the point of a pair of compasses is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly conducted Lodge. The compasses are, besides, a symbol peculiar to the Third Degree.
Shaster. ("Instruction." Any book held more or less sacred among the Hindus, whether included in the Shruti or not. The Great Shasters comprise the Vedas, the Upaneṣas, and the Vedantas, with their appended works of learning, including the Puranas, the Ramayana, and the Mahabharata.

Shasteras. The sacred book of the Hindus which contains the dogmas of their religion and the ceremonies of their worship. It is a commentary on the Vedas, and consists of three parts: the moral law, the rites and ceremonies of the religion, and the distribution of the people into tribes. To the Hindu Mason it would be the Greater Light and his Book of the Law, as the Bible is to his Christian brother.

Sheba, Queen of. In the Books of Kings and Chronicles, we are told that "when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." Sheba, or Saba, is supposed to have been a province of Arabia Felix, situated to the south of Jerusalem. The queen, whose visit is thus described, is spoken of nowhere else in Scripture. But the Jews and the Arabs, who gave her the name of Balkis, recognize her as the Shekinah, that visible sign of the presence of the Deity, induced an early respect for solar light as its substitute. Now there is much that is significative of Masonic history in this brief sentence: The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sun-worshippers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory: The true glory of divinity is Truth, and Divine Truth is therefore the Shekinah. This is symbolized by light, which is no longer used by us as a substitute for the Shekinah, or the Divine glory, but as its symbol—the physical expression of the Tetragrammaton, Jehovah.

Shekel. (Heb. שֵׁשֶׁל.) The fifth month of the Hebrew civil year, and corresponding with the months January and February, beginning with the new moon of the former.

Shekel. In the Fourth or Mark Master's Degree, it is said that the value of a mark is a half-shekel of silver, or twenty-five cents in the currency of this country. The shekel of silver was a weight of great antiquity among the Jews, its value being about a half-dollar. In the time of Solomon as well as long before and long after, until the Babylonian exile, the Hebrews had no regularly stamped money, but generally used in trade 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 Macræus, 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 that shekel is a Persian character; on the reverse, the rod of Aaron, having three buds, with the inscription, "Jerusalem Kadoshah," or Jerusalem the Holy, in a similar character.

Shekinah. Heb., שִׁקְנָה, derived from שָׁקָן, 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; it 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 Eleusinian Mysteries, says that the Shekinah, that visible sign of the presence of the Deity, induced an early respect for solar light as its substitute. Now there is much that is significative of Masonic history in this brief sentence: The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sun-worshippers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory: The true glory of divinity is Truth, and Divine Truth is therefore the Shekinah. This is symbolized by light, which is no longer used by us as a substitute for the Shekinah, or the Divine glory, but as its symbol—the physical expression of the Tetragrammaton, Jehovah.

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 Adonis in the place of one of these names, which is sometimes met with, is a blunder of some modern, ignorant ritual master.
Shem Hamphorash. וֹמָךְ וֹנָּךְ, the separated name. The Tetragrammaton is so called because, as Maimonides (More Nechoch) 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 Mosaism, Christianity, the Eddic Code, and Moaelism.

Sheriff. According to Preston, the sheriff of a county possessed, before the revival of 1717, a power now confined to Grand Masters. He says (Hist. p. 182) that "A sufficient number of Masons met together within a certain district, with the consent of the Sheriff or one (Symbolically) of the place, were empowered, at this time, to make Masons, and practice the rites of Masonry without a Warrant of Constitution." This is confirmed by the following passage in the Cooke MS. (lines 901-912):

When the masters and fellows be forewarned, and are come to such congregations, if need be, the Sheriff of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be fellow and sociate to the master of the congregation in help of him against rebels and [for] the upholding the right of the realm."

Shermah. Insect. See Insect Shermah.

Sheesh. The seven-headed serpent floating in the cosmical ocean, upon which the throne of Brahma rested.

Setharboznal. See Tzain.

Shewbread. The twelve loaves which were placed upon a table in the sanctuary of the Temple, and which were called the shewbread or bread of the presence, are represented among the paraphernalia of a Lodge of Perfection in the Ancient and Accepted Rite. Baber 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 fully applicable to the Masonic symbolism.

Shibboleth. (Heb. שִּׁבֹ‏ֹּלֶּת) 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 ש, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of ș. 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 Mos., p. 182), speaking of this word, rather fancifully derives it from the Greek ἀλήθε, I revere, and ἀλήθεια, a stone, and, therefore, he says "Alexander, Sibbolithon, Cody Lapideam, implies that the (the Masons) retain and keep inviolate their obligations, as the Juramentum per Ioseph Lapideam, the most obligatory oath held among the heathen."

It may be remarked that in the ritual of the Fellow-Craft's Degree, where the word of the Ephraimites is introduced, and which is delivered, as it were, preted as meaning plenty, the word water-ford is sometimes used incorrectly, instead of waterfall. Sibbolithon means a flood of water, a rapid stream, not a ford. In Psalm lxxx. 3, the word is used in this exact sense. מֹשַׁמְלִדֹת, Sibbolith shetafatni, the flood has overwhelmed me. And, besides, a waterfall is an emblem of plenty, because it indicates an abundance of water; while a water-ford, for the converse reason, is, if any symbol at all, a symbol of scarcity.

Shield. The shape of the shield worn by the knight in the Middle Ages varied according to the caprice of the wearer, but generally it was large at the top and gradually diminished to a point, being made of wood and covered with leather, and on the outside was seen the escutcheon or representation of the armorial bearings of the owner. The shield, with all the other parts of the armor worn by the knight, except the gauntlets, has been discontinued by the modern Masonic Knights. Oliver thinks that in some of the military exercises, as in those of the Scandinavian mysteries, the shield was substituted for the apron. An old heraldic writer, quoted by Sloane-Evans (Graeco-Hebr. Her. 150), thus gives the symbolic import of the shield: "Like as the shield served in the battle for a safeguard of the body of soldiers against wounds, even so in time of peace, the same being hanged up, did defend the owner against the malevolent detections 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, מַעֲנָן, Magen, to signify both a shield and a talisman. G. F. Lenz says in his Curiositates Inauditae (Lond. Trans., 1800, p. 328), "The
Hebrew word Mahen signifies a scutcheon, or any other thing noted with Hebrew characters, the virtue whereto 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: "Mahen, 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 הָאָדוֹן, Adonai, which was compounded of the initials of the words of the sentence, יִתיָם בַּעַל הָאָדוֹן, Haba Gibor Lalam Adonai, "Thou art strong in the eternal God." Thus constructed, the Shield of David was supposed to be a preservative against all sorts of dangers.

Shinto. The national worship of the Japanese, and signifies the "path of the gods." It is presumed to be more ancient than the days of King Solomon, and is analogous to sun-worship.

Shintoism. The ancient religion of Japan, and founded on the worship of ancestors. It acknowledges a Supreme Creator and many subordinate gods called Kami, many of whom are the apostheoses of emperors and great men. It believes in the immortality of the soul, and in its ritual uses symbols, such as the mirror—which is the symbol of an unsoiled life—and illustrations symbolic of moral purification. Like the early Grecian mythology, Shintoism has deified natural objects, such as the sun, the air, 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 disuse of which is an innovation.

Shock of Enlightenment. A ceremony used in all the degrees of Symbolic Masonry. By it we seek to symbolize the idea of the birth of material light, by the representation of the circumstances that accompanied it, and their reference to the birth of intellectual or Masonic light. The one is the type of the other; and hence the illumination of the candidate is attended with a ceremony that may be supposed to imitate the primal illumination of the universe—most feebly, it is true, and yet not altogether without impressiveness.

The Shock of Enlightenment is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.

Shock of Entrance. A ceremony formerly used on the admission of an Entered Apprentice, but now partly becoming obsolete. In the old initiations, the same word signified to die and to be initiated, because, in the initiation, the lesion of death and the resurrection to eternal life was the dogma inculcated. In the initiation of an Apprentice in Masonry, the same lesson is begun to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, necessarily accompanied by some ceremony which should symbolically represent this great moral change. Hence the impression of this idea is made by the symbolism of the shock at the entrance of the candidate.

The shock or entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. It is the symbol of the agonies of the first death and of the 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 unsheath one's shoes 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 kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. The reference to the shoe in the First Degree is therefore really as a symbol of a covenant to be entered into. In the Third Degree the symbolism is altogether different. For an explanation of it, see Dedication.

Shoulkain. (Heb. שֹׁכַל, 'Solem possessiones). 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, and may not have been properly applicable according to the legend of the degree.

Side Degrees. There are certain Masonic degrees, which, not being placed in the regular routine, the acknowledged degrees are not recognized as a part of Ancient Masonry, but receive the name of "Honorary or Side Degrees." They constitute no part of the regular rite, and are not under the control of either Grand Lodges, Grand Chapters, or any other of the legal administrative bodies of the Institution. Although a few of them are very old, the greater number are of comparatively modern origin, and are generally supposed to have been invented for their invention to the ingenuity of either Grand Lecturers, or other distinguished Masons. Their history and ceremonies are often interesting, and so far as we have been made acquainted with them, their tendency, when they are properly confined, 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 males, connected by certain ties of relationship with the Fraternity, are permitted to receive; and this fact, in some measure, assimilates those 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 "androgynous degrees," from two Greek words signifying man and woman, and are taunt 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 Knaps.
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 a pass, and raise candidates, by the Grand Master, in a Lodge of emergency, or, as it is called in the Book of Constitutions, "an occasional Lodge," specially convened by him, and consisting of such Masons as he may call together for 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 (Freemasons, lib. 51), as far back as 1817, remarked that it was "a great stretch of power, not recognized, or at least, he believed, not practised in this country." But the qualifying 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 such a question of Masonic law, as he was evidently unacquainted with the Book of Constitutions, and does not quote or refer to it throughout his voluminous work. In the Book of Constitutions, several instances are furnished of the exercise of this right by various Grand Masters. In 1774, 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 1727, which was done in "an occasional Lodge," over which Dr. Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as has been incorrectly stated by the New York Committee of Correspondence, Deputy Grand Master, but only a Past Grand Master, it
cannot be called a making at sight. He most probably acted under the Dispensation of the Grand Master, who at that time was the Earl of Denbigh. But in 1766, Lord Blaney, who was then Grand Master, convened "an occasional Lodge," and initiated, passed, and raised the Duke of Gloucester.

Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened "an occasional Lodge," and conferred the three degrees on the Duke of Cumberland. In 1767, 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, except in meetings, whether regular or special, are distinctly recorded as meetings of the Grand Lodge; while these "occasional Lodges" appear only to have been convened by the Grand Master for the purpose of making Masons. Besides, in many instances, the Lodge was held at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. Thus the occasional Lodge which initiated the Duke of Lorraine was held at the house of Sir Robert Walpole, in Norfolk, while the Grand Lodge always met in London. In 1766, the Grand Lodge held its communications at the Crown and Anchor, but the occasional Lodge, in which the conferred degrees on the Duke of Gloucester, was convened at the Horn Tavern. In the following year, the Lodge at which the Duke of Cumberland was convened at the Thatched House Tavern, the Grand Lodge continuing to meet at the Crown and Anchor.

But I think that a conclusive argument à fortiori may be drawn from the dispensing power of the Grand Master, which has never been denied. No one ever has doubted, or can doubt, the inherent right of the Grand Master to constitute Lodges by Dispensation, and in these Lodges, so constituted, Masons may be legally entered, passed, and raised. This is done every day. Seven Master Masons applying to the Grand Master, he grants them a Dispensation, under authority of which they proceed to open and hold a Lodge, and to make Masons. This Lodge is, however, admitted to be the mere creature of the Grand Master, for it is in his power at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.

But if the Grand Master has the power thus to enable others to confer the degree and make Masons, by his individual authority out of his presence, are we not permitted to argue à fortiori that he has also the right of congregating seven brethren and causing a Mason to be made in his sight? Can he delegate a power to others which he does not himself possess? And is his calling together an "occasional Lodge," and making, with the assistance of the brethren thus assembled, a Mason "at sight," that is to say, in his presence, any thing more or less than the exercise of his dispensing power for the establishment of a Lodge under Dispensation, for a temporary period and for a special purpose. The purpose having been effected, and the Mason having been made, he revokes his Dispensation, and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that though the Grand Master might authorize others to make Masons when he was absent, he could not do it himself when present. The form of the expression "making Masons at sight" is borrowed from Laurence Dermott, the Grand Secretary of the Atholl or Schematite Grand Lodge; "making Masons in an occasional Lodge" is the phrase used by Anderson and his subsequent editors. Dermott (True Adept, Rex.), commenting on the thirteenth of the old regulations, which prescribes that Fellow-Crafts and Master Masons cannot be made in a private Lodge except by the Dispensation of the Grand Master, says: "This is a very ancient regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or cause to be made, in his worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his worship's presence without a written Dispensation for that purpose. Nor can his worship oblige any warranted Lodge to receive the Masons 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 mitigate 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 form there used is "making Masons in an occasional Lodge," which, as I have already said, is of the same signification.

The mode of exercising the prerogative in this: The Grand Master summons and convenes a Lodge, and without any previous
SIGN

probation, but on sight of the candidate, confers the degree upon him, after which he dissolves the Lodge and dismisses the brethren.

SIGN. Signs constitute that universal language of which the commentator on the Island of M., says, "It is a thing rather to be wished 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 extension forward of the open hands will be understood at once by an Australian savage or an American Indian as a gesture betokening peace, while the idea of war or dislike would be as readily conveyed to either of them by a regulative gesture of the same hands. These are not, however, what constitute the signs of Masonry.

It is evident that every secret society must have some conventional mode of distinguishing strangers from those who are its members, and Masonry, in this respect, must have followed the universal custom of adopting such modes of recognition. The Abbé Grandinier (Essais Historiques et Topographiques, p. 422) says that when Josse Dotinger, as architect of the Cathedrale of Strasburg, founded, in 1452, all the Master Masons in Germany into one body, "he gave them a word and a particular sign by which they might recognize those who were of their Confraternity." Martene, who wrote a treatise on the ancient rites of the monks (De Antiquis Monachorum Ritibus), says that, at the Monastery of Hirsau, where many Masons were incorporated as brethren, one of the officers of the monastery was called the Master of the Works; and the Masons under him had a sign which he describes as "pugnum super pugnum pone vicimam quaestis 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. Krausen (Kunsturunden, iv., 4th) 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 Wannamaker, at Philadelphia; former President William Charles W. Fairbanks, at Indiana; the late Rear-Admiral Winfield Scott Schley, at Washington, D. C.; and when William Howard Taft was President-Elect, he was made a Mason "at-sight" on February 18, 1906, at Cincinnati, by the Grand Master of Ohio.

Thus, when a wreath was presented to an initiate of the mysteries of Mithraeum 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 act of one of the devotees of the mysteries of Isis, and says: "He walked gently, with a hesitating step, the ankle of the left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I might recognize him." And in another work (Apologia) he says: "If any one happens to be present who has been initiated into the same ritual art of itself, he will give me the sign, he shall then be at liberty to hear what it is that I keep with so much care."

Plautus, too, alludes to this custom in one of his plays (Miles Gloriosus, iv., 2), when he says:

"Celo signum, si hucres Baccharum est," i.e., "Give me the sign, if you are one of these Bacchures."

Signs, in fact, belong to all secret associations, and are no more peculiar to Masonry than they are to any other. The forms differ, but the principle has always existed.

Signature. Every Mason who receives a certificate or diploma from a Grand Lodge is required to affix his signature in the margin for a reason which is given under the words Ne Varietur, which see.

Signet. A ring on which there is an impression of a device is called a signet. They were far more common among the ancients than they are among the moderns, although they are still used by many persons. 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 was attached to them. So common was their use among the ancients, that Clement of Alexandria, while forbidding the Christians to use the signet rings, 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 but one ring, for the use of a signet; all other rings we must cast aside." Signets were originally engraved altogether upon stone; and Pliny says that metal ones did not come into use until the time of Claudius Caesar.

Signets are constantly alluded to in Scripture. The Hebrews called them Shohel, 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. 13.)

They were worn on the finger, generally the index finger, and always on the right hand, as being the most honorable; thus in Jeremiah xxix. 24, we read: "As I live, saith the Lord, though Cush, 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 has passed Council search has been changed by the reception of Divine Truth, and to give to him the promise that he will by its power speedily obtain his reward in the possession of that for which he is seeking. The Signet of Truth is presented to the aspirant to assure him that he is advancing in his progress to the attainment of truth, and that he is thus invested with the power to pursue the search.

Signet of Zerubbabel. This is used in the American ritual of the Royal Arch Degree. It refers to a passage of Haggai (ii. 23), where God has promised that he will make Zerubbabel his signet. It has the same symbolic meaning as is given to its synonyme the "Signet of Truth," because Zerubbabel, at the head of the second Temple, was the symbol of the searcher after truth. But something may be said of the incorrect form in which it is found in many Chapters. At least, in our time, when we have an engraving of this signet in his Hieroglyphic Chart, and perhaps from a much earlier period, for he may possibly have only perpetuated the blunder, it has been represented in most Chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape or size, is a "camera" and a correct representation of a signet as a walking-cane is of a piece of money. The signet is and always has been a finger-ring, and so it should be represented in the ceremonies of the Chapter. What the peculiar shape of this signet was—for every signet must have a device—we are unable to show, but we may suppose that it was the Tetragrammaton, perhaps in its well-known abbreviated form of a god within a triangle. Whether this was so or not, such a device would be most appropriate to the symbolism of the Royal Arch ritual.

Significant Word. Significant is making a sign. A significant word is a sign-making word, or a word that is equivalent to a sign; so the secret words used in the different degrees of Masonry, and the knowledge of which becomes a sign of the possession of the degree, are called significant words. Such a word Lenning calls "ein bedeutendes Wort," which has the same meaning.

Sign of Distress. This is probably one of the original modes of recognition adopted at the revival period, if not before. It is to be found in the earliest rituals extant of the last century, and its connection with the legend of the Third Degree makes it evident that it probably belongs to that degree. The Craft in the last century called it sometimes "the Master's Clap," and sometimes "the Grand Sign," which latter name has been adopted by the Masons of the present century, who call it the "Grand Hailing Sign," to indicate its use in hailing or calling a brother whose assistance may be needed. The true form of the sign has unfortunately become changed, whereas it is still preserved in Great Britain and on the Continent of Europe. It is impossible to be explicit; but it may be remarked, that looking to its traditional origin, the sign is a defensive one, first made in an hour of attack, to give protection to the person. This is perfectly represented by the European and English form, but utterly misrepresented by the American. The German Rite of Schroeder attempted some years ago to induce the Craft to transfer this sign from the Third to the First Degree. As this would have been an evident innovation, and would have contradicted the ritual history of its origin and meaning, the attempt was not successful.

Silent. See Secrecy and Silence.

Silent Brotherhood. Dealers in the priorities of Clugny and Hirsau in the eleventh century were placed under rigid discipline as to speech. Those of Clugny were the first to adopt the system of signs for daily intercourse, a system which was by no means considered as mere "conversus," nor even sent, but was granted after application through three special brethren, and was adopted in all the monasteries and indeed enlarged and perfected by the well-known Abbot William. The doctrine of a perfect silece in such extensive communities became noteworthy in history. These earnest and devoted men, under strong discipline, as "communes," were encouraged by the abbots of the Middle Ages. Their labors were conducted in companies of ten each, under deans of the monastery, who were in turn instructed by wardens and superiors.

Silouan Inscription. An inscription accidentally discovered in 1880 by a native pupil of Mr. Schick, a German architect, who had long resided in Jerusalem. It is chiselled 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, 1706 yards long, communicating with the Spring of the Virgin, which is cut through the ridge that forms the southern part of the Temple Hill. The pool is on the opposite side of the ridge, at the mouth of the Tyropoion (Cheesemakers) valley, which is now filled with rubbish, and largely built over. The inscription is on an artificial tablet in the rock, about nineteen feet from the opening upon the pool. The first intelligible copy was made by Prof. A. H. Sayce, whose admirable little work, called *A Light from the Ancient Monuments*, gives full details. Dr. Guthe, 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 (excavate, there was heard) the voice of one man calling to his neighbor, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the pool for a distance of 1200 cubits. And there was a sight of God on the height of the rock over the head of the excavators."

The engineering skill must have been considerable, as the work was tedious, and yet the excavators met at the middle. There is no date, but the form of the letters show the age to be nearly that of the Moabite stone. Scholars place the date during the reign of Rezekiah. "He made the pool and the aqueduct, and brought the water into the city." (2 Kings xx. 20, Heb. B.).

The discovery was an important one. Prof. Sayce deduces the following: "That the modern city of Jerusalem occupies very little of the same ground as the ancient one; the latter stood entirely on the westerly ground to the east of the Tyropoion valley, the northern portion of which is at present occupied by the Mosque of Omar, while the southern portion is uninhabited. The Tyropoion 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 those of the Jewish exiles; but the Shekcli clay tablet 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 I give thee." (Acts iii. 6); and he bestowed on him the gift of health. When the pious pilgrim begged his way, through all the perils of a distant journey, to kneel at the Holy Sepulcher, in his passage through poor and inhospitable regions, a crust of bread and a draft of water were often the only alms that he received. This has been symbolized in the ritual of reception of a knight Templar, and in it the words of St. Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

**Siron.** In the beautiful and affecting description of the body of man suffering under the infirmities of old age given in the twelfth chapter of Ecclesiastes, we find the expression "or even a silver cord be broken, 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 narrow; its loosening is the cessation of all promptness in the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of the heart, here called the fountain; by the wheel is meant the great artery which receives the blood from the left ventricle of the heart, and the cistern is the ear. This collection of metaphors is a part of the Scripture reading in the Third Degree, and forms an appropriate introduction to those mendicant orders of which the object is to teach symbolically the resurrection and life eternal.

**Sinai.** A monstrous griffin, guardian of the Persian mysteries.

**Sivan.** A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the tabernacle. Hence, says Lenning, the Scottish Masons make Mt. Sinai a symbol of truth. Of the high degrees, the Twenty-third and Twenty-fourth of the Ancient and Accepted Rite, or the Chief and the Prince of the Tabernacle, refer in their rituals to this mountain and the Tabernacle there constructed.

**Sir.** This is the distinctive title given to the possessors of the degrees of Masonic knighthood, and is borrowed from the heraldic...
usage. The word “knight” is sometimes
interposed between the title and the per-
sonal name, as, for example, “Sir Knight
John Smith.” English knights are in the
habit of using the word fencer, or leather
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 en masse 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 Ashmore,
“parcel of their style.” The use of is
as old, certainly, as the time of Edward L.
and it is supposed to be a contraction of the
old French, durant le seigneur, or Lord.
SIRAT, AS or AI. See Al-Sirat.
Slorc. [NC]. A significant word, formerly
used in the Order of High Priesthood in Amer-
ica. It signifies a shoe-latchet, and refers to
the declaration of Abraham to Malchisedek
that of the goods which had been captured by
knight would “not take from a thread even to a shoe-
latchet” (Genesis xiv. 20), that is, nothing
even of the slightest value. The introduction
of this word into some of the lower capital
degrees is a recent error of ignorant ricalistes.
Sister Lodges. Lodges are so called which
are in the same degree of the Old Constitutions
and owe obedience to the same Grand Lodge.
Sisters by Adoption. In the Lodges of the
French Rite this is the title by
which the male members are designated.
The female members of all androgynous de-

grees are sisters, as the male members are
brothers.
Sisters of the Gild. The attempt of a
few writers to maintain that women were ad-
mitted into the Medieval confraternities of
Masoe falls to be substantiated for want of
authentic evidence. The entire history of
the Old Constitutions indicates that none but men,
under the titles of “brethren” and “fellows,”
were admitted into these Masonic gilds; and
the first code of charges adopted at the revival
in 1717, declares that “the persons admitted
members of a Lodge must be good and true
... men, women, etc.” The opinion that
women could be generally admitted into the Ma-
sonic gild, is based on the fact that, in the
“York MS., No. 4,” where the latter mill is 1869, we find
the following words: “Then shall only the most ancient of them
all hold a booke that he or they may lay his or
their hands upon the said Book,” etc. Again,
in the “Grand Lodge, No. 1, MS.,” whose
date is 1695, we meet with the regulation in
Latin thus: “Tune unus ex senioribus testam
librum et ille vel illi apposuerunt magnum sub
librum et tunc praecepit dehinc leg.” This
was no doubt the original form in which
the writer of the York MS. gives a translation,
and either through ignorance or clerical care-
lessness, the “ille vel illi,” instead of he or
they, has been translated he or she. Besides,
the whole tenor of the changes 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 villany,” nor make
anyone a Mason unless “he has his right
limb 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 ille into ilia, or he into she,
that the Masonic gild admitted women into
a craft whose labors were to hew heavy stones
and to ascend tall scaffolds. Such never
could have been the case in Operative Mas-
ony.
There is, however, abundant evidence that
in the other gilds, or lesser companies of Ger-
land, 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 Compan-
ies, 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 Freemason’s
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 FUTU. A motto fre-

quently used in Masonry, although some-
times written, “Lux Fiat et Lux Fit,” signi-

fying, “Let there be light, and there was
light;” the strict translation from the Hebrew
continues, “And the Lord took care of the
light, that it was useful, and he divided the
light from the darkness.”

Situation of the Lodge. A Lodge is, or
ought to be, always situated due east and west,
for reasons which are detailed in the articles
East and Orient.

SIVAN. [NC]. 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 sys-
tem 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,
Masonic, and Christian dispensations; the
three greater the Creative, Preservative, and
Destructive power of God. The four lesser
triangles, formed by the intersection of the
two great triangles, are emblematic of the
degree of Ancient Craft Masonry.

Six Periods. The Great Architc 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 England, although Oliver devotes a chapter in his *Historical Landmarks* to this subject. It was most probably at one time taught in America before Webb modified and abridged the Prestonian lectures, for Hardie gives the "Six Periods" in full in his *Monitor*, which was published in 1818. The Webb lecture, now practised in this country, comprehends the whole subject of the Six Periods, which make a closely printed page in Brown'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 admire their great Creator."

**Skeleton.** A symbol of death. The ancient Egyptians often introduced a skeleton in the mummy to remind the deceased of the transitory nature of their enjoyments, and to teach them that in the midst of life we are in death. As such an admonitory symbol it is used in some of the high degrees.

**Skirtet.** In the English system the skirtet is one of the working-tools of a Master Mason. It is an implement which acts on a center-pin, whence a line is drawn, chalked, and struck to mark out the ground for the foundation of the intended structure. Symbolically, it points to us that straight and undeviating line of conduct laid down for our pursuits in the volume of the Sacred Law. The skirtet is not used in the American system.

**Skull.** The skull as a symbol is not used in Masonry except in Masonic Templarism, where it is a symbol of mortality. Among the articles of accusation sent by the Pope to the bishops and papal commissaries upon which to examine the Knights Templar, those from the forty-second to the fifty-seventh refer to the human skull, "cranium humanum," which the Templars were accused of wearing as an emblem of their secret religious and mystical system. It is possible that the Old Templars made use of the skull in their ceremony of reception; but Modern Templars will readily acquit them 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 herals in funeral achievements. As the means of inciting the mind to the contemplation of the most solemn subjects, the skull and cross-bones are used in the Chamber of Reflection in the French and Scottish Rites, and in all those degrees where that Chamber constitutes a part of the preliminary ceremomies of initiation.

**Slander.** Inwood, in his sermon on "Union Amongst Masons," says: "To defame our brother, or suffer him to be defamed, without interesting ourselves for the preser-

---

**Sloane.** See Free Born.

**SLIP.** This technical expression in American Masonry, but mostly confined to the Western States, and not generally used, is of very recent origin; and both the action and the word most probably sprung up, with a few other innovations, intended as especial methods of precaution, about the time of the anti-Masonic excitement.

**Sloane Manuscripts.** There are three copies of the Old Constitutions which bear this name. All of them were found in the British Museum among the heterogeneous collection of papers which were once the property of Sir Hans Sloane. The first, which is known in the Museum as No. 3846, is one of the most complete of the copies extant of the Old Constitutions. At the end of it, the certificate is certified by the following subscription: "Finis p. m. Eudoxii Sankey de.sumto die Octobris Anno Domini 1646." It was published for the first time, from an exact transcript of the original, by Bro. Hughan in his *Old Charges of the British Freemasons*. The second Sloane MS. is known in the British Museum as No. 3332. It is in a large folio volume of three hundred and twenty-eight leaves, on the fly-leaf of which Sir Hans Sloane has written, "Loose papers of mine Concerning Curiosities." There are many Manuscripts by different hands. The Masonic one is subscribed "Hae scripta fuerunt p. m. Thomam Martim, 1639," and this fixes the date. It consists of three leaves of paper six inches by seven and a half, written in a small, neat hand, and endorsed "Free Masonry." It was first published, in 1871, by Bro. Hughan in his *Masonic Sketches and Reprints*. The Rev. Bro. A. F. A. Woodford thinks this an "indifferent copy of the former one." But this seems unlikely. The entire dial of the Old Charges of the British Freemasons, from the time of Lamech to the building of the Temple, including the important "Legend of Eulid," all of which is given in full in the MS. No. 3846, are there given, with many verbal discrepancies, and a total difference in the eighteenth charge, would lead one to suppose that the former MS. never was seen, or at least copied, by the writer of the latter. On the whole, it is, from this very omission, one of the least valuable of the copies of the Old Constitutions.

The third Sloane MS. is really one of the most interesting and valuable of those that have been heretofore discovered. A portion of it, a small portion, was inserted by Findel in his *History of Freemasonry*; but the whole has been since published in the *Voice of Masonry*, a periodical printed at Chicago in 1872. The number of the MS. in the British Museum is 3329, and Mr. Hughan places its date at
SMARAGDINE

from 1640 to 1700; but he says that Masons, Bond and Sims, of the British Museum, agree in stating that it is "probably of the beginning of the eighteenth century." But the Rev. Mr. Woodford mentions a great authority on MSS., who declares it to be "previous to the middle of the seventeenth century." Findel thinks it originated at the end of the seventeenth century, and "that it was found among the papers which Dr. Plot left behind him on his death, and was one of the sources whence his communications on Freemasonry were derived." It is not a copy of the Old Constitutions, in which respect it differs from all the other Manuscripts, but it is a description of the ritual of the society of Free Operative Masons at the period when it was written. This it is that makes it so valuable a contribution to the history of Freemasonry, and renders it so important that its precise date should be fixed.

SMARAGDINE, Tablet of Hermes. The foundation of Hermetic knowledge, with an unknown author. Translated in the Edipus Aegyptiacus.

Smith, George. Captain George Smith was a Mason of some distinction during the latter part of the eighteenth century. Although born in England, he at an early age entered the military service of Prussia, being connected with noble families of that kingdom. During his residence on the Continent it appears that he was initiated in one of the German Lodges. On his return to England he was appointed Inspector of the Royal Military Academy at Woolwich, and published, in 1779, a Universal Military Dictionary, and, in 1783, a Bibliotheca Militaria.

He devoted much attention to Masonic studies, and is said to have been a good workman in the Royal Military Lodge at Woolwich, of which he was for four years the Master. During his Mastership the Lodge had, on one occasion, been opened in the King's Bench prison, and some persons who were confined there were initiated. For this the Master and brethren were censured, and the Grand Lodge declared that "it is inconsistent with the principles of Masonry for a Mason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement." (Constitutions, 9th ed., p. 240.) 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 Hesseltine, the Grand Secretary, between whom and himself there was no very kind feeling, on the ground that no one could hold two offices in the Grand Lodge, Smith resigned at the next quarterly communication. As at the time of his appointment there was really no law forbidding the holding of two offices, its imprropriety 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. 386.) Captain Smith, in 1783, published a work entitled The Use and Abuse of Freemasonry; a work of the greatest utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular. The object of 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 it appeared, there was a great dearth of Masonic literature—Anderson, Calcott, Hutchinson, and Preston being the only authors of any repute that had as yet written on the subject of Masonry. There was much historical information contained within its pages, and some few suggestive thoughts on the symbolism and philosophy of the Order. To the Craft of that day the book was therefore necessary and useful. Nothing, indeed, proves the necessity of such a work more than the fact that the Grand Lodge refused its sanction to the publication on the general ground of opposition to Masonic literature. Noorthouck (Constitutions, 1784, p. 347), in commenting on the refusal of a sanction, says: "No particular objection being stated against the above-mentioned work, the natural conclusion is, that a sanction was refused on the general principle that, considering the flourishing state of our Lodges, where regular instruction and suitable exercises are ever ready for all brethren who zealously aspire to improve in masonic knowledge, new publications are unnecessary on a subject which books cannot teach. Indeed, the temptations to authorship have effected a strange revolution of sentiments since the year 1720, when even ancient manuscripts were diligently selected and published to prevent their appearance in a printed Book of Constitutions! for the principal materials in this very work, then so much dreaded, have since been retailed in a variety of forms, to give consequence to fanciful productions that might have been safely withheld, without sensible injury, either to the Fraternity or to the literary reputation of the writer."

To dispel such darkness almost any sort of book should have been acceptable. The work was published without the sanction, and the Craft being wiser than their representatives in the Grand Lodge, the edition was speedily exhausted.

In 1785 Captain Smith was expelled from the Society for "uttering an instrument purporting to be a certificate of the Grand Lodge recommending two distressed Brethren." Dr. Oliver (Essay on Freemasonry, p. 215) describes Captain Smith as a man "plain in speech and
manners, but honourable and upright in his
dealings, and an active and zealous Mason." 
It is probable that he died about the end of the
last or the beginning of the present century.

**Smitten Builder.** The old lectures used
to say: "The veil of the Temple is rent, the
builder is smitten, and we are raised from the
tomb of transgression." Hutchinson, and
after him Oliver, apply the expression, "The
smitten builder," to the crucified Savior, and
define it as a symbol of His Divine mediation;
but the general interpretation of the symbol is,
that it refers to death as the necessary pre-
cursor of immortality. In this sense, the
smitten builder presents, like every other part
of the Third Degree, the symbolic instruction of
Eternal Life.

**Snow, John.** A distinguished lecturer on
Masonry, who was principally instrumental
in introducing the system of Webb, of whom
he was a pupil, into the Lodges of the Western
States. He was also a Grand Master of the
Grand Lodge of Ohio, and was the founder
and first Grand Commander of the first Grand
Encampment of Knights Templar in the same
State. He was born in Providence, Rhode
Island, February 25, 1780; was initiated into
Freemasonry in Mount Vernon Lodge, of
Providence, in 1809, and died May 16, 1852,
at Worthington, Ohio.

**Snows. See Rain.**

**Social Character of Freemasonry.** Freemasonry attracts our attention as a great
social institution. Laying aside for the time
those artificial distinctions of rank and wealth,
which, however, are necessary in the world to
the regular progression of society, its members
meet in their Lodges on one common level of
brotherhood and equality. There virtue and
talent alone claim and receive precedence,
and the great object of all is to see who can
best work and best agree. Those friendship
and fraternal affection are strenuously incul-
cated and assiduously cultivated, and that
great mystic tie is established which peculiarly
distinguishes the society. Hence is it that
Washington has declared that the benevolent
principles of Freemasonry are to ensign
and enlarge the sphere of social happiness, and
its grand object to promote the happiness of
the human race.

**Socrates.** The Sixth Degree of the Order of
Strict Observance.

**Sodalities.** Societies or companies of
friends or companions assembled together for a
special purpose. Such confraternities, under
the name of Sodalita, were established in
Rome, by Cato the Censor, for the mutual
protection of the members. As their pro-
cedings were secret, they gave offense to the
government, and were suppressed, 80 n.c., by
a decree of the Senate, but were afterward re-
stored by a law of Cælius.

**Sofism.** The Sôfis were a mystical sect
which greatly prevailed in Eastern countries,
and especially in Persia, whose religious faith
was most professed by the writers to embody
the secret doctrine 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 in-
creased.

The name is most probably derived from the
Greek οὖςις, wisdom; and Malcolm states
that they also bore the name of philosophers,
in which we may readily detect the words
philosophers. He says also: "The Moham-
medan Sôfis have endeavored to connect their
mystic faith with the doctrine of their prophet,
who, they assert, was himself an accomplished
Sôfis. The principal Sôfi writers are familiar
with the opinions of Aristotle and Plato, and
their most important works abound with quotations
from the latter. Secrets and mysteries
compare the school of Sofism with that of
Pythagoras. It is evident that there is a
great similarity between Sofism and Gnostici-
cism, and all the features of the Sôfic initia-
tion 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 initia-
tion: the first is merely preliminary, and the
initiation is required to observe the ordinary
rites and ceremonies of religion for the sake of
the vulgar, who do not understand their esot-
eric meaning. In the Second Degree he is
said to enter the pale of Sofism, and exchanges
these external rites for a spiritual worship.
The Third Degree is that of Wisdom, and he
who reaches it is supposed to have attained
supernatural knowledge, and to be equal to
the angels. The Fourth and last degree is
called Truth, for he has now reached it,
and has become completely united with Deity.
They have, says Malcolm, secret mys-
teries in every stage or degree which are never
revealed to the prosane, and to reveal which
would be a crime of the deepest turpitude.
The tenets of the sect, so far as they are
known to the world, are, according to Sir Wil-
liam Jones (Asiat. Researches, ii., 62), "that
nothing exists absolutely but God; that the
human soul is an emanation of his essence,
and, though divided for a time from his heav-
ily 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 as
perfect a union with the Eternal Spirit as the
incumbrances of a mortal frame will allow." It
is evident that an investigation of the true
system of these Eastern mysteries must be an
interesting subject of inquiry to the student of
Freemasonry; for Higgens is hardly too en-
thusiastic in supposing them to be the ancient
Freemasons of Mohammedanism. His views
are thus expressed in the second volume of his
Australasia, p. 301: "a wonderful work—won-
derful for the vast and varied learning that it
exhibits; but still more so for the bold and
straightforward manner in 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 Soes were, in reality, the Order of Masons."

Without subscribing at once to the theory of Higgins, we may well be surprised at the coincidence in the dogmas of the Soes and those of the Freemasons, and 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 Soes. He says that, "as much as these Soes were composed exclusively of the learned amongst the Persians and Syriacs, and learning at that time meant little more than a proficiency in medicine and astrology, the two points that brought the Eastern sages into any contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were more learned in the mystery pertaining to science and art. The Soe doctrine involved the grand idea of one universal creed, which could be secretly held under any profession of an outward faith; and in fact took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters."

Softas. Students in the universities of Islam.

So Help Me God. The usual obscuration or imprecation affixed in modern times to oaths, and meaning, "May God so help me as I keep this vow."

Sojourner. See Principal Sojourner.

Soldiers of Christ. "Militia Christi" is the title by which St. Bernard addressed his exhortations to the Knights Templar. They are also called in some of the old documents, "Militia Templi Solomonis," The Chivalry of the Temple of Solomon; but their ancient statutes were entitled "Zogula paupera comnitionum Templi Solomonis," The Rule of the poor fellow-soldiers of the Temple of Solomon; and this is the title by which they are now most generally designated.

Soli Sanctissimo Sacrum. ("Sacrified 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 career of the 'first King of Israel,' is by no means to be held responsible for a belief in their authenticity. It is the business of the Masonic biographer to relate all that has been handed down by tradition in connection with the life of Solomon; it will be the duty of the severer critic to seek to separate out of all these materials that which is historical from that which is merely mythical, and to assign the former all the value it is fit to, 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 2960 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch is said to have commenced his reign with the decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterward distinguished.

One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the Masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose, that monarch, long before his death, had numbered the workmen whom he found in his kingdom; had appointed the overseers of the work, the hewers of stones, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; had taken an immense treasure with which to support the enterprise. But consulting with the prophet Nathan, he learned from that holy man, that although the purpose of the temple was pleasing to God, yet that he would not be permitted to carry it into execution, and the Divine prohibition was proclaimed in these emphatic words: 'Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in mine 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 precious materials to the amount of ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expense.

Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, King of Tyre, the ancient friend and ally of his father. The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and, in fact, many of them, as the members of a mystic operative society, the fraternity of Dionysian artificers, had long monopolised the profession of building in Asia Minor. The Jews, on the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to
complete the edifice he was about to erect, either in a reasonable time or with the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:

"Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I, at present, enjoy, and on that account I am at leisure and design to build a house to God, for God foretold to my father, that such a house should be built by me; wherefore I desire to build some of thy subjects with mine to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood. As for wages to the hackers of wood, I will pay whatever price thou shalt determine."

Hiram, mindful of the former amity and alliance that had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon in the following epistle:

"It is fit to bless God that he hath committed thy father's government to thee, who art a wise man endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when, by my subjects, I have cut down many and large trees of cedar and cypress wood, I will send them to thee, and will order my subjects to make floats of them, and to sail to what places soever of thy country thou shalt desire, and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect. Hiram sent him also a fair amount of gold, ivory, and silver, to be used as 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 Zil, which answers to the twenty-first of April, in the year of the world 2953, or 1016 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 success in the execution and success in the result.

"To Hiram Abif was entrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists, whose names and offices have been handed down in the traditions of the Order.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and 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 reward.

The Temple was at length finished in the month Bul, answering to our November, in the year of the world 2964, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King Solomon determined to celebrate the consummation of his labors in the most solemn manner. For this purpose he directed the ark to be brought from the king's house, where it had been placed by King David, and to be deposited with impressive ceremonies in the holy of holies, beneath the expanded wings of the cherubim. This important event is commemorated in the beautiful ritual of the Most Excellent Master's Degree.

Our traditions inform us, that when the Temple was completed, Solomon assembled all the heads of the tribes, the elders and chiefs of Israel to bring the ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. 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 places in the center of the holy of holies.

Here the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Masons, whom the traditions say, at the completion and dedication of the Temple, he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth, encouraged the idolatrous rites of Spurious Masonry; and, induced by the persuasions of those foreign wives and concubines who fixed him in his latter days, he erected a fane for the celebration of these
heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God. It is however believed that before his death he deeply repented of this temporary aberration from virtue, and in the emphatic expression, “Vanity of vanities! all is vanity,” he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality; however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That wise monarch who swayed the scepter of Israel, has been the unanimous opinion of posterity. So much he went 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 fearful legends of his success in controlling these ministers of darkness. As a naturalist, he is said to have written a work on animals of no ordinary character, which has however perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epitaphianum on his marriage with an Egyptian princess, and the Book of Ecclesiastes alone remain. He has given us in his Proverbs an opportunity of forming a favorable opinion of his pretensions to the character of a deep and right-thinking philosopher, while the long pause 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 Bocm composed, in his Poème Dramatique, in which he describes the island of Bassam—that is, island of the Sons of Peace—and on it an edifice called the House of Solomon, where there was a School of Philosophy, the long devoted to the acquisition of knowledge. Nicolai thought that out of this subsequently arose the society of Freemasons, which was, he supposed, established by Elias Ashmole and his friends. (See Niccolai.)

Solomon, Temple of. See Temple of Solomon.

Solstice. The days on which the sun reaches his greatest northern and southern declination, which are the 21st of June and the 22nd of December. Near these days are those in which the Christian church commemorates St. John the Baptist and St. John the Evangelist, who have been selected as the patron saints of Freemasonry for reasons which are explained in the article on the Declaration of a Lodge, which see.

Son of Hiram. A mixed tradition states that Ayon was a son of Hiram Abif, and was appointed master of the workmen who hewed the cedar and shaped the timber for the temple, and was recognized for his geometrical knowledge and skill as an engraver. (See Ayon.)

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 it the custom of festivals entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the Books of Constitutions in Great Britain and on the Continent, a custom which was followed in America, where all the early Monitors contain an abundant supply of lyrical poetry. In the Constitutions published in 1723 we find the well-known Entered Apprentice’s song, written by Matthew Birkhead, which still retains its popularity among Masons, and has attained an elevation to which its intrinsic merits as a lyrical composition would hardly entitle it. Songs appear to have been incorporated into the ceremonies of the Order at the revival of Masonry in 1717. At that time, to use the language of the venerable Oliver, “Labor and refreshment relieved each other like two loving brothers, and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gaiety of the latter.”

In those days the word “refreshment” had a practical meaning, and the Lodge was often called from labor that the brethren might indulge in innocent gaiety, of which the song formed an essential part. This was called harmony, and the brethren 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 1772, 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 a song of thanksgiving 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 Books 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 Freemason’s song,” which was “to be sung when all grave business is over, and with the Master’s leave.”

In the second edition the number was greatly increased, and songs were appropriated to the Deputy Grand Master, the Secretary, the Treasurer, and others. For all these reasons provision was made in the Old Charges so that there should be no confusion between the
hour of labor and refreshment; for while the brethren were forbidden to behave "ludicrously or jestingly while the Lodge is engaged in what is serious or solemn," they were permitted, when work was over, "to enjoy themselves with innocent mirth."

The custom of singing songs peculiarly appropriate to the Craft at their Lodge meetings, when the grave business was over, was especially 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 Klose, in his Bibliography of Freemasonry, gives a catalogue—by no means a perfect one—of two hundred and thirteen Masonic song-books published between the years 1784 and 1857, in English, German, French, Danish, and Polish languages.

The Masons of the present day have not abandoned the usage of singing at their festive meetings after the Lodge is closed; but the old songs of Masonry are passing into oblivion, and we seldom hear any of them, except sometimes the never-to-be-forgotten Apprentice's song of Matthew Birkhead. Modern taste and culture reject the rude and hearty stanzas of the old song-makers, and the more artistic and pathetic productions of Macnab 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 the 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. Burne'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 Scott'sman's invocation to part in love and kindness.

But Robert Burns has also supplied the Craft with several purely Masonic songs, and 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 now a well-settled part of the literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of the ceremonies of the different degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace.

Son of a Mason. The son of a Mason is called a Louvetean, and is entitled to certain privileges, for which see Louvetians and Leets.

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 Bni Bara'ith, or sons of the prophets. These were the disciples of the prophets, or wise men of Israel, who underwent a course of eclectic instruction in the secret institutions of the Nabii, or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. "These sons of the prophets," says Bleebin (Robbinal Litterature, l., 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 tireless persecutors of Freemasonry. In the year 1748 they published a Letter and Consultation on the Society of Freemasons, in which they declared that it was an illegal association, and that the meetings of its members should be prohibited. This work was published in 1754, at Paris, by the Freemasons, with a reply; in the form of an appendix,
by De la Tierce, and again in 1768, at Berlin, with another reply by a writer under the assumed name of Jarchetti.

Sorrow Lodge. It is the custom among Masons on the Continent of Europe to hold special Lodges at stated periods, for the purpose of commemorating the virtues and deploring the loss of their departed members, and other distinguished worthies of the Fraternity who have died. These are called Funeral or Sorrow Lodges. In Germany they are held annually; in France at longer intervals. In America the custom has been introduced by the Ancient and Accepted Rite, whose Sorrow Lodge ritual is peculiarly beautiful and impressive, and the usage has been adopted by many Lodges of the Ancient Rite. On these occasions the Lodge is clothed in the habiliments of mourning and decorated with the emblems of death, solemn music is played, funeral dirges are chanted, and eulogies on the life, character, and Masonic virtues of the dead are delivered.

Soter. A Greek appellation implying " deliverer."

Soul of Nature. A platonic expression, more properly the anima mundi, that has been adopted into the English Royal Arch system to designate the Sacred Delta, or Triangle, which Dunckerley, in his lecture, considered as the symbol of the Trinity. "So highly," says the modern lecture, "indeed did the ancients esteem the figure, that it became among them an object of worship as the great principle of animated existence, to which they gave the name of God because it represented the animal, mineral, and vegetable creation. They also distinguished it by an appellation which, in the Egyptian language, signifies the Soul of Nature." Dr. Oliver (June, p. 446) warmly protests against the introduction of this expression of an unaccountable innovation, borrowed most probably from the Rite of the Philoaths. It has not been introduced into the American system.

South Carolina. Freemasonry was introduced into South Carolina by the organization of Solomon's Lodge in the city of Charleston, on October 28, 1736, the Warrant for which had been granted in the previous year by Lord Weymouth, Grand Master of England. John Hammerton was, in 1736, appointed Provincial Grand Master by the Earl of Loudon. In 1738 a Lodge was established in Charleston by the St. John's Grand Lodge of Boston; but it does not appear to have long existed. The Provincial Lodge appears after some time to have suspended operations, for a second Provincial Grand Lodge was established by the Deputation of the Marquis of Carnarvon to Chief Justice Leigh in 1754. In 1787 this body assumed independence, and became the "Grand Lodge of Free and Accepted Masons of South Carolina," Barnard Elliott being the first Grand Master. As early as 1783 the Atholl or Ancient Masons invaded the jurisdiction of South Carolina, and in 1787, there being then five Lodges of the Ancients in the State, they held a 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 Lodges there was always a very hostile feeling until the year 1808, when a union was effected; which was, however, but temporary, for a disruption took place 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 1810, 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 1826 by three subordinate Encampments, but it enjoyed only an ephemeral existence, and is not heard of after the year 1830. There is now but one Commandery in the State, which derives its Warrant from the Grand Encampment of the United States, the date of which is May 17, 1849.

The Supreme Council of the Ancient and Accepted Rite was opened on May 31, 1801.

Sovereign. An epithet applied to certain degrees which were invested with supreme power over inferior ones; as, Sovereign Prince of Royal 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 are given by Sovereigns of the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly bear 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 Royal Croix.

Sovereign Commander of the Temple. (Souverain Commandeur du Temple.) Stylized in the more recent rituals of the Southern Supreme Council "Knight Commander of the Temple." This is the thirty-seventh Degree of the Ancient and Accepted Scottish Rite. The presiding officer is styled "Most Illustrious and Most Valiant," the Wardens are called "Most Sovereign Commanders,"
and the Knights "Sovereign Commanders." The place of meeting is called a "Court." The apron is flesh-colored, lined and edged with black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inscribed in black upon the flap. The scarf is red bordered with black, hanging from the right shoulder to the left hip, and suspending a Teutonic cross in 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, Royat, 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 philosophical degrees. I imagine that it has been introduced only to supply as hiatus, and as a memorial of an Order once justly celebrated."

It is also the Forty-fourth Degree of the Rite of Mysterious.

**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 submaximus 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 Supreme Grand Inspector-General of the Order.

"The peculiar duty of their mission is to teach and enlighten the brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, 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, signifying purity.

"The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.

"The sash is a broad, white watered ribbon, brocaded with gold, bearing on the front a triangle of gold, glittering with rays of gold, which has in the center the numerals 33, with a sword of silver, directed from above, on each side of the triangle, pointing to its center. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed with gold, having at the junction a circular band of scarlet and green, containing the jewel of the Order.

"The collar is of white watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a reg-
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 on the inside a delta surrounding the figures 33, and inscribed with the wearer's name, the letters S. . . . I. . . . G. . . . , and the motto of the Order, "Deus mecumque 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 Grand Master was that of America by Stephen Morin, was the Sublime Prince of the Royal Secret, or the Twenty-five 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 December 24, 1801, John Mitchell signs himself as "Kadosh, Prince of the Royal Secret and Deputy Inspector-General." The document thus signed is a Patent which certifies that Frederich Dalcho is a Kadosh, and Prince of the Royal Secret, and which creates him a Deputy Inspector-General. But on May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three degrees, eight having been added to the twenty-five introduced by Morin, and the last being called the Sovereign Grand Inspector-General. The degree being thus leading, it was by a body which, in creating a Rite, possessed the prerogative of establishing its classes, its degrees and its nomenclature were accepted unanimously by all subordinate Grand Supreme Councils; and it continues to be recognized as the administrative head of the Ancient and Accepted Scottish Rite.

Sovereign Master. 1. The presiding officer in a Council of Companions of the Red Cross. He represents Darius, King of Persia. 2. The Sixtieth Degree of the Rite of Memphis.

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 1731, by Lord Lovell, to Capt. James Cumberford, to be Provincial Grand Master of Andalasia; and a third in 1732, by Lord Montagu, for establishing a Lodge at Valencia. Smith, writing in 1738, 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 1778, when it refused that subdivision, but still continues to meet under its own authority." From these two differing authorities we derive only this fact, in which they concur: that Masonry was introduced into Spain in 1727, more probably 1728, by the Grand Lodge of England. Smith's statement that there never was a second Lodge at Madrid is opposed by that of Ged-ickes, who says that in 1751 there were two Lodges in Madrid.

Llorente says (Hist. Inquis., p. 525) that in 1741 Philip V. issued a royal ordinance against the Masons, and, in consequence, many were arrested and sent to the galleys. The members of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them sent to the galleys. In 1751, Ferdinand VI., instigated by the Inquisitor Joseph Torrubia, published a decree forbidding the assemblies of Freemasons, and declaring that all violators of it should be treated as persons guilty of high treason. In that year, Pope Benedict XIV. had sent the bull of Clement XII. In 1753, the Cardinal Vicar caused a decree of death to be promulgated against all Freemasons. Notwithstanding these persecutions of the Church and State, Masonry continued to be cultivated in Spain; but the meetings of the Lodges were held with great caution and secrecy.

On the accession of Joseph Napoleon to the throne in 1807, the liberal sentiments that characterized the Napoleonic dynasty prevailed, and all restrictions against the Freemasons were removed. In October, 1830, a National Grand Lodge of Spain was established, and, as to make the victory of toleration over bigotry complete, its meetings were held in the edifice formerly occupied by the Inquisition, which had been recently abolished by an imperial decree.

But the York Rite, which had been formerly practised, appears now to have been abandoned, and the National Grand Lodge just alluded to was constituted by three Lodges of the Scottish Rite which, during that year, had been established at Madrid. From that time the Masonry of Spain has been that of the Ancient and Accepted Scottish Rite.

Clavel says (Hist. Pitoresque, p. 252) that "in 1810, the Marquis de C. G. of Franconv, 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
Spartacus

1831 we find a Supreme Council in actual existence, the history of whose organisation was then given, in 1837, by N. A. G. Goodall, the Representative of the Supreme Council of the Northern Jurisdiction of the United States.

The parties now claiming to be a Supreme Council assert that the Count de Tilly, by authority from his cousin, De Grasse Tilly, constituted a Supreme Council, Ancient Accepted Rite, at Seville, in 1807; but in consequence of a revolution, in which Tilly was a prominent actor, the Grand Body was removed to Aranjuez, where, on the 21st of September, 1808, the officers were duly installed; Saxis edv.; Gc; Commander, ad vitam; Count de Tilly, Lieutenant Grand Commander; Carlos de Rosas, Grand Treasurer; Jovellanos, Grand Chancellor; Quintana, Grand Secretary; Pelagos, Captain of Guard. On the death of Tilly and Saxis edv., Badilla became Sovereign Grand Commander; and under his administration the Supreme Council was recognised 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 1845 and 1849, according to Findlay (Hist., p. 554), several Lodges were founded and a Grand Orient established, which appears to have exercised powers up to at least 1848. But subsequently, during the reign of Queen Isabella II., Masonry again fell into decadence. It has now, however, revived, and many Lodges are in existence who, three years ago, were under the jurisdiction of the Grand Orient of Portugal. There is now a Grand Orient of Spain at Madrid with 14 Chapters and 87 Lodges under its jurisdiction.

Speculative Masonry. The characteristic name assumed by Weisbaupt, the founder of the Order of the Illuminati.

Speculative Masonry. The lectures of that ancient degree are the neophyte in the difference between the Operative and the Speculative divisions of Masonry. They tell him that "we work in Speculative Masonry, but do and believe 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 symbolised in that intellectual deduction from it which has been correctly called Speculative Masonry. At one time each was an integral part of one undivided system. Not that the period ever existed when every Operative Mason was acquainted with, or initiated into, the Speculative science. Even now, there are thousands of skilful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.

Speculative Masonry (which is but another name for Freemasonry in its modern acceptation) may be briefly defined as the scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the incubulation of the dogmas of a religious philosophy.

Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, like all other ethical systems, have its distinctive doctrines. These may be divided into three classes, viz., the Moral, the Religious, and the Philosophical.

1. The Moral Doctrines. These are dependent on, and spring out of, its character as a social institution. Hence, among the numerous definitions is one that declares it to be "a science of morality, and morality is said to be, symbolically, one of the precious jewels of Freemasonry. It is its most potent and prominent sense, that which most readily and forcibly attracts the attention of the uninitiated; a fraternity, an association of men bound together by a peculiar tie; and therefore it is essential, to its successful existence, that it should, as it does, inculcate, at the very threshold of its teachings, the obligation of kindness, man's duty to his neighbour." "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 neighbour, and yourself." And the duty to our neighbour is said to be that we should act upon the square, and do unto him as we wish that he should do unto ourselves.

The object, then, of Freemasonry, in this moral point of view, is to carry out to their fullest, practical extent those lessons of mutual love and help 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 unencongial with the independent spirit of the present age—but a community of sentiment, of principle, of design, which gives to Masonry all its social, and hence its moral, character. As the old song tells us:

"That virtue has not left mankind,
Her social maxims 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 practice of all those virtues which are essential to
the perpetuation of a brotherhood. A Mason is bound, say the Old Charges, to obey the moral law, and of this law the very keystone is the Divine precept—the "Golden Rule"—to 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 exercise forbearance 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 made its predominating characteristic. Thus these Old Charges tell us, almost all of them in the same words, that Masons "shall be true, each one to other, (that is to say,) to every Mason of the science of Masonrye that are Masones allowed, ye shall doe to them as ye would that they should doe unto you.

3. The Philosophical 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 by every man, for they ask only for a belief in God and in the immortality of the soul. He who denies these tenets can be no Mason, for the religious doctrines of the Institution significantly impress them in every part of its ritual. The neophyte no sooner crosses the threshold of the Lodge, but he is called upon to recognize, as his first duty, an entire trust in the superintending care and love of the Supreme Being, and the series of initiations into Symbolic Masonry terminate by revealing the awful symbol of a life after death and an entrance upon immortality.

Now this and the former class of doctrines are intimately connected and mutually dependent. The first is the condition of the Craft in the Middle Ages, exhibit an eminently religious spirit. These ancient Constitutions always begin with a pious invocation to the Trinity, and sometimes to the saints, and they tell us that "the first charge is that a Mason shall be true to God and holy Church, and use no error nor heresy."

And the Charges published in 1723, which profess to be a compilation made from those older records, preserve 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 philosophy of Freemasonry will be apt to become in time lukewarm and indifferent, but he who devotes himself to its contemplation will feel an ever-increasing ardor in the study. Now these philosophical doctrines are developed in that symbolism which is the special characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after Divine truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searcher. Such a philosophy far surpasses the abstract quiddities of metaphysicians, it brings us into close relation to the past and thought of the ancient world, and makes us familiar with every subject of mental science that lies within the grasp of the human intellect. So that, in conclusion, we find that the moral, religious, and philosophical doctrines of Freemasonry respectively relate to the social, the eternal, and the intellectual progress of man.

Finally, it must be observed that while the old Operative institution, which was the cradle and forerunner of the Speculative, as we now have it, abundantly taught in its Constitutions the moral and religious doctrines of which we have been treating, it makes no reference to the philosophical doctrines. That our Operative predecessors were well acquainted with the science of symbolism is evident from the architectural ornaments of the buildings which they erected; but they do not seem to have applied its principles to any great extent to the elucidation of their moral and religious teachings; at least, we find nothing said of this symbolic philosophy in the Old Records that are extant. And 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 philosophical doctrines of the Order are altogether a development of the system for which we are indebted solely to Speculative Freemasonry.

Spencer Manuscript. A MS. copy of the "Old Charges" of the date of 1725, which belonged to the late Mr. Richard Spencer and was sold in 1875 to Mr. T. K. Carson, of Cincinnati, U. S. A. It was reproduced in Spencer's Old Constitutions in 1871.}

Spire, Congress of. Spire is a city in Bavaria, on the banks of the Rhine, and the seat of a cathedral which was erected in the
eleventh century. A Masonic Congress was
convoked there in 1469 by the Grand Lodge of
Strasburg, principally to take into con-
cideration the condition of the Fraternity
and of the edifice in the course of construc-
tion 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 ex-
press the method of symbolic instruction
applied to the implements of Operative Ma-
sony. In a ritual of 1725, it is said: "As we
are not all working Masons, we apply the
working-tools to our morals, which we call
spiritualizing." Thus, too, about the same
time, Bunyan wrote his symbolic book which
he called Solomon's Temple Spiritualized.
Phillips, in his New World of Words, 1706,
thus defines to spiritualize: "to explain a
passage of an author in a spiritual manner, to
give it a godly or mystical sense.

Spurious. Hutchinson (Sp. of
Masonry, p. 94) says: "We place the spiritual
Lodge in the vale of Jehoshaphat, imply-
ng thereby, that the principles of Ma-
sonty are the life of the Church of
God, and are established in the Judgment
of the Lord; the literal translation of the word
Jehoshaphat, from the Hebrew tongue, being
no other than those express words." This
refers to the Lodge, which is thus described
in the old lectures at the beginning of the
last century, which were in vogue at the time
of Hutchinson.

Q. Where does the Lodge stand?
A. Upon the Holy ground, on the
highest hill or lowest vale, or in the vale
of Jehoshaphat, or any other sacred place.

The spiritual Lodge is the imaginary or
Symbolic Lodge, whose form, magnitude,
covering, supports, and other attributes are
described in the lectures.

Spiritual Temple. The French Masons
say: "We erect temples for virtue and dun-
geons for vice"; thus referring to the great
Masonic doctrine of a spiritual temple.
There is no symbolism of the Order more
sublime than that in which the Speculative
Mason is supposed to be engaged in the
construction of a spiritual temple, in allusion
to that material one which was erected by
his operative predecessors at Jerusalem.
Indeed, the difference, in this point of view,
between Operative and Speculative Masonry
is simply this: that while the former was
engaged in the construction, on Mount
Moriah, of a material temple of stones and
cedar, and gold and precious stones, the
latter is occupied, from his first to his last
initiation, in the construction, the adornment,
and the completion of the spiritual-temple of
his body. The idea of making the temple a
symbol of the body is not, it is true, exclu-
sively Masonic. It had occurred to the
first teachers of Christianity. Christ him-
self alluded to it when he said, "Destroy
this temple, and in three days I will raise
it up"; and St. Paul extends the idea, in the
first Epistle to the Corinthians, in

the following language: "Know ye not that
ye are the temple of God, and that the
spirit of God dwelleth in you?" (iii. 16.)
And again, in a subsequent passage of the
same epistle, he reiterates the idea in a more
positive form: "What, know ye not that your
body is the temple of the Holy Ghost which
is in you, which ye have of God, and ye are
not your own?" (vi. 19.)

But the mode of treating this symbolism
by a reference to the particular Temple of
Solomon, and to the operative art engaged
in its construction, is an application of the
idea peculiar to Freemasonry. Hitchcock,
in his Essay on Swedenborg, thinks that the
same idea was also shared by the Hermetic
philosophers. He says: "With perhaps the
majority of readers, the Temple of Solomon,
and also the tabernacle, were mere buildings—
very magnificent, indeed, but still mere build-
ings—for the worship of God. But some are
struck with many portions of the account
of their erection admitting a moral interpre-
tation; and while the buildings are allowed to
stand (or to have stood, once) visible objects,
these interpreters are delighted to meet the
indications that Moses and Solomon, in build-
ing the Temples, were wise in the knowledge
of God and of man; from which point it
is not difficult to pass on to the meaning
altogether, and affirm that the building,
which was erected without the noise of a
hammer, nor ax, nor any tool of iron" (1.
King, p. 7.) was altogether a moral build-
ing—a building of God, not made with
hands. In short, many see in the story of
Solomon's Temple, a symbolic representation
of Man as the temple of God, with its
Holy of Holies deep seated in the centre of
the human heart.

Spoule, John de. He appears to have
preached over the Masons of England in 1320,
in the reign of Edward III. Anderson says
he was called Master of the "Ghiblin." (Con-
stitutions, 1738, p. 70.)

Spreading the Ballet. Taking the vote
on the application of a candidate for initiation
or admission. It is an Americanism, prin-
cipally used in the Western States. Thus:
"The ballet may be had at second time in
almost any case if the harmony of the
Lodge seems to require it."—Swiger, G. M.,
of Kentucky. "It is legal to spread the ballet
the third time, if for the correction of mis-
takes, not otherwise."—Rob. Morris. It is
a technicality, and scarcely English.

Sprengelsen, Christian Friedrich Kessel-
er Von. An ardent adherent of von Hund
and admirer of his Templar system, in
defense of which, and against the Spiritual
Templarism of Starck, he wrote, in 1786, the
book, now very rare, entitled Antis Saecic.
Nicaes, and other works. He was born at
Sausalito, in 1731, and died January 11, 1809.
(See Satis, Nicaes, etc.)

Sprig of Acazia. See Acazia.

Spurious Freemasonry. For this term,
and for the theory connected with it, we are
indebted to Dr. Oliver, whose speculations
led him to the conclusion that in the earliest ages of the world there were two systems of Freemasonry, the one of which, preserved by the patriarchs and their descendants, he called Primitive or Pure Freemasonry. (See Primitive Freemasonry.) The other, which was a schism from this system, he designated as the Spurious Freemasonry of Antiquity. To comprehend this system of Oliver, and to understand his doctrine of the decay of the Spurious from the Primitive Freemasonry, we must remember that there were two races of men descended from the loins of Adam, whose history is as different as their characters were dissimilar. There were the virtuous race of Seth and his descendants, and the wicked one of Cain. Seth and his children, down to Noah, preserved the dogmas and instructions, the legends and symbols, which had been received from their common progenitor, Adam; but Cain and his descendants, whose vices at length brought on the destruction of Cain and his house, either totally forgot or greatly corrupted them. Their Freemasonry was not the same as that of the Sethites. They distorted the truth, and varied the laws and ritual ceremonies to suit their own profane purposes. At length the two races became blended together. The descendants of Seth, becoming corrupted by their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confined to Noah and his three sons, who alone, in the destruction of a wicked world, were thought worthy of receiving mercy.

Noah consequently preserved this system, and was the medium of communicating it to the post-Diluvian world. Hence, immediately after the deluge, Primitive Freemasonry was the only system extant.

But this happy state of affairs was not to last. Ham, the son of Noah, who had been accursed by his father for his wickedness, had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence of evil example, had crept into the system of Seth. After the deluge, he propagated the features of both systems among his immediate descendants. Two sets or parties, so to speak, now arose in the world—one which preserve[d] the great truths of religion, and consequently of Masonry, which had been handed down from Adam, Enoch, and Noah—and another which deviated more and more from this pure, original source. On the dispersion at the tower of Babel, the schism became still wider and more irreconcilable. The legends of Primitive Freemasonry were altered, and its symbols perverted to a false worship; the mysteries were dedicated to the worship of false gods and the practice of idolatrous rites, and in the place of the Pure or Primitive Freemasonry which continued to be cultivated among the patriarchal descendants of Noah, was established those mysteries of Paganism to which Dr. Oliver has given the name of the "Spurious Freemasonry."

It is not to Dr. Oliver, nor to any very modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Masonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the tower of Babel, is still preserved in the ritual of Ancient Craft Masonry. And in the degree of Noahites, 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 Noahites and the Huramites; the former were the conservatives of the Primitive Freemasonry as the descendants of Noah; the latter were the descendants of Ham, 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 doctrines of the degree do not seem to have had any very precise notions in relation to this latter part of the history.

The mysteries, which constituted what has been thus called Spurious Freemasonry, were all more or less identical in character. Varying in a few unimportant particulars, attributable to the influence of local causes, their great similarity in all important points showed their derivation from a common origin.

In the first place, they were communicated through a system of initiation, by which the aspirant was gradually prepared for the reception of their final doctrines; the rites were performed at night, and in the most retired situations, in caverns or amid the deep recesses of groves and forests; and the secrets were only communicated to the initiated after the administration of an obligation. Thus, Firmicus (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 Warrington 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 funerai character. Commencing in representations of a lugubrious description, they celebrated the legend of the death and burial of some mythical being who was the especial object of their love and adoration. But these rites, thus beginning in lamentation, and typical of death, always ended in joy. The object of their sorrow was restored to life and immortality, and the latter part of the ceremonial was descriptive of his resurrection. Hence, the great doctrines of the mysteries were the immortality of the soul and the existence of a God.

Such, then, is the theory on the subject
of what is called "Spurious Freemasonry," as taught by Oliver and the disciples of his school. Primitive Freemasonry consisted of that traditional knowledge and symbolic instruction which had been handed down from Adam, through Enoch, Noah, and the rest of the patriarchs, to the time of Solomon. Spurious Freemasonry consisted of the doctrines and initiations practised at first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their "Mysteries."

Spurs. In the Orders of Chivalry, the spurs had a symbolic meaning as important as their practical use was necessary. "To win one's spurs" was a phrase which meant "to win one's right to the dignity of knighthood." Hence, in the investiture of a knight, he was told that the spurs were a symbol of promptitude in military service; and in the degradation of an unfaithful knight, his spurs were hacked off by the cook, to show his utter unworthiness to wear them. Stowe says (Annals, 602), in describing the ceremony of investing knights: "Evening prayer being ended, there stood at the chapel-door the king's master-cook, with his white apron and sleeve of the reaping-knife in his hand, gilded about the edge, and challenged their spurs, which they re- deemed with a noble a piece; and he said to every knight, as they passed by kissed of Knight, look that you be true and loyal to the king, my master, or else I must have these spurs from your heels." In the Masonic Orders of Chivalry, the symbolism of the spurs has unfortunately been omitted.

Square. This is one of the most important and significant symbols in Freemasonry. As such, it is proper that its true form should be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. The American Masons, following the incorrect delineations of Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches; thus making it an instrument for measuring length and breadth, which it is not. It is simply the trying square of a stone-mason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.

In Freemasonry, it is a symbol of morality. It has its general signification, 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 incalculates the same lesson of morality, of truthfulness, of honesty. So universally accepted is this symbolism, that the very beginning of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell (Dict. Archaisms), means honest, equitable, as in "square dealing." The square is proverbial for to play honestly. In this sense the word is found in the old writers.

As a Masonic symbol, it is of very ancient date, and was at first used by the operative Masons. In the year 1830, the architect, in rebuilding a very ancient bridge called Baa Bridge, near Limerick, in Ireland, found under the foundations an old brass square, much eaten away, containing on its two surfaces the following inscription: I. WILL STRIVE TO LIVE WITH LOYAL CARE UPON THE LEV., BY THE SQUARE, and the date 1517. The modern Speculative Mason will recognize the idea of living on the level and by the square. This discovery proves, if proof were necessary, that the square our forefathers borrowed from our Operative brethren of former days.

The square, as a symbol in Speculative Masonry, has therefore presented itself from the very beginning of the Order, and has been found in private houses, with the familiar idea was borrowed from our Operative brethren of former days. In the very earliest cæcism of the last century, of the date of 1725, we find the answer to the question, "How many make a Lodge?" It 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 and Symbols in the period were to be made by squares, and the furniture of the Lodge was declared to be the Bible, Compasses, and Square.

In all languages where Masonry has penetrated, the square has preserved its primitive signification as a symbol of morality.

Square and Compasses. These two symbols have been so long and so universally combined—to teach us, as says an early ritual, "to square our a, and to keep them within due bounds," they are seldom seen apart, but always together. They are either as two great lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master—that they have come at last to be recognized as the proper badge of a Master Mason, just as the triple tau is of a Royal Arch Mason or the passion cross of a Knights Templar.

So universally has this symbol been recognized, even by the profane world, as the peculiar characteristic of Freemasonry, that it has recently been made in the United States the subject of a legal decision. A manufacturer of flour having made, in 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. Thacker, the Commissioner of Patents, "be a Masonic symbol, we must consider it as something no less than what it is—either less known, less significant, or fully and universally understood—all this might readily be admitted. But, considering the peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has been established in mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol—perhaps the best known of all—of its ordinary significancy, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as having a Masonic significance; and, therefore, as a trade-mark, must constantly work deception. Nothing could be more misleading than to create a monopoly and uphold by the power of law, anything so calculated, as applied to purposes of trade, to delude all classes, and to constantly foster suggestions of mystery in affairs of business."

In a religious work by John Davies, entitled *Summa Totius, or All in All and the Same Forever*, printed in 1607, we find an allusion to the square and compasses by a profane in a really Masonic sense. The author, who proceeded to describe them symbolically, says in his dedication:

"Yet I this forme of formless Deity,
Drawn by the Square 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.

Berg, in his work on the high degrees (Les plus secrets Mystères des Hautes Grâces), gives a new interpretation to the symbol. He says: "The square and the compasses represent the union of the Old and New Testaments. None of the high degrees recognize this interpretation, although their symbolism of the two implements differs somewhat from that of symbolic Masonry. The square is with them peculiarly appropriated to the lower degrees, as founded on the operative art; while the compasses, as an implement of higher character and use, is attributed to the degrees, which claim to have a more elevated and philosophical foundation. Thus they speak of the initiate, when he passed from the blue Lodge to the Lodge of Perfection, as ‘passing from the square to the compasses,’ to indicate a progressive elevation in his studies. Yet even in the high degrees, the square and compasses combined retain their primitive significancy as a symbol of brotherhood and as a badge of the Order."

Squinmen. The companies of wrights, slaters, etc., in Scotland, in the seventeenth century, were called "Squimen." They had ceremonies of initiation, and a word, sign, and grip, like the Masons. Lyon (Hist. of the L. at Edinb., p. 23) says: "The ‘Squimen Word’ was given in conclaves of journeymen and apprentices, wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise ‘prepared’; he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterward invested with a leather apron. The entrance to the apartment, usually a public house, in which the ‘brithering’ was performed, was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of the brethren present. Like the Masons, the Squimen admitted non-operatives."

In the St. Clair charter of 1629, among the representatives of the Masonic Lodges, we find the signature of "George Liddell, deakin of squarmon and now quartermaist." (Bol, p. 62.) This would show that there must have existed an intimate connection between the two societies or crafts.

Squin de Florian. A recreant Templar, to whom, with Noëfoide and, as some say, another unknown person, is attributed the invention of the false accusations upon which were based the persecutions and the downfall of the Order of Knights Templar. He was a native of the city of Béziers, in the south of France, and having been received as a Knights Templar, had made so much proficiency in the Order as to have been appointed to the head of the Priory of Montfacon. Reghellini states that both Squin de Florian and Noëfoide were Templars, and held the rank of Commanders; but Dupuy (Condamnation des Temples) 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 Montfacon and of Noëfoide, 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., 1, p. 451) is more circumstantial. He says: "In 1506, two Knights Templar, Noëfoide and Florian, were punished for crimes, and lost their Commanderies, that of the latter being Montfacon. They petitioned the Provincial Grand Master of Mout: Carmel for a restoration to their offices, but met with a refusal. They then obtained an entrance into the Provincial
Grand Master's country-house, near Milan, and having assassinated him, concealed the body in the woods under some thick shrubbery; after which they fled to Paris. There they obtained access to the king, and thus furnished Philip with an occasion for executing his projects, by denouncing the Order and exposing to him the immense wealth which it possessed.

"They proposed the abolition of the Order, and promised the king, for a reward, to be his denouncers. The king accepted their proposition, and, assuring them of his protection, pointed out to them the course which they were to pursue.

"They associated with themselves a third individual, called by historians 'the Unknown' ('Inconnu'); and Noffodei and Floriani sent a memorial to Eugene and de Marigni, Superintendents of the Finances, in which they proposed, if he would guarantee them against the attacks of the Order of Templars, and grant them civil existence and rights, to discover to the king secrets which they deemed of more value than the conquest of an empire.

"As a sequel to this first declaration, they addressed to the king an accusation, which was the same as he had himself dictated to them for the purpose of the turn which he desired to the affair. This accusation contained the following charges:

"1. That the Order of Templars was the foe of all kings and all sovereign authority; that it communicated secrets to its initiates under the oath of secrecy, with the criminal condition of the penalty of death if they divulged them; and that the secret practices of their initiations were the consequences of irreligion, atheism, and rebellion.

"2. That the Order had betrayed the religion of Christ, by communicating to the Sultan of Babylon all the plans and operations of the Emperor Frederick the Second, whereby the designs of the Crusaders for the recovery of the Holy Land were frustrated.

"3. That the Order prostituted the mysteries most venerated by Christians, by making a Knight, when he was received, en rapport on a cross, the sign of redemption, and, under 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 Bofomed, and that after his initiation the neophyte was compelled to undergo certain obscene practices.

"4. That when a Knight was received, the Order bound him by an oath to a complete and blind obedience to the Grand Master, which was a proof of rebellion against the legitimate authority.

"5. That Good Friday was the day selected for the grand orgies of the Order.

"6. That they were guilty of unnatural crimes.

"7. That they burned the children of their concubines, so as to destroy all traces of their debauchery."

These 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 Begles, prior of Montfaucon, and by the monk, William Robert, and that already thirty-six had died of the tortures inflicted at Paris, and several others in other places.'

Of the ultimate fate of these traitors nothing is really known. When the infamous work which they had inaugurated had been consummated by the king and the Pope, as their services were no longer needed, they sank into merited oblivion. The author of the Secret Societies of the Middle Ages (p. 295) says: "Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars."

Hardly had the Templars, in their prostrate condition, the power, even if they had the will, to inflict such punishment. It was not Squin, but Marigni, his abettor, who was hanged at Montfaucon.

The name of Squin de Flexian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the bombast change of the legend of the Templar system, when the martyred James de Molay was substituted for Balam Abih, 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 bombast change of the legend of the Templar system, when the martyred James de Molay was substituted for Balam Abih, 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 bombast change of the legend of the Templar system, when the martyred James de Molay was substituted for Balam Abih, 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 bombast change of the legend of the Templar system, when the martyred James de Molay was substituted for Balam Abih, 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.
Staff. A white staff is the proper insignia of a Treasurer. In the order of Procession for laying a foundation-stone as given by Preston (Illustrations, ed. 1792, p. 111), we find “Grand Treasurer with his staff.” In America the use of the staff by the Treasurer of a Lodge has been discontinued. It was derived from the old custom for the Treasurer of the king’s household to carry a staff as the ensign of authority. In the old “Customary Books” we are told that the Steward or Treasurer of the household—for the offices were formerly identical—received the office from the king himself by the presentation of a staff in these words: *Tenne le baston de notre maison, ‘Receive the staff of our house.’” Hence the Grand Lodge of England decreed, June 24, 1741, that “in the procession in the hall” the Grand Treasurer should appear “with the staff.” (Constitutions, 1766, p. 236.)

Stairs, Winding. See Winding Stairs. St. Albans Regulations. The regulations said to have been made by St. Alban for the government of the Craft are referred to by Pemberton, in his second edition (p. 78), and afterward by Preston. (See St. Alb.) Standard. An ensign in war, being that under which the soldiers stand or to which they rally in the fight. It is sometimes used in the higher degrees, in connection with the word Bearer, to denote a particular officer. But the term mostly used to indicate any one of the ensigns of the different degrees of Masonry is *Banner.*

The Grand Standard of the Order of Knights Templar in the United States is described in the regulations as being “of white woolen or silk stuff, six feet in height and five feet in width, made triplicate at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field a blood-red passion cross, over which the motto, In hoc signo vinces, and under, Nomine Nobis, Dominus non Nobis sed Nomini tuo da Gloriam! The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff a gilded globe or ball four inches in diameter, surrounded 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 hilt 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 fringed with gold and strewn with golden stars.

There is really no standard of the Order properly belonging to Symbolic or Royal Arch Masonry. Many Grand Chapters, however, and some Grand Lodges in this country, have adopted for a standard the blazonment of the arms of Masonry first made by Dermott for the Atholl Grand Lodge of Masons. In the present condition of the ritual, occasioned by the disappearance of the Royal Arch Degree from the Master’s, and its organization as a distinct system, this standard, if adopted at all, would be most appropriate to the Grand Chapters, since its charges consist of symbols no longer referred to in the ritual of Symbolic Masonry.

Standard-Bearer. An officer in a Commandery of Knights Templar, whose duty it is to carry and protect the standard of the Order. A similar officer exists in several of the high degrees.

Stand to and Abide by. The covenant of Masonry requires every Mason “to stand to and abide by” the laws and regulations of the Order, whether expressed in the edicts of the Grand Lodge, the by-laws of his Lodge, or the landmarks of the Institution. The terms are not precisely synonymous, although generally considered to be so. To stand to has a somewhat active meaning, and signifies to maintain and defend the laws; while to abide by is more passive in meaning, and signifies to submit to the award made by such laws.

St. Anthony. An order taking its rise from the life and habits of St. Anthony, the hermit, who died about 357. His disciples, called Anchories, near Ethiopia, lived in austerity and solitude in the desert, until John, Emperor of Ethiopia, in 390, created them a religious order of knights-bridge, and bestowed privileges upon them under the title of St. Anthony, who was made patron of the empire. They established monasteries, adopted a black habit, and wore a blue cross in the shape of a Tau.

The vow embraced chastity, defense of the Christian faith, to guard the empire, obey their superiors, and go to war 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 Thebais, surrounded by an oval wall 500 paces in circumference and 40 feet in height. It is entered by ropes let down from the watch-house, the crane being turned by monks. By age, the cells, which
are four by five by seven feet, have been reduced from 300 to 40. Advantage had been taken of one of nature's curiosities in obtaining abundant water from a river, which is reached through a subterraneous passage of 50 paces, extending beyond the walls. In France, Italy, and Spain there are ecclesiastical and military organisations styled Knights of St. Anthony, who wear a plain cross, the principal a double cross. The chief seat is at Vienna. In the abbey rest the remains of St. Anthony.

Star. In the French and Scottish Rites lighted candles or torches are called stars when used in some of the ceremonies, especially in the reception of distinguished visitors, where the number of lights or stars with which the visitor is received is proportioned to his rank; but the number is always odd, being 3, 5, 7, 9, or 11.

Star, Blazing. See Blazing Star.


Star, Five-Pointed. See Five-Pointed Star.

Star in the East. The Blazing Star is thus called by those who entertain the theory that there is "an intimate and necessary connection between Masonry and Christianity." This doctrine, which Dr. Oliver thinks is "the fairest gem that Masonry can boast," is defended by him in his early work entitled The Star in the East. The whole subject is discussed in the article Blazing Star, which see.

Star of Jerusalem. A degree cited in the nomenclature of Piscator.

Star of the Syrian Knights. (Roi de des Chevaliers Syriens.) The Order of Syrian Knights of the Star is contained in the collection of Pyon. It is divided into three degrees—Novice, Professed, and Grand Patriarch.

Starck, Johann August von. Von Starck, whose life is closely connected with the history of German Freemasonry, and especially with that of the Rite of Strict Observance, was born at Schwerin, October 29, 1741. He studied at the University of Göttingen, and was made in 1761 a Freemason in a French Military Lodge. In 1763 he went to St. Petersburg, where he received the appointment of teacher in one of the public schools. There, too, it is supposed that he was adopted into the Rite of Melesino, then flourishing in the Russian capital, and became first acquainted with the Rite of Strict Observance, in which he afterward played so important a part. After two years' residence at St. Petersburg, he went for a short time to England, and was in August, 1766, in Paris. In 1767 he was director of the schools at Wismar, where he was Junior Warden of the Lodge of the Three Lions. In 1770 he was called to Königsberg, to occupy the chair of theology, and to fill the post of court chaplain. The following year he resigned both offices, and retired to Motzau, to devote himself to literary and philosophical pursuits. But in 1781 the Court at Darmstadt conferred upon him the posts of chief preacher and the first place in the consistory, and there he remained until his death, which occurred March 5, 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 gaining over influential Masons to his views. In this he so far succeeded as to be enabled to establish, in 1767, the new system of clerical Knights Templar, as a schism from the Strict Observance, and to which he gave the name of Clerks of Relaxed Observance. It consisted of seven degrees, as follows: 1. Apprentice; 2. Fellow; 3. Master; 4. Young Scottish Master; 5. Old Scottish Master, or Knight of St. Andrew; 6. Provincial Chapter of the Red Cross; 7. Magus, or Knight of Brightness and Light; which last degree was divided into five classes, of Novice, initiate, and Priest—the eumony of the Order being Knight Priest. Thus he embodied the idea that Templarism was a hierarchy, and that not only was every Mason a Templar, but every true Templar was both a Knight and a Priest. Starck, originally a Roman Catholic, had been, secretly connected with Romanism while in Paris; and he attempted surreptitiously to introduce Roman Catholicism into his new system. He professed that the Rite which he was propagating was in possession of secrets not known to the chivalric branch of the Order; and he demanded, as a prerequisite to admission, that the candidate should be a Roman Catholic, and have previously received the degrees of Strict Observance.

Starck entered into a correspondence with Von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a 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 degraded system, the movement was not 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 invested so much time. Documentary evidence has since proved that this suspicion was well founded. Ragusa 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 Cartholick of having been an emissary of the Jesuits, and of having instituted his Rite in the interests of Jesuitism. This, of course, rendered both him and the Rite unpopular, and gave it 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 1788 he wrote his Briefe Latin, which was really anti-Masonic in principle, and in 1787 he published his work Über Krypto-Catholicism, etc., or A Treatise on Secret Catholicism, on Proceeding Missing, on Jesuitism, and on Secret Societies, which was a controversial work directed against Nicoliz, Gadicke, and Biesler. 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 as I did so, others, an Equs Socius, Armiger, Commendator, Prefect, and Sub-Prior, and, having taken some formal cloister-like profession, I have been a Clergyman. But I have withdrawn from all that, and all which is called Freemasonry, for more than nine years."

While an active member of the Masonic Order, whatever may have been his secret motives, he wrote many valuable Masonic works, which produced at the time of their appearance a great sensation in Germany. Such were his Apology for the Order of Freemasonry, Berlin, 1778, which went through many editions; On the Design of the Order of Freemasonry, Berlin, 1781; and On the Ancient and Modern Mysteries, 1792. 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 (Bios. Unio.), "in the life of Starck something singular, that has never been made public." I think the verdict is now well established, that in his labors for the apparent reformation of Freemasonry there was a deplorable want of honesty and sincerity, and that he abandoned the Order finally because his schemes of ambition failed, and the Masonic designs with which he entered were frustrated.

Stare Super Vetus Antiquus. (To stand on the old parks.) A Latin adage, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

State. The political divisions of the United States are called States and Territories. In every State and in every populous Territory there is a Grand Lodge and a Grand Chapter, each of which exercises exclusive jurisdiction over all the Lodges and Chapters within its political boundaries; nor does it permit the introduction of any other Grand Lodge or Grand Chapter within its limits; so that there is, and can be, but one Grand Lodge and one Grand Chapter in each State. In most of the States there are also a Grand Council of Royal and Select Masters, and a Grand Commandery of Knights Templar, which claim the same right of exclusive jurisdiction. (See Jurisdiction of a Grand Lodge.)

Stations. The positions occupied by the subordinate officers of a Lodge are called places, as "the Junior Deacon's place in the Lodge." But the positions occupied by the Master and Wardens are called stations, as "the Senior Warden's station in the Lodge." This is because these three officers, representing the sun in his three prominent points of rising, culminating, and setting, are supposed to be stationary, and therefore remain in the spot appropriated to them by the ritual, while the Deacon and other officers are required to move about from place to place in the Lodge.

Statistics of Freemasonry. The assertion that "in every land a Mason may find a home, and in every clime a brother," is well sustained by the statistics of the Order, 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, omitting the States, now, by the increasing spirit of tolerance, very few, indeed, where the suspicions of the government compel the Masons, if they meet at all, to meet in private:

I. EUROPE.

Anhalt-Bernburg, Mecklenburg-Schwerin,
Anhalt-Dessau, Netherlands,
Bavaria, Norway,
Belgium, Portugal,
Bremen, Prussia,
Brunswick, Prussian Poland,
Denmark, Saxie,
England, Saxie-Caburg,
France, Saxie-Gotha,
Germany, Saxie-Hildburghausen,
Greece, Saxie-Meinigen,
Hanover, Saxony,
Hesse-Darmstadt, Schwarzburg-Rudolphstadt,
Holland, Scotland,
Holstein-Oldenburg, Spain,
Hungary, Sweden,
Ionian Islands, Switzerland,
Ireland, Wurtzburg,
Italy,
Malta,
Mada,

II. ASIA.

Ceylon, Persia,
China, Pondicherry,
India, Turkey,
Japan,
### Statistics of Craft Masonry in the United States of America for 1915:

<table>
<thead>
<tr>
<th>State</th>
<th>Craft Masons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>27,548</td>
</tr>
<tr>
<td>Arizona</td>
<td>2,234</td>
</tr>
<tr>
<td>Arkansas</td>
<td>20,908</td>
</tr>
<tr>
<td>California</td>
<td>53,179</td>
</tr>
<tr>
<td>Colorado</td>
<td>16,955</td>
</tr>
<tr>
<td>Connecticut</td>
<td>24,615</td>
</tr>
<tr>
<td>Delaware</td>
<td>3,435</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>9,924</td>
</tr>
<tr>
<td>Florida</td>
<td>12,031</td>
</tr>
<tr>
<td>Georgia</td>
<td>40,438</td>
</tr>
<tr>
<td>Idaho</td>
<td>4,413</td>
</tr>
<tr>
<td>Illinois</td>
<td>130,773</td>
</tr>
<tr>
<td>Indiana</td>
<td>66,192</td>
</tr>
<tr>
<td>Iowa</td>
<td>49,630</td>
</tr>
<tr>
<td>Kansas</td>
<td>42,413</td>
</tr>
<tr>
<td>Kentucky</td>
<td>42,193</td>
</tr>
<tr>
<td>Louisiana</td>
<td>15,885</td>
</tr>
<tr>
<td>Maine</td>
<td>30,594</td>
</tr>
<tr>
<td>Maryland</td>
<td>19,494</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>65,987</td>
</tr>
<tr>
<td>Michigan</td>
<td>74,964</td>
</tr>
<tr>
<td>Minnesota</td>
<td>20,739</td>
</tr>
<tr>
<td>Mississippi</td>
<td>19,960</td>
</tr>
<tr>
<td>Missouri</td>
<td>61,522</td>
</tr>
<tr>
<td>Montana</td>
<td>7,300</td>
</tr>
<tr>
<td>Nebraska</td>
<td>21,122</td>
</tr>
<tr>
<td>Nevada</td>
<td>1,539</td>
</tr>
<tr>
<td>New Hampshire</td>
<td>10,729</td>
</tr>
<tr>
<td>New Jersey</td>
<td>38,694</td>
</tr>
<tr>
<td>New Mexico</td>
<td>3,361</td>
</tr>
<tr>
<td>New York</td>
<td>192,463</td>
</tr>
<tr>
<td>North Carolina</td>
<td>22,879</td>
</tr>
<tr>
<td>North Dakota</td>
<td>9,130</td>
</tr>
<tr>
<td>Ohio</td>
<td>94,076</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,142</strong></td>
</tr>
</tbody>
</table>

### States of Capitular Masonry—Royal Arch in the United States of America, to 1915:

<table>
<thead>
<tr>
<th>State</th>
<th>Grand Chapters</th>
<th>Sub-dinates</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>67</td>
<td>4,149</td>
<td></td>
</tr>
<tr>
<td>Arizona</td>
<td>9</td>
<td>763</td>
<td></td>
</tr>
<tr>
<td>Arkansas</td>
<td>85</td>
<td>4,351</td>
<td></td>
</tr>
<tr>
<td>California</td>
<td>108</td>
<td>13,469</td>
<td></td>
</tr>
<tr>
<td>Colorado</td>
<td>42</td>
<td>5,237</td>
<td></td>
</tr>
<tr>
<td>Connecticut</td>
<td>40</td>
<td>9,479</td>
<td></td>
</tr>
<tr>
<td>Delaware</td>
<td>4</td>
<td>1,459</td>
<td></td>
</tr>
<tr>
<td>District of Columbia</td>
<td>12</td>
<td>3,600</td>
<td></td>
</tr>
<tr>
<td>Florida</td>
<td>32</td>
<td>2,245</td>
<td></td>
</tr>
<tr>
<td>Georgia</td>
<td>32</td>
<td>5,471</td>
<td></td>
</tr>
<tr>
<td>Idaho</td>
<td>13</td>
<td>1,339</td>
<td></td>
</tr>
<tr>
<td>Illinois</td>
<td>109</td>
<td>20,304</td>
<td></td>
</tr>
<tr>
<td>Indiana</td>
<td>114</td>
<td>17,469</td>
<td></td>
</tr>
<tr>
<td>Iowa</td>
<td>128</td>
<td>14,080</td>
<td></td>
</tr>
<tr>
<td>Kansas</td>
<td>12</td>
<td>10,144</td>
<td></td>
</tr>
<tr>
<td>Kentucky</td>
<td>106</td>
<td>9,620</td>
<td></td>
</tr>
<tr>
<td>Louisiana</td>
<td>32</td>
<td>3,733</td>
<td></td>
</tr>
<tr>
<td>Maine</td>
<td>62</td>
<td>10,536</td>
<td></td>
</tr>
<tr>
<td>Maryland</td>
<td>23</td>
<td>4,021</td>
<td></td>
</tr>
<tr>
<td>Massachusetts</td>
<td>81</td>
<td>24,754</td>
<td></td>
</tr>
<tr>
<td>Michigan</td>
<td>149</td>
<td>24,026</td>
<td></td>
</tr>
<tr>
<td>Minnesota</td>
<td>71</td>
<td>9,213</td>
<td></td>
</tr>
<tr>
<td>Mississippi</td>
<td>72</td>
<td>4,447</td>
<td></td>
</tr>
<tr>
<td>Missouri</td>
<td>107</td>
<td>14,702</td>
<td></td>
</tr>
<tr>
<td>Montana</td>
<td>17</td>
<td>2,195</td>
<td></td>
</tr>
<tr>
<td>Nebraska</td>
<td>56</td>
<td>4,959</td>
<td></td>
</tr>
<tr>
<td>Nevada</td>
<td>9</td>
<td>450</td>
<td></td>
</tr>
<tr>
<td>New Hampshire</td>
<td>26</td>
<td>4,552</td>
<td></td>
</tr>
<tr>
<td>New Jersey</td>
<td>36</td>
<td>7,942</td>
<td></td>
</tr>
<tr>
<td>New Mexico</td>
<td>14</td>
<td>1,125</td>
<td></td>
</tr>
<tr>
<td>New York</td>
<td>208</td>
<td>40,386</td>
<td></td>
</tr>
<tr>
<td>North Carolina</td>
<td>40</td>
<td>23,724</td>
<td></td>
</tr>
<tr>
<td>North Dakota</td>
<td>19</td>
<td>2,816</td>
<td></td>
</tr>
<tr>
<td>Ohio</td>
<td>170</td>
<td>37,184</td>
<td></td>
</tr>
<tr>
<td>Oklahoma</td>
<td>86</td>
<td>5,271</td>
<td></td>
</tr>
<tr>
<td>Oregon</td>
<td>31</td>
<td>4,022</td>
<td></td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>133</td>
<td>35,118</td>
<td></td>
</tr>
<tr>
<td>Rhode Island</td>
<td>10</td>
<td>4,641</td>
<td></td>
</tr>
<tr>
<td>South Carolina</td>
<td>31</td>
<td>3,170</td>
<td></td>
</tr>
<tr>
<td>South Dakota</td>
<td>31</td>
<td>3,571</td>
<td></td>
</tr>
<tr>
<td>Tennessee</td>
<td>85</td>
<td>5,685</td>
<td></td>
</tr>
<tr>
<td>Texas</td>
<td>239</td>
<td>20,302</td>
<td></td>
</tr>
<tr>
<td>Utah</td>
<td>5</td>
<td>694</td>
<td></td>
</tr>
<tr>
<td>Vermont</td>
<td>30</td>
<td>4,458</td>
<td></td>
</tr>
<tr>
<td>Virginia</td>
<td>64</td>
<td>7,098</td>
<td></td>
</tr>
<tr>
<td>Washington</td>
<td>30</td>
<td>4,800</td>
<td></td>
</tr>
<tr>
<td>West Virginia</td>
<td>35</td>
<td>6,943</td>
<td></td>
</tr>
<tr>
<td>Wisconsin</td>
<td>81</td>
<td>11,975</td>
<td></td>
</tr>
<tr>
<td>Wyoming</td>
<td>12</td>
<td>960</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,142</strong></td>
<td><strong>488,033</strong></td>
<td></td>
</tr>
<tr>
<td>Grand Commandery</td>
<td>Subordinates</td>
<td>Members</td>
<td></td>
</tr>
<tr>
<td>----------------------------------</td>
<td>--------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>Alabama</td>
<td>23</td>
<td>1,608</td>
<td></td>
</tr>
<tr>
<td>Arizona</td>
<td>5</td>
<td>485</td>
<td></td>
</tr>
<tr>
<td>Arkansas</td>
<td>45</td>
<td>7,440</td>
<td></td>
</tr>
<tr>
<td>California</td>
<td>30</td>
<td>3,224</td>
<td></td>
</tr>
<tr>
<td>Colorado</td>
<td>11</td>
<td>4,217</td>
<td></td>
</tr>
<tr>
<td>Connecticut</td>
<td>15</td>
<td>1,874</td>
<td></td>
</tr>
<tr>
<td>District of Columbia</td>
<td>19</td>
<td>1,815</td>
<td></td>
</tr>
<tr>
<td>Florida</td>
<td>20</td>
<td>5,440</td>
<td></td>
</tr>
<tr>
<td>Georgia</td>
<td>10</td>
<td>734</td>
<td></td>
</tr>
<tr>
<td>Idaho</td>
<td>80</td>
<td>18,415</td>
<td></td>
</tr>
<tr>
<td>Illinois</td>
<td>57</td>
<td>7,984</td>
<td></td>
</tr>
<tr>
<td>Indiana</td>
<td>57</td>
<td>7,016</td>
<td></td>
</tr>
<tr>
<td>Iowa</td>
<td>52</td>
<td>6,406</td>
<td></td>
</tr>
<tr>
<td>Kansas</td>
<td>33</td>
<td>4,627</td>
<td></td>
</tr>
<tr>
<td>Kentucky</td>
<td>12</td>
<td>1,108</td>
<td></td>
</tr>
<tr>
<td>Louisiana</td>
<td>22</td>
<td>5,600</td>
<td></td>
</tr>
<tr>
<td>Maine</td>
<td>13</td>
<td>2,254</td>
<td></td>
</tr>
<tr>
<td>Massachusetts and Rhode Island</td>
<td>47</td>
<td>13,165</td>
<td></td>
</tr>
<tr>
<td>Michigan</td>
<td>50</td>
<td>9,122</td>
<td></td>
</tr>
<tr>
<td>Minnesota</td>
<td>31</td>
<td>4,939</td>
<td></td>
</tr>
<tr>
<td>Mississippi</td>
<td>26</td>
<td>2,054</td>
<td></td>
</tr>
<tr>
<td>Missouri</td>
<td>61</td>
<td>7,137</td>
<td></td>
</tr>
<tr>
<td>Montana</td>
<td>14</td>
<td>1,307</td>
<td></td>
</tr>
<tr>
<td>Nebraska</td>
<td>29</td>
<td>2,283</td>
<td></td>
</tr>
<tr>
<td>New Hampshire</td>
<td>17</td>
<td>2,783</td>
<td></td>
</tr>
<tr>
<td>New Jersey</td>
<td>10</td>
<td>3,451</td>
<td></td>
</tr>
<tr>
<td>New Mexico</td>
<td>12</td>
<td>708</td>
<td></td>
</tr>
<tr>
<td>New York</td>
<td>64</td>
<td>23,114</td>
<td></td>
</tr>
<tr>
<td>North Carolina</td>
<td>20</td>
<td>1,599</td>
<td></td>
</tr>
<tr>
<td>North Dakota</td>
<td>15</td>
<td>1,614</td>
<td></td>
</tr>
<tr>
<td>Ohio</td>
<td>66</td>
<td>17,230</td>
<td></td>
</tr>
<tr>
<td>Oklahoma</td>
<td>38</td>
<td>2,674</td>
<td></td>
</tr>
<tr>
<td>Oregon</td>
<td>17</td>
<td>1,813</td>
<td></td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>96</td>
<td>9,237</td>
<td></td>
</tr>
<tr>
<td>South Carolina</td>
<td>9</td>
<td>1,650</td>
<td></td>
</tr>
<tr>
<td>South Dakota</td>
<td>19</td>
<td>1,839</td>
<td></td>
</tr>
<tr>
<td>Tennessee</td>
<td>18</td>
<td>1,908</td>
<td></td>
</tr>
<tr>
<td>Texas</td>
<td>61</td>
<td>6,553</td>
<td></td>
</tr>
<tr>
<td>Utah</td>
<td>1</td>
<td>435</td>
<td></td>
</tr>
<tr>
<td>Vermont</td>
<td>13</td>
<td>2,787</td>
<td></td>
</tr>
<tr>
<td>Virginia</td>
<td>25</td>
<td>3,450</td>
<td></td>
</tr>
<tr>
<td>Washington</td>
<td>16</td>
<td>2,968</td>
<td></td>
</tr>
<tr>
<td>West Virginia</td>
<td>23</td>
<td>3,926</td>
<td></td>
</tr>
<tr>
<td>Wisconsin</td>
<td>36</td>
<td>5,219</td>
<td></td>
</tr>
<tr>
<td>Wyoming</td>
<td>10</td>
<td>686</td>
<td></td>
</tr>
<tr>
<td>Grand Encampment</td>
<td>9</td>
<td>674</td>
<td></td>
</tr>
<tr>
<td><strong>Total in the U. S.</strong></td>
<td><strong>1,392</strong></td>
<td><strong>23,892</strong></td>
<td></td>
</tr>
<tr>
<td>Canada</td>
<td>61</td>
<td>7,905</td>
<td></td>
</tr>
<tr>
<td>England and Wales</td>
<td>145</td>
<td>3,140</td>
<td></td>
</tr>
<tr>
<td>Ireland</td>
<td>14</td>
<td>1,260</td>
<td></td>
</tr>
<tr>
<td>Scotland</td>
<td>16</td>
<td>1,828</td>
<td></td>
</tr>
<tr>
<td><strong>Total in the World</strong></td>
<td><strong>1,828</strong></td>
<td><strong>248,065</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Statutes of Henry VI.** See Laborers, Statutes of.

The permanent rules by which a subordinate Lodge is governed are called its *by-Laws*; the regulations of a Grand Lodge are called its *Constitution*; but the laws enacted for the government of a Supreme Council of the Scottish Rite are designated Statutes.

**St. Clair Charters.** In the Advocates 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 Genevieve of Paris, Prior of Sainte Perremont, etc., Anno Domini 1700.” Among this collection are two manuscripts, supposed to have been copied from the originals by Canon Hay, and which are known to Masonic scholars as the “St. Clair Charters.” These copies, which seemed 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 the Rev. D. Murray Lyon: “These MSS. were several years ago accidentally discovered by David Lang, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles-Lettres in the University of Edinburgh, in exchange for some ancient documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other MSS. of the time. The charters are in rolls of paper,—the one 15 by 11½ inches, the other 28 by 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 1609–1.) The second purports to have been granted by the Freemasons and Hammermen of Scotland to Sir William St. Clair of Roslin, (probable date May 1, 1625). These charters 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 Ros-llin, or, as it is often spelled, of Roslyon, held for more than three hundred years an intimate connection with the history of Masonry in Scotland. William St. Clair, Earl of Orkney and Caithness, was, in 1441, appointed by King James II. the Patron and Protector of the Masons of Scotland, and the office was made hereditary in his family. Charles Mackie says of him (Lord. Prov., May, 1851, p. 165) 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 despatch, he ordered them to erect the neighboring town of Roslin, and gave to each of the most worthy a house and lands. After his death, which occurred about 1450, the office of hereditary Patron was transmitted to his descendent, Sir John Lawrie, (Hist. Scoto-Mason., p. 160), "held their principal annual meetings at Kilwinning."

The prerogative of nominating the office-bearers of the Craft, which had always been exercised by the kings of Scotland, appears to have been neglected by James VI. after his accession to the throne of England. Hence the Masons, finding themselves embarrassed for want of a Protector, about the year 1600 (if that be the real date of the first of the St.-Clair Manuscripts), appointed William St. Clair of Roslin, for himself and his heirs, their "patrons and judges." After presiding over the Order for many years, says Lawrie, William St. Clair went to Ireland, and in 1530 a second Charter was issued, granting to his son, Sir William St. Clair, the same power with which his father had been invested. This Charter having been signed by the Masters and Wardens of the principal Lodges of Scotland, Sir William St. Clair assumed the active administration of the affairs of the Craft, and appointed his Deputies and Wardens, as had been customary with his ancestors. For more than a century after this renewal of the compact between the 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 Protectorship had descended in due course of succession, having no children of his own, became anxious that the office of Grand Master should not become vacant at his death. Accordingly, he assembled the members of the Lodges of Edinburgh and its vicinity, and represented to them the good effects that would accrue to 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 approaching St. Andrew's Day, at Edinburgh, to take the necessary steps for the election of a Grand Master.

In compliance with the call, the representatives of thirty-two Lodges met at Edinburgh on the 30th of November, 1736, when William St. Clair tendered the following resignation of his hereditary office:

"I, William St. Clair, of Roslin, Esq., taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clairs of Roslin, my ancestors and their heirs, to be their patrons, protectors, judges, or masters, and that my holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and vocation of Masonry, whereof I am a member; and I, being desirous to advance and promote the good and utility of the said Craft of Masons to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge all right, claim, or pretense that I, or any of my heirs, have, or may have, to any or any ways may have, to pretend to, or claim to be, patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the kings of Scotland to and in favor of the said William and Sir William St. Clairs of Roslin, my predecessors, or any other manner or way whatsoever, for now and ever; and I bind and oblige me and my heirs to warn and prevent any person from renunciation and discharge at all hands. And I consent to the registration hereof in the books of council and session, or any other judges' books competent, therein to remain for preservation." And then follows the usual formal and technical termination of a deed. (Lawrie's Hist. of F. M., p. 148.)

The deed of resignation having been accepted, the Grand Lodge proceeded to the election of its office-bearers, when William St. Clair, as was to be expected, was unanimously chosen as Grand Master; an office which, however, he held but for one year, being succeeded in 1737 by the Earl ofuchen. He lived, however, for more than half a century afterward, and died in January, 1778, in the seventy-eighth year of his age.

The Grand Lodge of Scotland was not unmindful of his services to the Craft, and on the announcement of his death a funeral Lodge was convened, when four hundred brethren, dressed in deep mourning, being present, Sir William Forbes, who was then the Grand Master, delivered an impressive address, in the course of which he paid the following tribute to the character of St. Clair. After alluding to his voluntary resignation of his high office for the good of the Order, he added: "His zeal, however, to promote the welfare of our society was not confined to this single instance; for he continued almost to the very close of life, on all occasions where his influence or his example could prevail, to ex-
tend the spirit of Masonry and to increase the number of the brethren... To these more conspicuous and public parts of his character I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart—virtues which ought ever to be the distinguishing marks of a true brother.” (Ibid., p. 224).

Bro. Charles Mackie, in the London Freemasons’ Quarterly Review (1831, p. 167), thus describes the last days of this venerable patron of the Order: “William St. Clair of Balin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title and possessions, he walked abroad respected and revered. He moved in the first society; and if he did not carry the purse, he was stamped with the impress of nobility. He did not require a cubit to be added to his stature, for he was considered the tallest man of his age.”

The preceding account of the connection of the St. Clair with Scotch Freemasonry is based almost entirely on Lawrie’s History of Freemasonry (1894), but a later and more critical writer—D. Murray Lyon, in his History of the Lodge of Edinburgh (1872)—considers the statement that James II. invested the Earl of Orkney and Caithness with the dignity of Grand Master and subsequently made the office hereditary to be “altogether apocryphal” (p. 3). The real fact appears to be that the Operative Masons of Scotland by the St. Clair Charters did confer upon the St. Clair family the office of Patron and Protecter of the Craft, and thus William St. Clair was made a Mason in 1735 in order to resign this office, and in return for such apparent masqueradery to be elected in 1738 the first Grand Master of Scotland. —E. L. H.

Steinbach, Erwin von. See Erwin von Steinbach.

Steinmetz. German. A stone-mason. For an account of the German fraternity of Steinmetzen, see Stone-Masons of the Middle Ages.

Stellato Sede Solo.” (“He sits on his starry throne.”) A symbolic expression in the Twenty-eighth Degree of the A. A. Scottish Rite.

Stairs. The step can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Osiric initiation which was deemed a sign. It is in Freemasonry rather an esoteric usage of the Hierophants. The steps can be traced back as far as to at least the middle of the last century, in the rituals of which they are fully described. The custom of advancing in a peculiar manner and form, to some sacred place or elevated personage, has been preserved in the customs of all countries, especially among the Orientals, who resort even to prostitutions of the body when approaching the throne of the sovereign or the holy part of a religious edifice. The steps of Masonry are symbolic of respect and reverence; at the altar, whence Masonic light is to emanate.

In former times, and in some of the higher degrees, a hier or coffer was placed in front of the altar, as a well-known symbol, and in passing over this to reach the altar, these various positions of the feet were necessarily taken which constitute the proper mode of advancing. Respect was thus necessarily paid to the memory of a worthy artist as well as to the holy altar. Lenting says of the steps—which the German Masons call die Schritte des Aufschmien-

Steed. The steps of the recipient, and the French, les pas Mysterieux, the mysterious steps— that every degree has a different number, which are made in a different way, and have an allegorical meaning. Of the “allegorical meaning” of those in the Third Degree, I have spoken above explicitly as would be proper. Gadiok says: “The three grand steps symbolically lead from this life to the source of all knowledge.” It must be evident, every Master Mason, without further explanation, that the three steps are taken from the place of darkness to the place of light, either figuratively or really over a coffin, the symbol of death, to teach symbolically that the passage from the darkness and ignorance of this life is through death to the light and knowledge of the eternal life.

And this, from the earliest times, was the true symbolism of the step.

Steps on the Master’s Carpet. The three steps delineated on the Master’s carpet, as one of the symbols of the Third Degree, refer to the three steps or stages of human life—youth, manhood, and old age. This symbol is one of the simplest forms or modifications of the mystical ladder, which pervades all the systems of Initiation ancient and modern. (See Carpet.)

Sterkl. One of the three Assassins, according to the Hermetic legend of some of the high degrees. Lenning says the word means venenum, but does not state his authority. STR are the letters of the Chaldaic verb to strike a blow, and it may be that the root of the name will be there found; but the Masonic corruptions of Hebrew words often defy the rules of etymology. Perhaps this and some kindred words are agglomerations introduced into the high degrees by the adepts of the Pretender, who sought in this way to do honor to the friends of the house of Stuart, or to cast infamy on its enemies. (See Roman.)

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 wear 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

STIRLING. A city in Scotland which was the seat of a Lodge called the "Stirling Ancient Lodge," which the author of the introduction to the General Regulations of the Supreme Grand Lodge says conferred the degrees of Royal Arch, Red Cross or Ark, the Sepulcher, Knight of Malta, and Knights Templar until about the beginning of the last century, when two Lodges were formed—one for the cultivation of St. John's Masonry, which was the old one, and a new one called the "Royal Arch," for the high degrees; although it, too, soon began to confederate the first three degrees. The "Ancient Lodge" joined the Grand Lodge of Scotland at its formation in 1736, but the new Lodge remained independent until 1798.

The same authority tells us that "in the Stirling Ancient Lodge are still preserved two old, rudely-engraved brass plates: one of these relates to the first two degrees of Masonry; and on the reverse figure; the other at the top is called the 'Red Cross or Ark.' At the bottom of each is an arch with the letters which might be mistaken for a rainbow, were there not a keystone on the summit, indicative of an arch. The three others are enclosed within a square and a circle, and is called the 'Sepulcher'; the second, 'Knight of Malta'; and the third, 'Knights Templar.' The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century."

So circumstantial a description, inserted, too, in a book of official authority, would naturally lead to the conclusion that these plates must have been in existence in 1845, when the description was written. If they ever existed, they have now disappeared, nor have any traces of them been discovered. Bro. W. James Hughan, whose indefatigable labors have been rewarded with so many valuable discoveries, has failed, in this search, to find success. He says (Lodge Preston), "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 my 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 Althorpe.

Steeckins. In the last century, when knee-breeches constituted a portion of the costume of gentlemen, Masons were required, by a ritual regulation, to wear white stockings. The fashion having expired, the regulation is no longer in force.

Stonklin. In the 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. Such names, on account of its hardness, has been from the remotest ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew wordב"ה, EBEN, which signifies a stone, is derived, by Gesenius, from an obsolete root, אבן, to build, whence אבן, an architect; and he refers it to AMANAH, which means a column, a covenant, and truth. The stone, therefore, says Parvis (Synth. des Egypt.), may be considered as the symbol of faith and truth: whereas Christ taught the very principle of syllogism, when he called Peter, who represented faith, the rock or stone on which he would build his Church. But in Hebrew as well as in Egyptian symbolism the stone was also sometimes the symbol of falsehood. Thus the name of Typhon, the devil of evil in the Egyptian theology, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon, with a necromantic charm, had the same evil significations in Hebrew. Hence Jehovah says in Exodus, "Thou shalt not build me an altar of hewn stone," and Joshua built, in Mount Ebal, "an altar of whole stones, over which no man hath bath up any iron." The hewn stone was therefore a symbol of evil and falsehood; the unknown stone of good and truth. This must satisfy us that the Masonic symbolism of the stone, which is the converse of this, has not been derived from either the Hebrew or the Egyptian symbolism, but sprung from the architectural ideas of the Operative Masons; for in Masonry the rough hewn, or unhewn stone, is the symbol of man's evil and corrupt condition, while the perfect ashlar, or the hewn stone, is the symbol of his improved and perfected nature.

Stone-Corner. See Corner-Stone.


Stone 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. 166) describes it as a manuscript which was destroyed with many others 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. Alban.)

Anderson (Constitutions, 1738, p. 99) who calls Stone the Warden of Inigo Jones, intimates that he wrote the Manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the Stone Manuscript.

Stone Masons of the Middle Ages. The history of the origin and progress of the
Brotherhood of Stone-Masons in Europe, during the Middle Ages, is of great importance, as a study, to the Masonic scholar, because of the intimate connection that existed between that Brotherhood and the Fraternity of Freemasons. Indeed, the history of the one is but the introduction to the history of the other. In an historical excursion, we are compelled to take up the speculative science where we find it left by the operative art. Hence, whoever shall undertake to write a history of Freemasonry, must give, for the completion of his labor, a very full consideration to the Brotherhood of Stone-Masons.

In the year 1820, there issued from the press of Leipzig, in Germany, a work, by Dr. Christian Ludwig Steiglitz, under the title of Von Altdreizer Baukunst, that is, "An Essay on the Old German Architecture," published in 1820. In this work the author traces, with great exactness, the rise and the progress of the fraternities of Stone-Masons from the earliest times, through the Middle Ages, until their final absorption into the associations of Freemasons. In his labors, Dr. Steiglitz, collated with some other authorities in respect to matters upon which he is either silent or erroneous, I have compiled the following sketch.

It is universally admitted that, in the early ages of Christianity, the clergy were the most important patrons of the arts and sciences. This was because all learning was then almost exclusively confined to ecclesiastics. Very few of the laity could read or write, and even kings affixed the sign of the cross, in the place of their signatures, to the charters and other documents which they issued, because, as they frankly confessed, of their inability to write their names; and hence comes the modern expression of signing a paper, as equivalent to subscribing the name.

From the time of Charlemagne, in the eighth century, to the middle of the twelfth, all knowledge and 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 diocese, because, not only the principles, but the practise of the art of building were secrets scrupulously maintained within the walls of cloisters, and utterly unknown to laymen.

Many of the founders of the Monastic Orders, and especially among these St. Benedict, made it a peculiar duty for the brethren to devote themselves to architecture and church building. The English monk 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.

[Ref. E. C.]

especial class of monks for the practise of building, under the name of Operarii, or Craftsmen, and Magistri Operarii, or Masters of the Works. The labors and duties of these monks were divided. Some of them designed the plan of the building; others were painters and sculptors; others were occupied in working in gold and silver and embroidery; and others again, who were called Custodii, or Stone-Masons, undertook the practical labors of construction. Sometimes especially in extensive buildings, where many workmen were required, laymen were also employed, under the direction of the monks. So extensive did these labors become, that bishops and abbots often derived a large portion of their revenues from the earnings of the workmen in the monasteries.

Among the laymen who were employed in the monasteries as assistants and laborers, many were of course possessed of superior intelligence. The constant and intimate association of these with the monks in the prosecution of the same design led to this result, that, in process of time, and unconsciously, the monks imparted to them their art secrets and the esoteric principles of architecture. Then, by degrees, the knowledge of the arts and sciences went from these monkish builders out into the world, and the laymen, withdrawing from the ecclesiastical fraternities, organized brotherhoods of their own. Such was the beginning of the Stone-Masons in Germany, and the same thing occurred in other countries. These brotherhoods of Masons now began to be called upon, as the monks formerly had been, when an important building, and especially a church or a cathedral, was to be erected. Eventually they entirely superseded their monkish teachers in the prosecution of the art of building about the beginning of the twelfth century. To their knowledge of architecture they added that of the other sciences, which they had learned from the monks. Like these, too, they devoted themselves to the higher principles of the art, and employed other laymen to assist their labors as stonemasons. 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 in an exclusive association in building important and especially religious edifices.

But now a new classification took place. As formerly, the laymen 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 art 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 Hulden, Lopen, or Lodges, and the members took the name of Steinmetzen. Their patron saint was St. John the Baptist, who was honored by them as the mediator between the Old and the New Covenant, and the first martyr of the Christian religion. To what condition of art these Freemasons of the Middle Ages had attained, we may judge from what Hallian says of the edifices they erected—that they "united sublimity in general composition with the beauties of variety and form, skilful or at least fortunate effects of shadow and light, and in some instances extraordinary mechanical science." (Mid. Ages, iv, 290.) And he subsequently adds, as an involuntary confirmation of the truth of the sketch of their origin just given, that the mechanical execution of the 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, or to the architects of a concealed and diocesan science. There is probably some ground for this opinion, and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin." (Ib. 234.) These archives do exist, or many of them; and although unknown to Mr. Hallam, because they were out of the course of his usual reading, they have been thoroughly sifted by recent Masonic scholars, especially by our German and English brethren; and it is clear that the historian of the Middle Ages had only assumed as a plausible conjecture has, by their researches, been proved to be a fact.

The prevalence of Gnostic symbols—such as lions, serpents, and the like—in the decorations of churches of the Middle Ages, has led some writers to conclude that the Knights Templar exercised an influence over the architects, and that by them the Gnostic and Ophite symbols were introduced into Europe. But Dr. Steiglitz denies the correctness of this conclusion. He ascribes the existence of Gnostic symbols in the church architecture to the fact that, at an early period in ecclesiastical history, many of the Gnostic dogmas passed over into Christendom with the Oriental and Platonic philosophy, and he attributes their adoption in architecture to the natural compliance of the architects or Masons with the predominant taste in the earlier periods of the Middle Ages for mysticism, and the favor given to grotesque decorations, which were admired without any knowledge of their actual import.

Steiglitz also denies any deduction of the Builders' Fraternities, or Masonic Lodges, of the Middle Ages from the Mysteries of the old Indians, Egyptians, and Greeks; although he acknowledges that there is a resemblance between the organizations. This, however, he attributes to the fact that the Indians and Egyptians preserved all the sciences, as well as the principles of architecture, among their secrets, and because, among the Greeks, the artists were initiated into their mysteries, so that, in the old as well as in the new brotherhoods, there was a 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 Colloquia Cenemitoriorum, because these colleges appear in every country that was conquered and established as a province or a colony by the Romans, where they erected temples and other public buildings, and promoted the civilization of the inhabitants. They continued until a late period. But when Rome began to be convulsed by the wars of its decline, and by the advent of the barbarians, they found a welcome reception at Byzantium, or Constantinople, whence they subsequently spread into the west of Europe, and were everywhere held in great estimation for their skill in the construction of buildings.

In Italy the associations of architects never entirely ceased, as we may conclude from the many buildings erected there during the domination of the Ostrogoths and the Longobards. Subsequently, when civil order was restored, the Masons of Italy were encouraged and supported by popes, princes, and nobles. And Muratori tells us, in his Historia d'Italia, that under the Lombard kings the inhabitants of Como were so superior as masons and bricklayers, that the appellation of Magistri Comacini, or Masters from Como, became generic to all those of the profession. (See Comacini Masters.)

In England, when the Romans took possession of it, the corporations, or colleges of builders, also appeared, who were subsequently continued in the Fraternity of Free-masons, provided a curriculum, 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 enabled to maintain their existence, until, in the year 925, they held that General Assembly at the city of York which framed the Constitutions that governed the English Craft for eight hundred years, and which is claimed to be the oldest Masonic record now extant. It is but fair to say that the recent researches of Bro. Hughan and other English writers have thrown a doubt upon the authenticity of these Constitutions, and that the very existence of this York assembly has been denied and practically confirmed.

In France, as in Germany, the Fraternities
of Architects originally sprang out of the connection of lay builders with the monks in the era of Charlemagne. The French Masons continued their fraternities throughout the Middle Ages, and erected many cathedrals and public buildings.

We have now arrived at the middle of the eleventh century, tracing the progress of the fraternities of Stone-Masons from the time of Charlemagne to that period. At that time all the architecture of Europe was in their hands. Under the distinctive name of Traveling Freemasons they passed from nation to nation, constructing churches and cathedrals wherever they were needed. Of their organization and customs, in his "Parentalia," the following gives the account:

"Their government was regular, and where they fixed near the building in hand, they made a camp of buts. A surveyor governed in chief; 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. Hallam with the history of these Traveling Freemasons, thus speaks, in his "Essay on Architecture," of their organization at this time, by which they formed an identity of architectural science throughout all Europe:

"The architects of all the sacred edifices of the Latin Church, wherever such arose, north, south, east, or west—thence 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; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement of the property of the whole body, and a new conquest of the art."

Working in this way, the Stone-Masons, as corporations of builders, daily increased in numbers and in power. In the thirteenth century they assumed a new organization, which allied them more closely than ever with that Brotherhood of Speculative Freemasons into which they were amalgamated in the eighteenth century, in England, but not in Germany, France, or Italy.

These fraternities or associations became at once very popular in many of the petty states of Europe, and among them the Emperor Rudolph I., conceded to them considerable powers of jurisdiction, such as would enable them to preserve the most rigid system in matters pertaining to building, and facilitate them in bringing master builders and stone-masons together at any required point. Pope Nicholas III. granted the Brotherhood, in 1278, letters of indulgence, which were renewed by his successors, and finally, in the next century, by Pope Benedict XII.

The Steinmetzen, as a fraternity of Operative Masons, distinguished from the ordinary masons and laborers of the craft, acquired, at this time great prominence, and were firmly established as an association. In 1452 a general assembly was convened at Strasbourg, and a new constitution framed, which embraced many improvements and modifications of the former one. But seven years afterward, in 1459, the Duke of Alzey, then holding the position of archbishop 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 Strasbourg in 1452, under the title of "Statutes and Regulations of the Fraternity of Stone-Masons of Strasbourg," was fully discussed and sanctioned. It was then also resolved that there should be established four Grand Lodges—at Strasbourg, at Vienna, at Cologne, and at Zurich—and they also determined that the master workman, for the time being, of the Cathedral of Strasbourg should be the Grand Master of the Masons of Germany. These constitutions or statutes are still extant, and are older than any other existing Masonic record of unquestioned authenticity, except the manuscript of Halliwell. They were "kindly and amicably agreed upon," according to their preamble, "for the benefit and requirements of the Masters and Fellowcraft of the whole Craft of Masonry and Masons in Germany."

General assemblies, at which important business was transacted, were held in 1464 at Ratisbon, and in 1468 at Spire, while provincial assemblies in each of the Grand Lodge jurisdictions were annually convened.

In consequence of a deficiency of employment, from political disturbances and other causes, the Fraternity now for a brief period declined in its activity. But it was speedily revived when, in October, 1498, the Emperor Maximilian I. confirmed its statutes, as they had been adopted at Strasbourg, and recognized its former rights and privileges. This act of confirmation was renewed by the succeeding emperors, Charles V. and Ferdinand I. In 1503 a general assembly of the Masons of Germany and Switzerland was convened at the city of Basle by the Grand Lodge of Strasbourg. The Strasbourg constitutions were again renewed with amendments, and what was called the "Stone-Masons’ Law (das Steinwürkerrecht)" 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 Freemasons of Germany continued to work and to cultivate the high principles of a religious architectural art. But on March 16, 1707, up to which time..."
the Fraternity had uninterruptedly existed, a
decree of the Imperial Diet at Ratisbon di-
solved the connection of the Lodges of Ger-
many with the Grand Lodge of Strasburg, be-
cause that city had passed into the power of
the French. The head being now lost, the
subordinate bodies began rapidly to decline.
In several of the German cities the Lodges
undertook to assume the name and exercise
the functions of Grand Lodges; but these
were all abolished by an imperial edict in
1731, which at the same time forbade the ad-
ministration of any oath of secrecy, and trans-
ferred to the government alone the adjudica-
tion of all disputes among the Craft. From
this time we lose sight of any national organi-
sation 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 pre-
served an independent existence under the
statutes of 1558, although they lost much of
the profound symbolical knowledge of archi-
tecture which had been possessed by their
predecessors.

Before leaving these German Stone-Masons,
it is worth while to say something of the sym-
bolism 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 espe-
cially prominent. Among colors, gold and
blue and white possessed symbolic meanings.

The foot rule, the compasses, the square, and
the gavel, with some other implements of their
art, were consecrated with a spiritual signifi-
cation. The east was considered as a sacred
place, and many altars were made to Solomon's
Temple, especially to the pillars of the
porch, representations of which are to be
found in several of the cathedrals.

In France the history of the Free Stone-
Masons was similar to that of their German
brethren. Originating, like them, from the
cloisters, and from the employment of lay-
men by the monastic architects, they asso-
ciated themselves together as a brotherhood
superior to the ordinary stone-masons. The
connection between the Masons of France and
the German Craft was more inti-
mate and direct than that of the Germans,
because of the early and very general occupa-
tion of Gaul by the Roman legionaries; but the
French Craft did not materially differ from
the German. Protected by popes and
princes, the Masons were engaged, under
eclesiastical 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 char-
acter with the Masonic Fraternity, and the
memory of which is still preserved in the name
of one of the degrees of the Scottish Rite, that

of "Grand Pontiff." The principal seat of
the French Stone-Masonry was in Lombardy,
where the Lodges were disseminated over the
kingdom, a fact which is thus accounted for by
Mr. Hope: "Among the arts exercised and im-
proved in Lombardy," he says, "that of build-
ing held a prominent rank, and was the more
important because the want of those ancient
edifices to which they might recur for materi-
als already wrought, and which Rome af-
fected in such abundance, made the archi-
tects of these more remote regions dependent
on their own skill and free to follow their own
conceptions." But in the beginning of the
sixteenth century, the necessity for the em-
ployment in the further construction of
religious edifices having ceased, the Fraternity
began to decline, and the Masonic corpora-
tions were all finally dissolved, with those of
other workmen, by Francis I., in 1559. Then
originated that system which the French call
Compagnonnage, a system of independent gilds
or brotherhoods, retaining a principle of com-
munity as to the art which they practised, and
with, to some extent, a secret bond, but with-
out elevated notions or general systematic
organizations. The societies of Compagnons
were, indeed, but the débris of the Brède
Masonic. 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—coming partly from the Roman Col-
leges of Architects, as in England, in Italy,
and in France, but principally, as in Ger-
many, from the cloistered brotherhoods of
monks—devoted themselves to the construc-
tion of religious edifices. They consisted
mainly of architects and skilful operatives;
but as they were controlled by the higher
principles of their art, they were in possession
of important professional secrets, were actuated
by deep sentiments of religious devotion, and
had united with themselves in their bodies
men of learning, wealth, and influence—to
serve as a proud distinction between them-
seled and the ordinary laborers and unedu-
cated workmen, many of whom were of ser-
vile condition.

Subsequently, in the beginning of the eight-
teenth 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 es-

tablished 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 constitutes one of the most im-
portant and abstruse of all the symbols of
Freemasonry. It is referred to in numerous
legends and traditions not only of the Freer
masons, but also of the Jewish Rabbis, the
Talmudic writers, and even the Mussulman
doctors. Many of these, it must be confessed,
are apparently puerile and absurd; but most

*Thus we see that the great order of the
Stonemasons of Germany took no part in the
formation of the Speculative Freemasons.

[E. E. C.]}
of them, and especially the Masonic ones, are deeply interesting in their allegorical significance.

The Stone of Foundation is, properly speaking, a symbol of the higher degrees. It makes its first appearance in the Royal Arch, and forms indeed the most important symbol of that degree. But it is so intimately connected, in its legendary history, with the construction of the Solomon Temple, that it must be considered as a part of Ancient Craft Masonry, although he who confines the range of his investigations to the first three degrees will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation.

As preliminary to the inquiry, it is necessary to distinguish the Stone of Foundation, both in its symbolism and its legendary history, from other stones which play an important part in the Masonic ritual, but which are entirely distinct from it. Such are the cornerstone, which was always placed in the northeast corner of the building about to be erected, and to which such a beautiful reference is made in the Masonic degree; or the keystone, which constitutes an interesting part of the Mark Master's Degree; or, lastly, the cope-stone, upon which all the ritual of the Most Excellent Master's Degree is founded. There are all, in their proper places, highly interesting and instructive symbols, but have no connection whatever with the Stone of Foundation, whose symbolism it is our present object to discuss. Nor, although the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must it be confounded with that stone called by the Continental Masons the cubic stone—the pierre cubique of the French and the cubic stein of the German Masons but which in the English system is known as the perfect altar.

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 state its significance as a symbol. To the Mason who takes a pleasure in the study of the mysteries of his Institution, the investigation cannot fail to be interesting, if it is conducted with any ability.

But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Masonry is to be strictly taken in a mythical or allegorical sense. Dr. Oliver, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it as though it were a substantial reality; and hence, if the passages in his Historical Landmarks, and in his other works which refer to this celebrated stone, are accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a myth conveying a most profound and beautiful symbolism. It is as such that it is to be treated here; and, therefore, if a legend is recited or a tradition related, the reader is requested on every occasion to suppose that such legend or tradition is not intended as the recital or relation of what is deemed a fact in Masonic history, but to wait with patience for the development of the symbolism which it conveys. Read in this spirit, as all the legends of Masonry should be read, the legend of the Stone of Foundation becomes one of the most important and interesting of all the Masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the Temple of Solomon, and afterward, during the building of the second Temple, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face, 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 affect, for the dwelling of God, "when he had placed the celebrated Stone of Foundation, on which the sacred name was mystically engraven, with solemn ceremonies, in that sacred depository on Mount Moriah, along with the foundations of Dan and Asher, the centre of the Most Holy Place, where the ark was overshadowed by the shekinah of God." The Hebrew Talmudists, who thought as much of this stone, and had as many legends concerning it, as the Masonic Talmudists, called it eben atbashah, or "Stone of Foundation." Because, as they said, it had been laid by Jehovah as the foundation of the world, and hence the apocryphal Book of Enoch speaks of the "stone which supports the corners of the earth."

This idea of a foundation-stone of the world was most probably derived from that magnificent passage of the Book of Job (ch. xxxviii. v. 47) in which the Almighty demands of Job,

"Where wast thou, when I laid the foundation of the earth?"

"Dost thou fix upon such knowledge? Who fix'd its dimensions, since thou know'st? Or who stretch'd the line upon it? Upon what was it founded fix'd? And who laid its cornerstone, When the morning stars sang together, And all the sons of God shouted for joy?"

Noyes, whose translation I have adopted as not materially differing from the common version, but far more poetical and more in the strain of the original, thus explains the allusions to the foundation-stone: "It was the custom to celebrate the laying of the cornerstone of an important building with music, songs, shouting, etc. Hence the morning stars are represented as celebrating the laying of the cornerstone of the earth."

Upon this meager statement has been accumulated more traditions than appertain to any other Masonic symbol. The Rabbis, as
has already been intimated, divide the glory of these apocryphal histories with the Ma-
sone; indeed, there is good reason for a sus-
picion 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 Tal-
mudic scholar recited them as truthful his-
tories, and swallowed, in one gulp of faith, all
their impossibilities and anachronisms; while
the Masonic scholar has received them as alle-
gories, 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 James, or Life of Jesus, written, it is supposed,
in the thirteenth or fourteenth century, we
find the following account of this wonderful
stone:

"At that time [the time of Jesus] there was in
the House of the Sanctuary [that is, the Tem-
ple] a stone of foundation, which is the very
stone that our father Jacob anointed with oil,
as it is related in the twenty-eighth chapter of
the Book of Genesis. On that stone the let-
ters of the Tetragrammaton were inscribed, and
whosever of the Israelites should learn that
name would be able to master the world. To
prevent, therefore, any one from learning these
letters, two iron dogs were placed upon two
columns in front of the Sanctuary. If any
person, having acquired the knowledge of
these letters, desired to depart from the Sanc-
tuary, the barking of the dogs, by magical
power, inspired so much fear that he suddenly
forgot what he had acquired."

This passage is cited by the learned Bus-
torff in his Lexicon Talmudicum; but in my
copy of the Toldoth Jesus, I find another pas-
sage, which gives some additional particulars,
in the following words:

"And at that time there was in the Temple the
inscribed 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.
Then 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 per-
tinent to the present inquiry, but it may be
stated, as a mere matter of curious informa-
tion, that this scandalous book, which is
throughout a blasphemous defamation of our
Savior, proceeds to say, that he cunningly ob-
tained a knowledge of the Tetragrammaton
from the Stone of Foundation, and by its mys-
tical influence was enabled to perform his
miracles.

The Masonic legends of the Stone of Founda-
tion, based on these and other rabbinical rever-
ses, are of that somewhat extraordinary char-
acter, if they are to be viewed as histories, but
readily reconcilable with sound sense, if looked
at only in the light of allegories. They pre-
sent an uninteruppted 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 rever-
cenced it that, on his expulsion from Para-
dise, 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 con-
stantly 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
proceedings, and the legend has 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 when he removed the cain
of the exodus, and thus it may have finally reached Jerusa-
lem. Dr. Adam Clarke repeats, what he very
properly calls a "foolish tradition," that the
stone on which Jacob rested his head was after-
brought to Jerusalem, thence carried
after a long lapse of time to Spain, from Spain
to Ireland, and from Ireland to Scotland,
where it was used as a seat on which the kings
of Scotland sat to be crowned. Edward L.
we know, brought a stone to which this legend
is attached from Scotland to Westminster
Abbey, where, under the name of Jacob's Pill-
low, it still remains, and is always placed under
the chair upon which the British sovereign sits
to be crowned, because there is an old dietich
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 re-
spects contradictory and unsatisfactory, and
another series, equally as old, is now very
generally adopted by Masonic scholars as
much better suited to the symbolism by which
all these legends are explained.

This sense of legends commences with the
patrician Enoch, who is supposed to have
been the first consecrator of the Stone of
Foundation. The legend of Enoch is so in-
teresting and important in this connection as
to excuse its repetition in the present work.
The legend in full is as follows: Enoch,
under the inspiration of the Most High, and
in obedience to the instructions which he had
received in a vision, built a temple under-
ground on Mount Moriah, and dedicated it to
God. His son, Methuselah, constructed the
building, although he was not acquainted with his father's motives for the erection. This temple consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the Tetragrammaton, and placing it on a cubical stone, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch.

When this subterranean building was completed, Enoch made a door of stone, and attaching it to a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture could not be discovered. Enoch himself, was permitted to enter it but once a year; and on the deaths of Enoch, Methuselah, and Lamech, and the destruction of the world by the deluge, all knowledge of the vault or subterranean temple and of the Stone of Foundation, with the sacred and ineffable name inscribed upon it, was lost for ages to the world.

At the building of the first Temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the Temple, found in the excavation which he was making a certain stone, on which the ineffable name of God was inscribed, and which stone he is said to have removed and deposited in the Holy of Holies. That King David laid the foundations of the Temple upon which the superstructure was subsequently erected by Solomon, is a favorite theory of the legend-makers 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 safe place.

In this the Masonic tradition again agrees with the Jewish, for we find in the third chapter of the Treatise on the Temple, the following narrative:

"There was a stone in the Holy of Holies, on its west side, on which was placed the ark of the covenant, and before the pot of manna and Aaron's rod. But when Solomon had built the Temple, and foresaw that it was at some future time to be destroyed, he constructed a deep and winding vault underground, for the purpose of concealing the ark, wherein Jonathan afterwards, as we learn in the Second Book of Chronicles, xxxv. 3, deposited it with the pot of manna, the rod of Aaron, and the oil of anointing."

The Talmudical book Yoma gives the same tradition, and says that "the ark of the covenant was placed in the centre of the Holy of Holies, upon a stone rising three fingers breadth above the floor, to be as it were a pedestal for it." This stone, says Prideaux, in his Old and New Testament Connected (vol. i., p. 148), "the Rabbinists call the Stone of Foundation, and give us a great deal of trash about it."

There is much controversy as to the question of the existence of any ark in the second Temple. Some of the Jewish writers assert that a new one was made; others that the old one was found where it had been concealed by Solomon; and others again contend that there was no ark at all in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which it had originally rested.

Royal Arch Masons well know how all these traditions are sought to be reconciled by the Masonic legend, in which the substitute ark and the Stone of Foundation play so important a part.

In the Thirteenth Degree of the Ancient and Accepted Rite, the Stone of Foundation is conspicuous as the resting-place of the sacred delta.

In the Royal Arch and Select Master's degrees of the American Rite, the Stone of Foundation constitutes the most important part of the ritual. In both of these it is the receptacle of the ark, on which the ineffable name is inscribed.

Lee, in his Temple of Solomon, has devoted a chapter to this Stone of Foundation, and thus recapitulates the Talmudic and Rabbinical traditions on the subject:

"Vain and futile are the feverish dreams of the ancient 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, and put to use. 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 Solenho) he durst not, but lay it sure, as the principal Foundation-Stone of the Temple. Nay, they say further, he caused to be engraved upon it the Tetragrammaton, or the ineffable name of Jehovah."

It will be seen that the Masonic traditions on the subject of the Stone of Foundation do not differ very materially from these Rabbinical ones, although they add a few additional circumstances.

In the Masonic legend, the Foundation-Stone first makes its appearance, as we have already said, in the days of Enoch, who placed it in the bowels of Mount Moriah.
There it was subsequently discovered by King Solomon, who deposited it in a crypt of the first Temple, where it remained concealed until the foundations of the second Temple were laid, when it was discovered and removed to the Holy of Holies. But the most important point of the legend of the Stone of Foundation is its intimate and constant connection with the Tetragrammaton or ineffable name. It is this name, inscribed upon it within the sacred and symbolic delta, that gives to the stone all its Masonic value and significance. It is upon this fact, that it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, “but as so many idle and absurd conceits.” We must go behind the legend, which we acknowledge at once to be only an allegory, and study its symbolism.

The following facts can, I think, be readily established from history. First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the Masonic system; and lastly, that the mystical stone there has received the name of the “Stone of Foundation.”

Now, as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same 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, it only deceives and may the better instruct us. Faithful in preserving the realities which are confided to it, it covers with its seductive envelop the lessons of the one and the truths of the other.” It is, from this standpoint that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Masonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the Tetragrammaton, or sacred name of God, that was inscribed upon it. This ineffable name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen significance as an idol, and consecrates it to the worship of the true God.

The predominant idea of the Deity, in the Masonic system, connects him with his creative and formative power. God is to the Freemason Al-Gabal, as the Arabinians 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 “reached unto the clouds,” and that “his truth endureth unto all generations.” If, then, God is truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of Divine truth.

When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of that beautiful “science of morality, veiled in allegory and illustrated by symbols,” which is the acknowledged definition of Freemasonry.

In the Masonic system there are two temples: the first temple, in which the degrees of Ancient Craft Masonry are conferred, and the second temple, with which the higher degrees, and especially the Royal Arch, are related. The first temple is symbolic of the present life; the second temple is symbolic of the life to come. The first temple, the present life, must be destroyed; on its foundations the second temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the first temple of the present life must be built on the sure foundation of Divine truth, “for other foundation can no man lay.”

But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation-Stone is concealed in the first temple, and the Master Mason knows it not. He has not the true word. He receives only a substitute.

But in the second temple of the future life, we have passed from the grave which had been the end of our labors in the first. We have removed the rubbish, and have found that Stone of Foundation which had been hidden from our eyes. We now throw aside the substitute for truth which had condemned us in the former temple, and
the brilliant effulgence of the Tetragrammaton and the Stone of Foundation are discovered, and thenceforth we are the possessors of the true word—Divine truth. And in this way, the Stone of Foundation, or Divine truth, concealed in the first temple, but discovered and brought to light in the second, will explain that passage of the Apostle: "For now we see through a glass darkly; but then, face to face: now I know in part; but then I shall know face to face."

And so the result of this inquiry is, that the Masonic Stone of Foundation is a symbol of Divine truth, upon which all speculative Masonry is built, and the legends and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Mason's labor, and the discovery of which is his reward.

Stone Pavement. Oliver says that, in the English system, "the stone pavement is a figurative appendage to a Master Mason's Lodge, and, like that of the Most Holy Place in the Temple, is for the High Priest to walk on." This is not recognized in the American system, where the stone mosaic pavement is appropriated to the Entered Apprentice's Degree.

Stone, Rejected. St. Matthew records (xxi. 42) that our Lord said to the chief priests and elders, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" Commenting on this, Dr. Adam Clarke says: "It is an expression borrowed from masons, who, finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last, it may happen that the very stone which had been before rejected may be found the most suitable as the head stone of the corner." This is precisely the symbolism of the Mark Master or Fourth Degree of the American Rite, where the rejected stone is suggested to the neophyte "as a consolation under all the frowns or rejections, and as an encouragement to hope for better prospect." Bro. G. F. Yates says that the symbolism of the rejected stone in the present Mark Degree is not in the original Mark Master Mason's Degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

Stone, Whites. Among the ancient Greeks and Romans, sentence was given in courts of judicature by white and black stones or pebbles. Those who were in favor of acquittal cast a white stone, and those who were for condemning, a black one. So, too, in popular elections a white stone was deposited by those who were favorable to the candidate, and a black one by those who wished to reject him. In this ancient practice we find the origin of white and black balls in the Masonic ballot. Hence, too, the white stone has become the symbol of absolution in judgment, and of the conferring of honors and rewards. The white stone with the new name, mentioned in the Mark Master's Degree, refers to the key-stone.

Stone, William Leete. An American journalist and writer, who was born in the State of New York in 1792, and died in 1844. He was the author of several literary works, generally of a biographical character. But his largest work was Letters on Masonry and anti-Masonry, addressed to the Rev. John Quincy Adams, New York, 1832, 8vo, pp. 566. This was one of the productions which were indebted for their appearance to the anti-Masonic excitement that prevailed at that time in this country. Although free from the bitterness of tone and abusive language which characterized most of the contemporaneous writings of the anti-Masons, it is, as an argumentative work, discredit able to the critical acumen of the author. It abounds in statements made without authority and unsustained by proofs, while its premises being in most instances false, its deductions are necessarily illogical.

Stone-Worship. This was, perhaps, the earliest form of fetishism. Before the discovery of metals, men were accustomed to worship unshaped stones. From Chaos, whom Sanchoniatho calls the first Phoenician," the Canaanites learned the practice, the influence of which we may trace in the stone pillar erected and consecrated by Jacob. The account in Genesis xlviii. 18, 22, is that "Jacob took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place Bethel, saying, This stone which I have set for a pillar shall be God's house." The Israelites were repeatedly commanded to destroy the stone idols of the Canaanites, and Moses corrects his own people when falling into this species of idolatry.

Various theories have been suggested as to the origin of stone-worship. Lord Kames' theory was that stones erected as monuments of the dead became objects of veneration and were 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 original consecration, 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 thence undoubtedly gave 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 precise 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 uneven stones to represent their deities, thirty of which, that historian says, he saw in the city of Phanoe. 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 even the most refined era of Grecian civilization, for the people to divest themselves of the influences of this superstition, that Theophrastus characterizes “the superstitious man” as one who could not resist the impulse to bow to those mysterious stones which served to mark the confluence of the highways.

One of these consecrated stones was placed before the door of almost every house in Athens. They were also placed in front of the temples, in the gymnasium or schools, in libraries, and at the corners of streets, and in the roads. When dedicated to the god Terminus they were used as landmarks, and placed as such upon the concurrent lines of neighboring possessions.

The Thesbans worshiped Bacchus under the form of a rude, square stone. Arborens 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, Hadar el Arwood, placed in the southwest corner of the Kaaba at Mecca, which was worshiped by the ancient Arabinians, and is still treated with religious veneration by the modern Mohammedans. The Musulman 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 Toland gives several instances.

The Chaldeans had a sacred stone, which they held in great veneration, under the name of Mesaturia, 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 Peruviens 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, unwrought stone, placed in the ground, as an emblem of the generative or reproductive 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 Culworth, Bryant, Faber, and all other distinguished writers who have treated the subject, have long since established the theory that the Pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone “was adopted as a symbol of strength and firmness—a symbol, also, of the Divine power, and, by a ready inference, a symbol or idol of the Deity himself.” This symbolic figure was confirmed by Plutarch, whom Toland quotes as saying that the god Hermes was represented without hands or feet, being a cubical stone, and the cubic figure betokened his solidity and stability.

The influence of this old stone worship, but of course divested of its idolatrous spirit, and developed into the system of symbolic instruction, is to be found in Masonry, where the reference to sacred stones is made in the Foundation-Stone, the Cubical Stone, the Corner-Stone, and some other symbols of a similar character. Indeed, the stone supplies Masonic science with a very important and diversified symbolism.

As stone-worship was one of the oldest of the deflections from the pure religion, so it was one of the last to be abandoned. A decree of the Council of Arles, which was held in the year 452, declares that “if, in any diocese, any infidel either lighted torches or worshipped trees, fountains, or stones, or neglected to destroy them, he should be found guilty of sacrilege.” A similar decree was subsequently issued by the Council of Tours in 567, that of Nantes in 658, and that of Toledo in 681. Charlemagne, King of France, in the eighth century, and Canute, of England, in the eleventh, found it necessary to exorcise and forbid the worship of stones.

Even in the present day, the worship has not been altogether abandoned, but still exists in some remote districts of Christendom. Scheffer, in his Description of Lapland (cited by Mr. Tennent, in Notes and Queries, 1st ser., v. 122), says that in 1673 the Laplanders worshiped an unhewn stone found upon the banks of lakes and rivers, and which they called “kied kis yubmarat, 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 Roden, entitled Progress of the Reformation in Ireland, he says (p. 51), that at Iniskea, an island off the coast of Mayo, "a stone carefully wrapped up in a flannel is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a wreck on their coasts."

Tanton, to whom I am indebted for these citations, adds another from Borlase, who, in his Antiquities of Cornwall, says (b. iii. c. ii., p. 162), that "after Christianity took place, many in Cornwall continued to worship these stones; coming thither with lighted torches, and praying for safety and success."

It is more than probable that in many remote regions of Europe, where the sun of Christianity has only darted its dimmest rays, this old worship of sacred stones still remains.

Strasbourg, Cathedral of. This has always been considered as one of the finest Gothic buildings in Europe. The original cathedral was founded in 504, but in 1007 it was almost completely by the Earl of Styria. The present edifice was begun in 1015 and completed in 1439. The cathedral of Strasbourg is very closely connected with the history of Masonry. The most important association of master builders, says Stiegli (von Aidenbach Bauk.), for the culture and extension of German art, was that which took place at Strasbourg under Erwin von Stiabum. As soon as this architect had undertaken the direction of the works at the Strasburg cathedral, he summoned Masons from Germany and Italy, and formed them a brotherhood. Thence hütten, or Lodges, were scattered over Europe. In 1498, on April 29th, says the Abbé Grandier, the Masters of many of these Lodges assembled at Ratibou and drew up an Act of Fraternity, which made the master of the works at Strasbourg, and his successors, the perpetual Grand Masters of the Fraternity of German Masons. This was confirmed by the Emperor Maximilian in 1498. By the statutes of this association, the Haupts-Hütte, Grand or Mother Lodge of Strasburg, was invested with a judicature, without appeal, over all the Lodges of Germany. Strasbourg thus takes in German Masony a position equivalent to that of legendary Lodge York in the Masonry of England, or Kilwinning in that of Scotland. And although the Haupts-Hütte was abolished by an imperial edict on August 16, 1781, the Mother Lodge never lost its prestige. "This," says Findel (Art. 702), "is the case even now in many places in Germany; the Saxon Stone-Masons still regarding the Strasbourg Lodge as their chief Lodge." (See Stone-Masons of the Middle Ages.)

Strasbourg, Congress of. Two important Masonic Congresses have been held at Strasbourg.

The First Congress of Strasbourg. This was convoked in 1275 by Erwin von Steinbach. The object was the establishment of a brotherhood for the continuation of the labors on the cathedral. It was attended by a large concourse of Masons from Germany and Italy. It was at this Congress that the German builders and architects, in imitation of their English brethren, assumed the name of Freemasons, and established a system of regulations for the government of the Craft. (See Combinations of Masons.)

The Second Congress of Strasbourg. This was convoked by the Grand Lodge, or Haupts-Hütte of Strasbourg, in 1864, as a continuation of one which had been held in the same year at Bazel. Here several statutes were adopted, by which the Stone-Masonry, or Stone-Masons' law, was brought into a better condition.

Strasbourg, Constitutions of. On April 26, 1498, nineteen Bauhütten, or Lodges, in Southern and Central Germany met at Ratibou 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 Ordinances of the Steinmetzen Strasburg, or "Constitutions of the Stone-Masons of Strasbourg." They from time to time underwent many alterations, and were confirmed by Maximilian I. in 1498, and subsequently by many successive emperors. This old document has several times been printed; in 1810, by Krause, in his drei alttesten Kunstverbände der Freimaurerbruderschaft; in 1819, by Heideloef, in his Baumülsche deutscher Bruderschaft; Findel also, in 1856, 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: "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, be thee;" three persons in one Godhead, be with us;" etc. The Strasbourg Constitutions begin: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also her blessed servants, the holy four crowned martyrs of everlasting memory;" etc. The reference to the Virgin

*Findel says the Strasbourg Constitution was first printed from a well-authenticated manuscript, by Heideloef. Others also confirm this.

[Ed. E. C.]
Mary and to the four crowned martyrs is found in none of the English Constitutions except the oldest of them, the Hallswell or Regius MS. (line 498). But Klose has compared the Strasburg and the English statutes, and shown the great similarity in many of the regulations of both.

Strength. This is said to be one of the three principal supports of a Lodge, as the representative of the whole Institution, because it is necessary that there should be Strength to support and maintain every great and important undertaking, not less than there should be Wisdom to contrive it, and Beauty to adorn it. Hence, Strength is symbolized in Masonry by the Doric column, because, of all the orders of architecture, it is the most massive; by the Senior Warden, because it is his duty to strengthen and support the authority of the Master; and by Hiram of Tyre, because of the material assistance that he gave in men and materials for the construction of the Temple.

Strict Observance, Rite of. The Rite of Strict Observance was a modification of the Rite of 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:

According to the system of the founder of this Rite, upon the death of Jacques de Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Anvers, with two Commanders and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the Order. Aumont was nominated Grand Master, at a Chapter held on St. John's Day, 1313. To avoid persecution, the Knights became Freemasons. In 1361, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order, under the veil of Masonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practices. The great doctrine contended for by the followers of this Rite was, "that every true Mason is a Knights Templar." For an account of the rise, the progress, the decay, and the final extinction of this once important Rite, see Aumont, Baron von.

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 literature as the Chevalier St. George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuart with the high degrees of Masonry are based on conjecture; but there is sufficient internal evidence in the character of some of these degrees, as well as in the known history of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of his family was attributed to James II., who had abdicated the throne of England in 1688. Of him, Noonhock says (Constitutions, 1784, p. 132), that he was not "a Brother Mason," and meekly adds, in his index, that "he might have been a better king had he been a Mason." But there is little evidence that he kept a Lodge during his exile, and during his residence at the Jesuit College in Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain degrees with the ulterior design of carrying out their political views. At a later period these degrees were, he says, incorporated into French Masonry under the name of the Clermont system, in reference to their original construction at that place. Gärdicke had also said that many Scotchmen followed him, and thus introduced Free Masonry into France. But this assertion is only worthy of citation because it proves that such an opinion was current among the German scholars of the last century.

On his death, which took place at the palace of St. Germain en Laye in 1715, he was succeeded in his claims to the British throne by his son, who was recognized by Louis XIV., of France, under the title of James III., but who is better known as the Chevalier St. George, or the Old Pretender. He also sought to gain a footing, to find in the high degrees of Masonry a support for his political views, but, as he remarks, with no better results than those which had attended the attempts of his father.

His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuit of Masonry; and there is abundant historical evidence that he was not only a Mason, but that he held high office in the Order, and was for a time zealously employed in its propagation; always, however, it is supposed, with political views. In 1746 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, 1746, he
was admitted into the Order of Knights Templar, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill-fated expedition, the Prince is said to have established at the city of Armagh, on April 15, 1747, a Rose Croix Chapter under the title of Scottish Jacobite Chapter. In the Patent for this Chapter he styles himself "King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Heredom, known under the title of Knight of the Eagle and Pelican, and since our misfortunes and disasters under that of Rose Croix."

In 1743, 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 (Orth. Magis., p. 122), in a note to this statement, the favor which 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 could not fail to make use of them as a means of livelihood.

Ragon says (Stat. Gen., p. 297), that the degrees of Irish Master, Perfect Irish Master, and Pulverant Irish Master were invented in France, in 1747, by the favorites of Charles Edward Stuart, and sold to the partisans of that prince. One degree was openly called the "Scottish Master of the Sacred Vault of James VI.," as if to indicate its Stuart character. The degree still exists, as the Thirteenth of the Ancient and Accepted Scottish Rite, but it has been shorn of its political pretensions and its title changed.

Finiel has given, in his History of Freemasonry (English translation, p. 200), a very calm and impartial account of the rise of this Stuart Masonry. He says: "Ever since the banishment of the Stuarts from England in 1688, the alliance had been kept up between Rome and Scotland; for to the former place the Pretender James Stuart had retired in 1710, and his son Charles Edward was born there in 1720; and these communications became the more intimate, the higher the hopes of the Pretender rose. The Jesuits played a very important part in these conferences. Regarding the reinstallation of the Stuarts and the extension of the power of the Roman church as identical, they sought at that time to make the society of Freemasons subservient to their ends. But to make use of the Fraternity to restore the exiled family to the throne could not possibly have been contemplated, as Freemasonry could hardly be said to exist in Scotland then. Perhaps in 1724, when Ramsey was a year in Rome, or in 1725, when the Pretender in Paris kept up an intercourse with the restitute Dukes of Wharton, a Fast Grand Master, this idea was first entertained; and then, when it was apparent how difficult it would be to corrupt the loyalty and fealty of Freemasonry in the Grand Lodge of Scotland, founded in 1736, this scheme was set on foot, of assembling the faithful adherents of the banished royal family in the high degrees! The soil which was best adapted for this innovation was France, where the lew 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 prophecies, Ramsey, 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, assured by authentic historical information. In 1752, Scottish Masonry, as it was denominated, penetrated into Germany (Berlin) prepared from a ritual very similar to that one very similar to the 1743 and 1750. In 1743, Thory tells us, the Masons in Lyons, under the name of the 'Petit Etoile,' invented the degree of Kadosch, which represents the revenge of the Templars. The Order of Knights Templar had been abolished in 1311, and to that epoch they were obliged to have recourse when, after the banishment of several Knights from Malta in 1720 because they were Freemasons, it was no longer possible to keep up a connection with the Order of St. John or Knights of Malta, then in the plenitude of their power under the sovereignty of the Pope. A pamphlet entitled Freemasonry Deseased of all its Secrets, 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 expedition 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 Ramsey, or some other fabricator of degrees, to give it a reference to James II., as the "son of the widow," Queen Henrietta Maria.

Further researches are needed to enable any author to satisfactorily write all the details of this interesting episode in the history of continental Masonry. Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

Stukely, Dr. In accordance with the Doctor's diary, he "was made a Mason,
January 6, 1721, at the Salutation Tavern, Tavistock street, London, with Mr. Collins and Captain Rowe, who made the famous diving engine." The Doctor adds: "I was the first person in London made a Free Mason in that city for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and ran itself out of breath through the folly of its members. The Stated papers containing the Doctor's diary are of continuous interest; and according to Rev. W. C. Lukis, P.M., F.S.A., "Pain (or Payne) had been re-elected Grand Master in 1720, and Dr. Desaguliers was the Immediate Past Grand Master." The last mentioned Brother pronouncing the Oration on June 24, 1721, at Stationers Hall; on the following St. John's Day (Evangelist), December 27, 1721, "We met at the Fountain Tavern, Strand, and by consent of the Grand Master present, Dr. Beal constituted a new Lodge, where 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 Zoroaster, Samsonithron, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that have come to our hand, is symbolical." Sublime. The Third Degree is called "the Sublime Degree of a Master Mason," in reference to the exalted lessons that it teaches of God and of a future life. The epithet is, however, comparatively modern. It is not to be found in any of the rituals of the last century. Neither Hutchinson, nor Smith, nor Preston use it; and it was not probably in the original Prefonian 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 Prefonian system, applies no epithet to the Master's Degree. In an edition of the Constitutions, published at Dublin in 1769, the Master's Degree is spoken of as "the most respectable:" and forty years ago the epithet "high and honorable" was used in some of the rituals of this country. The first book in which we meet with the adjective "sublime" applied to the Third Degree, is the Masonic Discourses of Dr. T. M. Harris, published at Passau 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 textbook of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the Third Degree is always called "the sublime degree of a Master Mason." The word sublime was the password of the Master's Degree in the Adoniramite Rite, because it was said to have been the surname of Eiram, or Adoniram. On this subject, Guillaume, in his Recueil Précieux (1750), makes the following singular remark: "For a long time a great number of Masons were unacquainted with this word, and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knights adopted for the Master's password the Latin word Sublimis, which the French, as soon as they received Masonry, pronounced Sublime, which was so far very well. But some francs, who were desirous of divulging our secrets, but who did not perfectly understand this word, wrote it Jôbme, which they said signified excellence. Others, who followed, surpassed the error of the first by printing it Joblos, and were bold enough to say that it was the name of the place where the body of Adoniram was found. As in those days the number of manuscripts was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten." The whole of this narrative is a mere visionary invention of the founder of the Adoniramite system; but it is barely possible that there is some remote connection between the use of the word sublime in that Rite, as a significant word of the Third Degree, and its modern employment as an epithet of the same degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the epithet. Sublime Degrees. The eleven degrees of the Ancient and Accepted Scottish Rite, from the Fourth to the Fourteenth inclusive, are so called. Thus Dalcho (Report of Conv., 1852) says: "Although many of the Sublime degrees are in fact a continuation of the Blue degrees, yet there is no interference between the two bodies." Sublime Grand Lodge. A title formerly given in the Ancient and Accepted Scottish Rite to what is now simply called a Lodge of Perfection. Thus, in 1801, Dr. Dalcho delivered in Charleston, South Carolina, an address which bears the title of "An oration delivered in the Sublime Grand Lodge." Sublime Knight Elected. 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 Elect of Fifteen, who had discovered them, and also to enable him to elevate other deserving brethren from the lower degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give none offense, putting to the name
of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the twelve tribes, bestowing on them a name which in Hebrew signifies a true man.

The meeting of a body of Sublime Knights is called a Chapter.

The room is hang with black strewed with tears.

The presiding officer represents King Solomon, and in the old rituals is styled "Most Puisinent," but in recent ones "Thrice Illustrious."

The apron is white, lined and bordered with black, with black strings; on the flap a flaming heart.

The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip.

The jewel is a sword of justice.

This is the last of the three Elus which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that ritual, but not, as Regan admits, with the happiest effect.

The names of the Twelve Illustrious Knights selected to preside over the twelve tribes, as they have been transmitted to us in the ritual of this degree, have undoubtedly assumed a very corrupted form. The restoration of their correct orthography, and with it their true signification, is worthy the attention of the Masonic student.

Sublime Masons. Theinitiates into the Fourteenth degree of the Ancient and Accepted Rite are so called. Thus Dalcho (Crat., p. 27) says: "The Sublime Masons view the symbolic system with reverence, as forming a test of the character and capacity of the initiated." This abbreviated form is now seldom used, the fuller one of "Grande, Elu, Perfect, and Sublime Masons" being more generally employed.

Sublime Prince of the Royal Secret. This is the Thirty-second Degree of the Ancient and Accepted Rite. There is abundant internal evidence, derived from the ritual and 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 1758. It is certain that before that period we hear nothing of such a degree in any of the Rites. The Rite of Heredom or of Perfection, which was that instituted by the Council of Emperors, consisted of twenty-five degrees. Of these the Twenty-fifth, and highest, was the Prince of the Royal Secret. It was brought to America by Morin, as the summit of the High Masonry which he introduced, and for the propagation of which he had received his P. R. In the subsequent extension of the Scottish Rite about the beginning of the present century, by the addition of eight new degrees to the original twenty-five, the Sublime Prince of the Royal Secret became the Thirty-second.

Bodies of the Thirty-second Degree are called Consistories, and where there is a superintending body erected by the Supreme Council for the government of the inferior degrees in a State or Province, it is called a Grand Consistory.

The clothing of a Sublime Prince consists of a collar, jewel, and apron. The collar is black edged with white.

The jewel is a Teutonic cross of gold.

The apron is white edged with black. On the flap are embroidered six flags, three on each side the staff in yellow, and the flags blue, red, and yellow. On the center of the flap, over these, is a Teutonic cross surmounted by an All-seeing Eye, and on the cross a double-headed eagle not crowned. On the body of the apron is the tracing-board of the degree. The most important part of the symbolism of the degree is the tracing-board, which is technically called "The Camp." This is a symbol of deep import, and in its true interpretation is found that "royal secret" from which the degree derives its name. This Camp constitutes an essential part of the furniture of a Consistory during an initiation, but its explanations are altogether esoteric. It is a singular fact, that notwithstanding the changes which the degree must have undergone in being transferred from the Twenty-fifth of one Rite to the Thirty-second of another, no alteration was ever made in the Camp, which retains at the present day the same form and signification that were originally given to it.

The motto of the degree is "Spero in Deo cari," i.e., "My hope is in God."

Sublime Solomon. (Solomon Sublime.) A degree in the manuscript collection of Pouyret.

Sublimes, The. (Les Sublimes.) One of the degrees of the Ancient Chapter of Clermont.

Submission. Submission to the mediatorial offices of his brethren in the case of a dispute is a virtue recommended to the Mason, but not necessarily to be enforced. In the "Charges of a Freemason" (Constit. unitis, 1723, p. 56) it is said (vi, 6): "With
respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation; which ought to be thankfully submitted to by the contending Brethren; and if that submission is inexpressible, they must, however, carry on their process or lawsuit without wrath or rancor."

**Subordinate Lodge.** So called to indicate its subordination to the Grand Lodge as a supreme, superintending power. (See Lodge.)

**Subordinate Officers.** In a Grand Lodge, all the officers below the Grand Master, and in a Lodge, all those below the Worshipful Master, are styled Subordinate Officers. So, too, in all the other branches of the Order, the presiding officer is supreme, the rest subordinate.

**Subordination.** Although it is the theory of Freemasonry that all the brethren are on a level of equality, yet in the practical working of the institution a subordination of rank has been always rigorously observed. So the Charges approved in 1722, which had been collected by Anderson from the Old Constitutions and these rules and governs 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.” (Constitutiones, 1723, p. 62.)

**Substitute Ark.** See Ark, Substitute.

**Substitute Candidate.** An arrangement resorted to in the Royal Arch Degree of the American system, so as to comply pro forma with the requisitions of the ritual. In the English, Scotch, and Irish systems, there is no regulation requiring the presence of three candidates, and, therefore, the practice of employing substitutes is unknown in those countries. In the United States the usage has prevailed from a very early period, although opposed at various times by conscientious Companions, who thought that it was an improper evasion of the law. Finally, the question as to the employment of substitutes came before the General Grand Chapter in September, 1872, when it was decided, by a vote of ninety-one to thirty, that the use of substitutes was 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 exhorted not to have recourse to them except in cases of emergency; as unnecessary exhortation, it would seem, since it was only in such cases that they had been employed.

**Substitute Grand Master.** The third officer in the Grand Lodge of Scotland. He presides over the Court 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 Mason.** This is an expression of very significant suggestion to the thoughtful Mason. If the word is, in Masonry, a symbol of Divine Truth; if the search for the word is a symbol of the search for that Truth; if the Lost Word symbolizes the idea that Divine Truth has not been found, then the Substitute Word is a symbol of the unsuccessful search after Divine Truth and the attainment in this life, of which the first Temple is a type, of what is only an approximation to it. The idea of a substitute word and its history is to be found in the oldest rituals of the last century; but the phrase itself is of more recent date, being the result of the fuller development of Masonic science and philosophy.

The history of the substitute word has been an unfortunate one. Subjected from a very early period to a mutilation of form, it underwent an entire change in some Rites, after the introduction of the high degrees; most probably through the influence of the Stuart Masons, who sought by an entirely new word to give a reference to the unfortunate representative of that house as the similitude of the stricken builder. (See Macbenac.) And so it has come to pass that these 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 a word that, to say nothing of the knowledge that we can have of the subject is so scanty, to determine the exact time when or the way in which the new word was introduced. But there is, I think, abundant internal evidence in the words themselves as to their appropriateness and the languages whence they came (the one being pure Hebrew, and the other, I think, Gaelic), as well as from the testimony of old rituals, to show that the word in use in the United States is the true word, and was the one in use before the revival.

Both of these words have, however, unfortunately been translated by persons ignorant of the languages whence they are derived, so that the most incorrect and even absurd interpretations of their significations have been given. The word in universal use in this country has been translated as “rotteness in the bone,” or “the builder is dead,” or by several other phrases equally as far from the true meaning.

The correct word has been mutilated. Properly, it consists of three Hebrew words, the last syllable, as it is now pronounced, should be divided into two. These three syllables compose three Hebrew words, which constitute a perfect and grammatical phrase, appropriate to the occasion of their utterance. 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 changes were adopted on the 29th of November, 1723, as amendments to or explanatory of these, being enacted under the same authority, and almost by the same persons, care being less binding upon the Order than the original regul-
ations. Both these compilations of Masonic law refer expressly to the subject of the succession to the chair, on the death or removal of the Master.

The old regulation of 1721, in the second of the thirty-nine articles adopted in that year, is in the following words:

"In case of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no brother is present who has been Master of that Lodge before. For the absent Master's authority reverts to the last Master present, though he cannot till the Senior Warden has congregated the Lodge." (Constitutions, 1738, p. 153.)

The words in italics indicate that even at that time the power of calling the brethren together and "setting them to work," which is technically called "congregating the Lodge," was supposed to be vested in the Senior Warden alone during the absence of the Master; although, perhaps, from a supposition that he had greater experience, the difficult duty of presiding over the communication was entrusted to a Past Master. The regulation is, however, contradictory in its provisions. For if the "last Master present" could not act, that is, could not exercise the authority of the Master until the Senior Warden had congregated the Lodge, then it is evident that the authority of the Master did not revert to him in an unqualified sense, for that officer required such consent or consent on the part of the Warden, but could congregate the Lodge himself.

The evident contradiction in the language of the regulation probably caused, in a brief period, a further examination of the ancient usage, and accordingly on the 23rd of November, 1723, a little more than two years after, the following regulation was adopted:

"If a Master of a particular Lodge is deceased or absent without leave, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever since, in the Master's absence, he fills the chair, even though a former Master be present." (Rule 141.)

The present Constitution of the Grand Lodge of England appears, however, to have been formed rather in reference to the regulation of 1721 than to that of 1723. It provides 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." Here again we find ourselves involved in the intricacies of a divided sovereignty. The Senior Warden congregates the Lodge, but a Past Master rules it. And if the Warden refuses to perform his part of the duty, then the Past Master will have no Lodge to rule. So that, after all, it appears that of the two the authority of the Senior Warden is the greater.

But in this country the usage has always conformed to the regulation of 1723, as is apparent from a glance at our rituals and monitorial 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 congregated.

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."

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 by a similar obligation is bound to the faithful discharge of his duties in the South. So that by anticipating the election, the two most prominent 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 any circum-
cstances, to be elected to the vacant office, an-
other objection arises to the anticipation of an
election for Master which is worthy of consid-
eration.
The Wardens, having been installed under
the solemnity of an obligation to discharge the
duties of their respective offices to the best of
their ability, and the Senior Warden having
been expressly charged that “in the absence of
the Master he is to rule the Lodge,” a con-
scientious Senior Warden might very natur-
ally feel that he was neglecting these duties
and violating this obligation, by permitting
the office which he has sworn to temporarily
occupy in the absence of his Master to be per-
manently filled by any other person.
On the whole, then, the old regulations, as
well as ancient, uninterrupted, and uniform
usage and the principles of reason and justice,
seem imperatively to require that, on the
death or removal of the Master, the chair shall
be occupied temporarily until the regular time
of election; and although the law is not
equally explicit in relation to the person who
shall fill that temporary position, the weight
of law and precedent seems to incline toward
the principle that the authority of the absent
Master shall be placed in the hands of the
Senior Warden.

Succoth. An ancient city of Palestine,
about forty-five miles northeast of Jerusalem,
and the site of which is now occupied by the
village of Seikout. It is the place near which
Hiram Abiff cast the sacred vessels for the
Temple. (See Clay Ground.)

Sufferer. (Soufrant.) The Second De-
gree of the Order of Initiated Knights and
Brothers of Asia.

Summons. A warning to appear at the
meeting of a Lodge or other Masonic body.
The custom of summoning the members of a
Lodge to every communication, although now
often neglected, is of very ancient date, and
was generally observed up to a very recent
period. In the Anderson Charges of 1722,
it is said: “In ancient times, no Master or
Fellow was ever absent from the Lodge, espe-
cially when warned to appear at it, without
incurred a severe censure.” (Constitutions,
1723, p. 91.) In the Constitutions of the
Code of 1437, in 1450, we are told that the
Masters and Fellows were to be forewarned
to come to the congregations. (L 902.) All the
old records, and the testimony of writers since
the revival, show that it was always the usage
to summon the members to attend the meet-
ings of the General Assembly or the particular
Lodges. A summons of a Lodge is often im-
properly or illegally worded and care should
take be when issued.

Sun. Hardly any of the symbols of Ma-
sony are more important in theology or
more extensive in their application than the
Sun. As the source of material light, it re-
minds the Mason of that intellectual light of
which he is in constant search. But it is es-
pecially as the ruler of the day, giving to it a
beginning and end, and a regular course of
hours, that the sun is presented as a Masonic
symbol. Hence, of the three lesser lights, we
are told that one represents or symbolizes the
sun, one the moon, and one the Master of the
Lodge, because, as the sun rules the day and
the moon governs the night, so should the
Worshipful Master rule and govern his Lodge
with equal regularity and precision. And
this is in strict analogy with other Masonic
symbolisms. For if the Lodge is a symbol of
the world, which is thus governed in its
changes of times and seasons by the sun, it is
evident that the Master who governs the
Lodge, controlling its time of opening and
closing, and the work which it should do, must
be symbolized by the sun. The heraldic de-
nition of the sun as a bearing fits most appo-
sitely to the symbolism of the sovereignty of
the Master. Thus Gwilling says: “The sun
is the symbol of sovereignty, the hieroglyphic
of royalty; it doth signify absolute authority.”
This representation of the sun as a symbol of
authority, while it explains the reference to
the Master, enables us to amplify its meaning,
and apply it to the three sources of authority
in the Lodge, and accounts for the respective
positions of the officers wielding this authority.
The Master, therefore, in the East is a symbol
of the rising sun; the Junior Warden in the
South, of the Meridian Sun; and the Senior
Warden in the West, of the Setting Sun. So
in the mysteries of India, the chief officers
were placed in the east, the west, and the
south, respectively, to represent Brahma, or
the rising; Vishnu, or the setting; and Siva,
or the meridian sun. And in the Druidical
rites, the Arch-druid, seated in the east, was
assisted by two other officers—the one in the
west representing the moon, and the other in
the south representing the meridian sun.

This triple division of the government of a
Lodge by three officers, representative of the
sun in his three manifestations in the east,
south, and west, with us of similar ideas
in the symbolism of antiquity. In the Orphic
mysteries, it was taught that the sun generated
from an egg, burst forth with power to tripli-
cate himself by his own unused energy; the
Supreme power seems always to have been
associated in the ancient mind with a three-
fold division. Thus the sign of authority
was indicated by the three-torked lightning of
Jove, the trident of Neptune, and the three-
headed Cerberus of Pluto. The government
of the Universe was divided between these
three sons of Saturn. The chaste goddess
ruled the earth as Diana, the heavens as
Luna, and the infernal regions as Hecate,
whence her rites were only performed in a
place where three roads met.

The sun is then presented to us in Masonry
first as a symbol of light, but then more em-
phatically as a symbol of sovereignty and
authority. But, says Wemyss (Symb. Land.),
speaking of Scriptural symbolism, “the sun may be con-
SUN

SUPEREXCELLENT 737

sidered to be an emblem of Divine Truth"; because the sun or light, 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 disécles 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 anaélogue of the ancient hierarch or explainer of the mysteries, makes Divine truth manifest to the neophyte, who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.

Sun of Mercy, Society of the. Of this Society little is known, but Antoine Joseph Pernety, the presumed author of the Twentieth Degree, A. A. Scottish Rite, became a devotee to it, and induced Swedenborg to beécome a member. The central point appears to have been Avignon and Montpellier; and its nature Hermetic.

Sun, Knight of the. See Knight of the Sun. Sun: Mercurial Stars. The plates pre-
fixed to the Hieroglyphic Chart of Jeremy Cross contain a page on which are delineated a sun, moon, seven stars, and a comet, which has been copied into the later illustrated editions of Webb's Monitor, and is now to be found in all the modern Masters' carpets. In the connection in which they are there placed they have no symbolic meaning, although many have erroneously considered that they have. The sun and moon are not symbols in the Third, but only in the First Degree; the stars are a symbol in the highest degrees, as the comet is not a symbol at all. They are simply mnemonic in character, and intended to impress on the memory, by a pictured representation of the object, a passage in the Webb lectures little is known, but Antoine Joseph Pernety, the presumed author of the Twentieth Degree, A. A. Scottish Rite, became a devotee to it, and induced Swedenborg to become a member. The central point appears to have been Avignon and Montpellier; and its nature Hermetic.

Sun-worship. Sir William Jones has re-

marked 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 esbemism of the Greeks and the shintism of the Chinese. But in the former we shall find the origin of sun-worship, the oldest and by far the most prevalent of all the ancient religions.

Eusebius says that the Phoenicians and the Egyptians were the first who sacrificed divine victims to the sun. But long—very long—before these ancient peoples the primeval race of Aryans worshiped the solar orb in his various manifestations as the producer of light. In the Vedas says a native commentator, "there are only three deities: Surya in heaven, Indra in the sky, and Agni on the earth." But Surya, Indra, Agni are but manifestations of God in the sun, the bright sky, and the fire derived from the solar light. In the profoundly poetic ideas of the Vedica hymns we find perpetual reference to the sun with his life-bowling rays. Everywhere in the East, amidst its brilliant skies, the sun claimed, as the glorious manifestation of Deity, the adoration of those primitive peoples. The Persians, the Assyrians, the Chaldeans—all worshipped the sun. The Greeks, a more intellectual people, gave a poetic form to the grosser idea, and adored Apollo or Dionysus as the sun-god.

Sun-worship was introduced into the mys-
teries not as a material idolatry, but as the means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west. To the sun, too, as the regenerator or revivifier of all things, is the Phallic worship, which made a prominent part of the mysteries, to be attributed. From the Mithraic initiations, in which sun-worship played so important a part, the Gnostics derived many of their symbols. Those, again, exercised their influence upon the Medieval Freemasons. Thus it is that the sun has become so prominent in the Masonic system; not, of course, as an object of worship, but purely as a symbol, the interpre-
tation of which presents itself in many dif-
ferent ways. (See Sun.)

Superexcellent Masons. Dr. Oliver de-
votes the fifteenth lecture of his Historical
Landmarks (vol. i., pp. 401-458) to an essay
"On the number and classification of the
Workmen at the building of King Solomon's
Temple." His statement is based entirely on
old lectures and legends, is that there were
nine Masons of supereminent ability who
were called Superexcellent Masons, and who
painted over as many Lodges of Excellent
Masons, while the nine Superexcellent Mas-
sons formed also a Lodge over which Tito
Zadok, Prince of Nadiram, presided. In a
note on p. 423, he says of these Superexce-
llent Masons as being the same as the Most
Excellent Masters who constitute the Sixth
Degree of the American Rite. The theory
advanced by Dr. Oliver is not only entirely
unauthenticated by historical evidence of any
kind, but also inconsistent with the ritual of
that degree. It is, in fact, merely a myth, and
not a well-constructed one.

Superexcellent Master. A degree which
was originally an honorary or side degree,
offered by the Inspector General of the Ancient
and Accepted Scottish Rite at Charleston.
It has since been introduced into some of the
Royal and Select Councils of the United States,
and there conferred as an additional degree.

This innovation on the regular series of Cryptic degrees, with which it actually has no historical connection, met with great opposition, so that the convention of Royal and Select Masters, which met at New York in June, 1753, 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 insculpted in Cryptic Masonry, than have any of the degrees lately invented for modern secret societies.

Whence the degree originally sprang, it is impossible to tell. It could hardly have had its birth on the Continent of Europe; at least, it does not appear to have been known to European writers. Neither Gidioke nor Lanning mention it in their Encyclopaedia; nor is it included in the catalogue of more than seven hundred degrees given by Thory in his Acta Latorum; nor does Ragoon allude to it in his Précis Général, although he has there given a list of one hundred and fifty-three degrees or modifications of the Master. Oliver, it is true, speaks of it, but he evidently derived his knowledge from an American source. It may have been manufactured in America, and possibly by some of those engaged in founding the Scottish Rite. The only Cahier that I ever saw of the original ritual, which is still in the possession of the Grand Commandery of the Chaldean Masonic Lodge, was at one time the Grand Commander of the Supreme Council for the Southern Jurisdiction.

The Masonic legend of the degree of Super-excellent Master refers to circumstances which occurred on the last day of the siege of Jerusalem by Nebuchadnezzar, the captain of the Chaldean army, who had been sent by Nebuchadnezzar to destroy the city and Temple, as a just punishment of the Jewish king Zedekiah for his perfidy and rebellion. It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch Degree which represents the destruction of the Temple, and the carrying of the Jews 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 estimates for the same; to 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, Mason. The last degree of the German Union of the Twenty-two.

Superiors, Unknown. See Unknown Superiors.

Superior Masonic. Ragon (Orth. Mason., p. 113) calls the high degrees, as being beyond Ancient Craft Masonry, "Grades super Masoniques."

Supplanting. 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. 2354, says: "Also that no master nor fellow shall subplant others of their work, that is to say, if they have taken a work or stand master of a Lord's works, y' shall not put him out of it if he be able of cunning 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 of the Lodge. The symbolism connected with the supports of the Lodge is one of the earliest and most extensively prevalent in the Order. The oldest Catechism of the eighteenth century gives it in these words:

Q. What supports your Lodge?
A. Three. 1. The Master in the East.
2. The Pillar of Wisdom in the South.
3. The Pillar of Strength in the West.
Q. What are their names?
A. Wisdom, Strength, and Beauty.
Q. Who doth the Pillar of Wisdom represent?
A. The Master in the East.
Q. Who doth the Pillar of Strength represent?
A. The Senior Warden in the West.
Q. Who doth the Pillar of Beauty represent?
A. The Junior Warden in the South.
Q. Why should the Master represent the Pillar of Wisdom?
A. Because he gives instructions to the Crafts to carry on their work in a proper manner, with good harmony.
Q. Why should the Senior Warden represent the Pillar of Strength?
"A. As the Sun sets to finish the day, so the Senior Warden stands in the 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 members from work to refreshment, and to see that they come on again in due time, that the Master may have pleasure and profit therein.

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 refers 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 three columns were composed. These, he says, are the Tuscan, Doric, and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by W. A. Preston also referred the supports symbolically to the three Ancient Grand Masters. This symbolism was afterward transferred by Wobb from the First to the Third Degree.

Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution; an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: "Our Institution is said to be supported by wisdom, strength, and beauty; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings." He follows the ancient reference of the pillars to the three offices, and adopts Preston’s symbolism of the three orders of architecture, but he very wisely substitutes the Ionic for the Tuscan. Hemming, in his lectures adopted by the Grand Lodge of England in 1813, retained the 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. 239) says: "Three great pillars sustain the Lodge. The first, the emblem of wisdom, is represented by the Master who sits in the east, whence light and his commands emanate. The second, the emblem of strength, is represented by the Senior Warden, who sits in the west, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of beauty; it is represented by the Junior Warden, who sits in the south, because that part typifies the middle of the day, whose beauty is perfect; during this time the workmen reposes from work; and it is thence that the Junior Warden sees them return to the Lodge and resume their labors."

The German Masons have also maintained these three pillars in their various rites. Schröder, the author of the most philosophical one, says: "The universal Lodge, as well as every particular one, is supported by these three invisible columns—Wisdom, Strength, and Beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength; and is made symmetrical and harmonious by Beauty, so ought our spiritual building to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the structure, and give it permanence and 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."

Stieglitz, in his work On the Old German Architecture (I, 239), further 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 arrangements and appropriate disposition of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God’s creation of the world, adorns the work and makes it perfect."

I can hardly doubt from the early appearance of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stieglitz says it existed."

One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism—Gnosticism, Rosicrucianism, and Operative Masonry—it is most probable that it has been derived from the last. When the high degrees were fabricated, and Christianity began to furnish its symbols and doctrine to the new Masonry, the old Temple
of Solomon was by some of them abandoned, and that other temple adopted to which Christ had referred when he said, "Destroy this temple, and in three days I will raise it up." The old supports of wisdom, strength, and beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the cathedrals, had applied symbolically to their Lodges, were discarded, and more spiritual supports for a more spiritual temple were to be selected. There had been a new dispensation, and there was to be a new temple. The great doctrine of that new dispensation was to furnish the supporting pillars for the new temple. In these high Christianized degrees we therefore no longer find the columns of Wisdom, Strength, and Beauty, but the spiritual ones of Faith, Hope, and Charity.

But the form of the symbolism is unchanged. The East, the West, and the South are still the spots where we find the new, as we did the old, pillars. Thus the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodges.

Supreme Authority. The supreme authority in Masonry is that domastic power from whose decisions there is no appeal. At the head of every Rite there is a supreme authority which controls and directs the acts of all subordinate bodies of the Rite. In the United States, and in the American Rite, which is there practised, it would, at the first glance, appear that the supreme authority is divided. That of symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of Royal and Select Councils in Grand Councils, and of Commanderies of Knights Templar in the Grand Encampments. And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided. But the supreme authority of Masonry in each State is actually vested in the Grand Lodge of that State. It is universally recognized as Masonic law that a Mason expelled or suspended by the Grand Lodge, or by a subordinate Lodge, with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Grand Lodge, from Royal Arch, from Cryptic, and from Templar Masonry. The same rules apply to the A. A. R. R. E. No Mason can be permitted to visit any of the bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge. So the status or condition of every Mason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in its hands, and thus the Grand Lodge becomes the real supreme authority of the jurisdiction.

Supreme Commander of the Stars (Suprême Commandeur des Astres). A degree said to have been invented at Geneva in 1779, and found in the collection of M. A. Viany.

Supreme Consistory (Suprême Con-

sistoire.) The title of some of the highest bodies in the Rite of Misraim. In the original construction of the Rite at Naples the members of the Nineteenth Degree met in a Supreme Consistory. When the Boderiders took charge of the Rite they changed the title of the governing body to Supreme Council.

Supreme Council. The Supreme Masonic authority of the Ancient and Accepted Scottish Rite is called a Supreme Council. A Supreme Council claims to derive the authority for its existence from the Constitutions of 1783. I have no intention here of entering into the question of the authenticity of that document. The question is open to the historian, and has been amply discussed, with the natural result of contradictory conclusions. But he who accepts the Ancient and Accepted Scottish Rite as genuine Freemasonry, and owes his obedience as a Mason to its constituted authorities, is compelled to recognize those Constitutions wherever or whenever they may have been enacted as the fundamental law—the constitutional rule of his Rite. To their authority all the Supreme Councils owe their legitimate existence.

Dr. Frederick Dalcho, who, I think, may very properly be considered as the founder in the United States, and therefore in the world, of the Ancient and Accepted Scottish Rite in its present form as the legitimate successor of the Rite of Perfection or of Heredom, has given in the Circular written by him, and published December 4, 1802, by the Supreme Council at Charleston, the following account of the establishment of Supreme Councils:

"On the 1st of May, 1783, the Grand Constitution of the thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In the new Constitution, this high power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possesses, and are Sovereigns of Masonry."

The law for the establishment of a Supreme Council is found in the following words in the Latin Constitutions: The thirty-third degree will be subordinated to the second, that to the third, and so in order to the sublime. Thirty-third and last, which will watch over all the others, will correct their errors and will govern them, and whose congregation or convention will be a dogmatic Supreme Grand Council, the Defender and Conservator of the Order, which it will govern and administer according to the present Constitutions and those which may hereafter be enacted."

But the Supreme Council at Charleston derived its authority and its information from what are called the French Constitutions; and it is in them that we find the statement

*See Constitutions of 1788.
that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: "The Supreme Council will exercise all the Masonic sovereignty 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 from one another, one in the English islands of America, and one likewise in the French islands."

It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the Circular, already cited, Dalcho gives this account of its establishment: "On the 31st of May, 1801, the Supreme Council of the third degree for the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General, and in the course of the present year, [1802], the whole number of Grand Inspectors-General was completed, agreeably to the Grand Constitutions."

This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed; from it has emanated either directly or indirectly all the other Councils which have been since established in America or Europe; and although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as "the Mother Council of the World."

Under its authority a Supreme Council, the second in date, was established in the French West Indies, in 1802; a third in France, by the same authority, in 1804; and a fourth in Italy in 1805. In 1813 the Masonic jurisdiction of the United States was divided; the Mother Council, established at the city of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston; and although the offices of the Grand Commander and Secretary-General of the Southern Council are now in the city of Washington, whence its documents emanate, its seat is still constructively at Charleston.

On their first organisation, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1839, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils except that of Scotland, which still retains the original number.

The officers of the original Supreme Council at Charleston were: a Most Puissant Sovereign Grand Commander, Most Illustrious Lieutenant Grand Commander, Illustrious Treasurer-General of the Holy Empire, Illustrious Secretary-General of the Holy Empire, Illustrious Grand Master of Ceremonies, and Illustrious Captain of the Guards.

In 1826, with the changes 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 Almoner; 9. Grand Almoner; 10. Grand Constable; 11. Grand Chamberlain; 12. First Grand Equerry; 13. Second Grand Equerry; 14. Grand Standard-Bearer; 15. Grand Sword-Bearer; 16. Grand Herald. The Secretary-General is properly the seventh officer, but by a decree of the Supreme Council he is made the third officer in rank "while the office continues to be filled by Bro. Albert G. Mackey, the present incumbent, who is the Dean of the Supreme Council."

The officers somewhat vary in other Supreme Councils, but the presiding and recording officers are everywhere a Sovereign Grand Commander and a Secretary-General of the Holy Empire.

Supreme Councils, A. A. Scottish Rite.

These Councils are organized in almost every country of the world, a number being under royal patronage, and in many nations are the governing power over all existing Masonry. A synoptical history of all the Supreme Councils that have ever existed with the manner of their formation in chronological order, is published in the Proceedings of the Supreme Council for the Northern Masonic Jurisdiction for 1908. From this article is taken the following list (on p. 742), giving the Supreme Councils which have received general recognition.

The following Supreme Councils have been formed, but have not received formal recognition and the courtesy of an exchange of representation: Florence, Hungary, Luxembourg, Naples, Palermo, Rome, and Turkey. The number of these Supreme Bodies accomplishes 33.

On the 22d of September, 1875, a congress of the various Supreme Councils was convened at Lausanne, Switzerland, to consider such matters as might then and there be submitted for consideration and united action, and be deemed for the general benefit of the Rite.
Much speculation and lack of confidence was the result among many of the invited participants lest they might be committed by uniting in the conference. The Congress, however, was held, and a declaration of principles was forth. There was also stipulated and agreed upon a treaty, involving highly important measures, embraced within twenty-three articles, which was concluded September 22, 1875. "The intimate alliance and confederation of the contracting Masonic powers extended and extends under their auspices to all the subordinate and to all true and faithful Masons of their respective jurisdictions." "Whoever may have illegitimately and irregularly received any Degree of the A. A. Scottish Rite can nowhere enjoy the prerogatives of a Freemason until he has been lawfully healed by the regular Supreme Council of his own country." The confederated powers again recognized and proclaimed as Grand Constitutions of the A. A. Scottish Rite, the constitutions and statutes adopted May 1, 1870, with the modifications and "Tiler" adopted by the Congress of Lusanne, the 22d of September, 1875. The declaration and articles were signed by representatives of eighteen Supreme Councils, who recognized the territorial jurisdictions of the following Supreme Councils, to wit:


The same delegates, by virtue of the plenary powers they held, and by which they were justified, promised, for their principal, to maintain and defend with all their power, to preserve, and cause to be observed and respected, not only the territories jurisdiction of the Confederated Supreme Councils represented in the said Congress at Lusanne, and the parties therein contracting, but also the territorial jurisdiction of the other Supreme Councils named in the foregoing table.

It is not possible to give statistics as to the number of the A. A. Scottish Rite Masons in the world, but calculating those, of whatever degree, who are governed by Supreme Councils in the different nations, it is but reasonable to presume one-half of the entire Fraternity is of that Rite, and as a matter of extensiveness, it is par excellence the Universal Rite. In many nations there is no other Rite known, and therein it confers all the degrees of its system, including the first three. Among the English-speaking Masons, it is the structure upon the York or the American system of three degrees.

In the United States the number of this Rite, enrolled and unenrolled, will approximate one hundred and fifty thousand in the two jurisdictions. Its organizations are to be found in the majority of the principal 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. McClennen.

Suspension. This is a Masonic punishment, which consists of a temporary deprivation of the rights and privileges of Masonry. It is of two kinds, definite and indefinite; but the effect of the penalty, for the time that it lasts, is the same in both kinds. The mode in which restoration is effected differs in each.
1. **Definite Suspension.**—By definite suspension is meant a deprivation of the rights and privileges of Masonry for a fixed period of time, which period is always named in the sentence. By the operation of this penalty, a Mason is for the time prohibited from the exercise of all his Masonic privileges. His rights are placed in abeyance, and he cannot visit Lodges, hold Masonic communication, nor receive Masonic relief, during the period for which he has been suspended. Yet his Masonic citizenship is not lost. In this respect suspension may be compared to the Roman punishment of "relegation" or banishment, which Civid, who had endured it, describes ("Priscus," 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 is interdicted for the period stated by the sentence; and as soon as this has terminated he is at once resumed his former position in the Order, and is reinstated with all his Masonic rights, whether these rights be of a private or of an official nature.

Thus, if an officer of a Lodge has been suspended for three months from all the rights and privileges of Masonry, a suspension of his official functions also takes place. But a suspension from the discharge of the functions of an office is not a deprivation of the office; and therefore, as soon as the three months to which the suspension had been limited have expired, the brother resumes all his rights in the Order and the Lodge, and with them, of course, the office which he had held at the time that the sentence of suspension had been inflicted.

2. **Indefinite Suspension.**—This is a suspension for a period not determined and fixed by the sentence, but to continue during the pleasure of the Lodge. In this respect only does it differ from the preceding punishment. The position of a Mason, under definite or indefinite suspension, is precisely the same as to the exercise of all his rights and privileges, which is both cases remain in abeyance, and restoration is only possible 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 period fixed by the sentence, and that without any vote of the Lodge. Thus, if a member is suspended for three months, at the end of the third month his suspension terminates, and he is ipso facto restored to all his rights and privileges.

In the case of indefinite suspension, the only method of restoration is by a vote of the Lodge at a regular meeting, two-thirds of those present concurring.

Lastly, it may be observed that, as the suspension of a member suspends his prerogatives, it also suspends his dues. He cannot be expected, in justice, to pay for that which he does not receive, and Lodge dues are simply a compensation made by a member for the enjoyment of the privileges of membership.

**Sussex, Duke of.**—The Duke of Sussex is entitled to a place in Masonic biography, not only because, of all the Grand Masters on record, he held the office the longest—the Duke of Leinster, of Ireland, alone excepted—but also because of his devotion to the Institution, and the zeal with which he cultivated and protected its interests. Augustus Frederick, ninth child and sixth son of George III., King of England, was born January 27, 1778. He was initiated in 1798 at a Lodge in Berlin. In 1805, the honorary rank of a Past Grand Master was conferred on him by the Grand Lodge of England. May 13, 1812, he was appointed Deputy Grand Master; and April 13, 1813, the Prince Regent, afterward George IV., having declined a re-election as Grand Master, the Duke of Sussex was unanimously elected; and in the same year the two rival Grand Lodges of England were united. The Duke was Most Excellent Zemuhabel of the Grand Chapter, and Grand Superintendent of the Grand Council of Knights Templar.

He never, however, took any interest in the orders of knighthood, to which, indeed, he appears to have had some antipathy. During his long career the Grand Conclave met but once. By annual elections, he retained the office of Grand Master until his death, which took place April 21, 1783, 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. Crucifix 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 Crucifix and Oliver, and had not been sparing of his condemnation, paid, after his death, this tribute to his Masonic virtues and abilities:

"As a Freemason," said the Freemasons' Quarterly Review (1843, p. 120), "the Duke of Sussex was the most accomplished craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive; his correspondence was equally so; and his desire to be introduced to any brother from whose experience he could derive any information had in it a craving that marked his great devotion to the Order."
On the occasion of the presentation of an offering by the Fraternity in 1838, the Duke gave the following account of his Masonic life, which embodies sentiments that are highly honorable to him:

"My duty as your Grand Master is to take care that no political or religious question intrudes itself; and had I thought that, in presenting this tribute, any political feeling had influenced the brethren, I can only say that then the Grand Master would not have been gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent jewel (by voluntary vote) was presented to the Earl Moira previous to his journey to India. I had the honor to preside, and I remember the powerful and beautiful appeal which that excellent brother made on the occasion. I am now sixty-six years of age—I say this without regret—the true Mason ought to think that the first day of his birth is but a step on his way to the final close. And I say that out of completed forty years of a Masonic life—there may be older Masons—but that is a pretty good specimen of my attachment to the Order.

"In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a member of the Royal Family, by being appointed a Past Grand Warden. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent, who became Patron of the Order, I was elected Grand Master. An epoch of considerable interest intervened, and I became charged, in 1813-14, with a most important mission—the union of the two London societies. My most excellent brother, the Duke of Kent, accepted the title of Grand Master of the Atholl Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united Fraternity. This I consider to have been the happiest event of my life. It brought all Masons upon the level, and 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 soon fell into decay. In 1738, King Frederick I, professed a degree which interdicted all Masonic meetings under the penalty of death. At the end of seven years the edict was removed, and Masonry became popular. Lodge Freemasons and in 1746 the Masons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterward Gustavus III. In 1763, the Swedish Masons laid the foundation of an orphan asylum at Stockholm which was built by the voluntary contributions of the Fraternity, without any assistance from the State. In 1762, King Adolphus Frederick, in a letter to the Grand Master, declared himself the Protector of the Swedish Lodges, and expressed his readiness to become the Chief of Freemasonry in his dominions, and to assist in defraying the expenses of the Order. In 1765, Lord Blayney, Grand Master of England, granted a Deputation to Charles Fullmann, Secretary of the English embassy at Stockholm, as Provincial Grand Master, with the authority to constitute Lodges in Sweden. At the same time, Schubarb, a member of the Rite of Strict Observance, appeared at Stockholm, and deposed to establish that Rite. He had but little success, as the high degree had been previously introduced from France.

But this admixture of English, French, and German Masonry occasioned great dissatisfaction. The Grand Master, however, took the necessary steps to found an independent system known as the Swedish Rite. In 1770, the Illuminated Grand Chapter was established, and the Duke of Svea was appointed the Vicarius Salomonicus. In 1780, the Grand Lodge of Sweden, which for some years had been in abeyance, was revived, and the same Prince elected Grand Master. This act gave an independent and responsible position to Swedish Masonry, and the progress of the Institution in that kingdom has been ever since regular and uninterrupted. On March 22, 1793, Gustavus IV., the King of Sweden, was initiated into Masonry in a Lodge at Stockholm, the Duke of Svea, then acting as Regent of the kingdom, presiding as the Grand Master of the Order.

In 1799, on the application of the Duke of Svea, a fraternal alliance was consummated between the Grand Lodges of England and Sweden, and mutual representatives appointed.

In 1809, the Duke of Svea died, and the throne passed to a short-lived prince, Charles XIII. He continued his attachment to the Order, and retained the Grand Mastership. As a singular mark of his esteem for Freemasonry, the king instituted, May 27, 1811, a new order of knighthood, known as the Order of Charles XIII., the members of which were to be 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 proofs of his royal benevolence to those whom he had so much exalted 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 practices the Swedish Rite, and exercises its jurisdiction under the title of the National Grand Lodge of Sweden. It has now 18 St. Andrew's and 27 St. John's Lodges under its jurisdiction. (See Swedish Rite.)

Swedenborg. Emanuel Swedenborg, a distinguished theologian of his age and the founder of a sect which still exists, has been always mythically connected with Freemasonry. The caginess is indeed extraordinary with all Masonic writers, German, English, and American, have sought to connect the name and labors of the Swedish sage with the Masonic Institution, and that, too, without the slightest foundation for such a theory either in his writings, or in any credible memorials of his life.

Finkel (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." Leaving speak of the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Mason.

Reghellini, in his Esprit du Dogme de la Franche-Maconnerie, writes thus: "Swedenborg made many very learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks. He also became the head of a new religion in his effort to reform that of Rome. In this celestial Jerusalem the Word formerly communicated by God to Moses is found; this word is Jehovah, lost on earth, but which he invites us to find in Great Tarry, a country still governed, even in our days, by the patriarchs, by which he means categorically to say that this people most nearly approach to the primitive condition of the perfection of innocence." The same writer, in his Initiation d'Hommes, the system of Swedenborg, and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish manuscript from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time.

*There is no work written by Swedenborg which bears either of these titles. It is possible that Reghellini alludes either to the Arcana Coniecturæ, published in 1742-1743, or to the De Veris Hierosolymis, published in 1763.

Oliver is the earliest of the English Masonic writers of eminence who has referred to Swedenborg. He, too, of course, makes use of the expressions and facile in the acceptance of authority, speaks of the degrees, the system, and the Masonry of Swedenborg just in the same tone as he would of those of Carteaux, of Hund, or of Tachouey.

And, lastly, in America we have a recent writer, Bro. Samuel Beesick, who is evidently a man of ability and of considerable research. He has culminated to the zenith in his assumption of the title of the Masonic character of Swedenborg. He published at New York, in 1878, a volume entitled, The Swedenborg Rite and its Masonic Leaders of the Eighteenth Century. In this work, which, outside of its Swedish origin, contains much interesting matter, he traces the 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 specimen of the value of his historical statements. But after treating the great Sweden as a Masonic reformer, as the founder of a Rite, and as evincing during his whole life a deep interest in Freemasonry, he appears to me to surrender of the whole question in the following closing words of his work:

"From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his public life.

"We have searched his Itinerary, which contains brief references to everything he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons; but there is not a single fact, a single item of his journals, a single letter, or a single entry in his diary, that even faintly suggests, anything which may even be connected with Freemasonry, either publicly or privately, or even indirectly, connected with that system."

But Masonry is an exception; there is a systematic silence in relation to it."
But the second and more important basis on which the theory of a Swedenborgian Masonry has been built is the conduct of some of his own disciples, who, imbued with his religious views, being Masons, carried the spirit of the New Jerusalem doctrines into their Masonic speculations. Thus far, it is true, a Masonic Rite or System of Swedenborg, but its true history is this:

About that period we find Pernetty working out his scheme of Masonic reform. Pernetty was a theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man the reveries, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received. About the year 1735 he established at Aix his Rite of the Illuminati, in which the reveries of both Böhme and Swedenborg were introduced. In 1733 this system was re-formed by the Marquis de Thobert, another of the Swedenborgians, and out of that reform arose what was called the "Rite of Swedenborg," not because Swedenborg had established it, or had anything directly to do with 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 speculative works that he had written. A portion of these degrees, or other degrees much like them, have been called apostate-Masonic, 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 Chastanian, also another disciple of Swedenborg, and who was one of the founders of the Avignon Society, carried these views into England, and founded at London a similar Rite, which afterward was changed into a purely religious association under the name of "The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem."

In one of his visions, Swedenborg thus describes a place in the spiritual world which he had visited. From passages such as these which abound in his various treatises, the theosophic Masons conceived 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.

Thus accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented as 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 revelations; 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, instead of 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 newsworm, 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 every word of the Sacred Word, at every moment what faith separated from good works was. While I was speaking, a wind blowing from the east destroyed the temple and the image, dried up the marsh, and discovered the stone under which the Sacred Word was concealed. A genial warmth, like that of the spring, descended from heaven; and in the place of that temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw the foundation-stone beneath which the Sacred Word was concealed, ornamented with precious stones, the splendor of which, diffusing itself over the walls of the temple, diversified the colors of the paintings, which represented 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 third heaven, inhabited by the celestial angels, who dwelt in love. All on a sudden the splendor of a light of fire caused the temple to disappear, and left nothing to be seen but the foundation-stone—the foundation-stone—the Lord, who was the Word, such as he showed Himself. (Apocal. i, 13–16.) Holiness immediately filled all the interies of the spirit of the angels, which made them to pass away to 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 acquiescence upon the subject, however, and the secrecy 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
borrowed from Swedenborg, and not Swedenborg from them. And if so, we cannot deny that he has unwittingly exercised a powerful influence on Masonry.

**Swedenborg.** The so-called Rite of Swedenborg, the history of whose foundation has been given in the preceding article, consists of six degrees: 1. Apprentice. 2. Fellow-Craft. 3. Master Mason. 4. Illustrious Thespiote. 5. Blue Brother. 6. Red Brother. It is said to be still practised by some of the Swedish Lodges, but is elsewhere extinct. Boggelii, in his 

**Swedish Rite.** The Swedish Rite was established about the year 1777, and is indebted for its existence to the exertions and influence of King Gustavus III. It is a mixture of the pure Rite of York, the high degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism. Zinndorf also had something to do with the formation of the Rite, although his authority was subsequently repudiated by the Swedish Masons. It is a Rite confined exclusively to the kingdom of Sweden, and was really established as a reform or compromise to reconcile the conflicting elements of English, German, and French Masonry. But in the middle of the last century it convulsed the Masonic atmosphere of Sweden. It consists of twelve degrees, as follows:

1. 2. 3. The three Symbolic degrees, constituting the St. John's Lodge.
4. 5. The Scottish Fellow-Craft and the Scottish Master of St. Andrew. These constitute the Scottish Lodge. The Fifth Degree entitles its members to civil rank in the kingdom.
6. Knight of the East. In this degree, which is apostasyic, the New Jerusalem and its twelve gates are represented.
7. Knight of the West, or True Templar, Master of the Key. The jewel of this degree, which is a trigram with five red roses, refers to the five wounds of the Savior.
8. Knight of the South, or Favorite Brother of St. John. This is a Rosicrucian degree, the ceremonies of initiation being derived from that of the Medieval Alchemists.
9. Favorite Brother of St. Andrew. This degree is evidently derived from the Masonry of the Scottish Rite.
10. Member of the Chapter.
11. Dignitary of the Chapter.
12. Vice of Solomon. The first nine degrees are under the obedience of the National Grand Lodge of Sweden and Norway, and essentially compose the Rite. The members of the last three degrees are called "Brethren of the Red Cross," and constitute another Masonic authority, styled the "Illuminated Chapter." The Twelfth Degree is simply one of office, and is only held by the king, who is perpetual Grand Master of the Order. No one is admitted to the Eleventh Degree unless he can show four 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 Étrangers." Findel, on the authority of Mossefort's edition of Lening, says that the Warrant for this Lodge was granted by the Duke of Montagu; a statement also made by Thorp. 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 Caron, who was Grand Master April 1736 to May 1736. In an old list of the Regular Lodges on the register of England, this Lodge is thus described: "Private Room, Lausanne, in the Canton of Bern, Switzerland, February 2, 1739." Soon after, this Lodge assumed a superintending authority with the title of "Helvetic Roman Directory," and instituted many other Lodges in the Pays de Vaud.

But in Switzerland, as elsewhere, Masonry was at an early period exposed to persecution. In 1738, almost immediately after their institution, the Lodges at Geneva were suppressed by the magistrates. In 1740, so many calamities had been circulated in the Swiss Cantons against the Order, that the Freemasons published an Apology for the Order in Der Brachmann, a Zurich journal. It had, however, but little effect, for in 1743 the magistrates of Bern ordered the closing of all the Lodges. This edict was not obeyed, and therefore, on March 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 Primo-Moys der la République, published simultaneously, in 1746, at Frankfort and Leipsic. In this work they ably defended themselves from all the unjust charges that had been made against them. Notwithstanding that the result of this defense was that the magistrates pushed their opposition no farther, the Lodges in the Pays de Vaud remained suspended for nineteen years. But in 1764 the primitive Lodge at Lausanne was revived, and the revival was gradually followed by the other Lodges. This re-umption of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meetings.

During all this period the Masons of Geneva, under a more liberal government, were un-
interrupted in their labors, and extended their operations into German Switzerland. In 1777 Lodges had been erected in Vevey and Zürich, which, working at first according to the French system, soon afterward adopted the German ritual.

In 1775 the Lodges of the Pays de Vaud were permitted to resume their labors. Formerly, they had worked according to the system of the Grand Lodge of England, whence they had originally derived their Masonry; but this they now abandoned, and adopted the Rite of Strict Observance. In the same year the high degrees of France were introduced into the Lodge at Basle. Both it and the Lodge at Lausanne now assumed higher rank, and took the title of Scottish Directorries.

In 1777 a Congress was held at the city of Basle, in which there were representatives from the Strict Observance Lodges of the Pays de Vaud and the English Lodge of Zürich. It was then determined that the Masonry of Switzerland should be divided under two distinct authorities: the one to be called the German Helvetic Directory, with its seat at Zürich; and the other to be called the Scottish Helvetic Roman Directory, whose seat was at Lausanne. This word Roman, or more properly Romanez, is the name of one of the four languages spoken in Switzerland. It is a corruption of the Latin, and supposed to have been the colloquial dialect of a large part of the Grisons.

Still there were great dissensions in the Masonry of Switzerland. A clandestine Lodge had been established in 1777, at Lausanne, by one Sidrac, whose influence it was found difficult to check. The Helvetic Roman Directory found it necessary, for this purpose, to enter, in 1779, into a treaty of alliance with the Grand Lodge at Geneva, and the Lodge of Sidecar was then at length dissolved and its members dispersed.

In 1778, the Helvetic Roman Directory published its Constitutions. The Rite it prescribed was purely philosophic, every Hermetic element having been eliminated. The appointment of the Mastsen of Lodges, who held office for three years, was vested in the Directory, and, in consequence, men of ability and learning were chosen, and the Craft were skillfully governed.

In November, 1792, the Council of Bern interfered the meetings of the Lodges and the exercise of Freemasonry. The Helvetic Roman Directory, to give an example of obedience to law, however unjust and oppressive, dissolved its Lodges and discontinued its own meetings. But it provided for a maintenance of its foreign relations, by the appointment of a committee invested with the power of conducting its correspondence and of controlling the foreign Lodges under its obedience.

In the year 1793 there was a conference of the Swiss Lodges at Zürich to take into consideration certain propositions which had been made by the Congress of Paris, held by the Philalethes; but the desire that a similar Congress should be convened at Lausanne met with no favor from the Directors, and the Grand Orient of France began to exert its influence, and many Lodges of Switzerland, among others ten in Geneva, gave their adherence to that body. The seven other Genevan Lodges which were faithful to the English system organized a Grand Orient of Geneva, and in 1789 formed an alliance with the Grand Lodge of England. About the same time, the Lodges of the Pays de Vaud, which had been suppressed in 1782 by the government of Bern, resumed their vitality.

But the political disturbances consequent on the French Revolution began to exercise their influence in the Cantons. In 1792, the Exiled 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, in Zürich, allusive in its name to the opening prospect, was established at Bern under a French Constitution.

With thecession of the Republic of Geneva to France, the Grand Lodge ceased to exist, and all the Lodges were united with the Grand Orient of France. Several Lodges, however, in the Pays de Vaud, whose Constitution had been irregular, united together to form an independent body under the title of the "Grand National Helvetic Orient." Peter Maurer, a Glaze introduced his modified Scottish Rite of seven degrees, and was at the age of eighty-seven elected its Grand Master for life. Glaze was possessed of great abilities, and had been the friend of Stanislaus, King of Poland, in whose interest he had performed several important missions to Russia, Prussia, Austria, and France. He was much attached to Masonry, and while in Poland, had elaborated on the Scottish system the Rite which he subsequently bestowed upon the Helvetic Orient.

It would be tedious and painful to recapitulate all the dissensions and schisms with which the Masonry of Switzerland continued for years to be harassed. In 1830 there were nineteen Lodges, which worked under four different obediences, the Scottish Directory, the Grand Helvetic Roman Orient, the English Provincial Grand Lodge, and the Grand Orient of France. Besides, there were two Lodges of the Rite of Misnem, which had been introduced by the Brothers Beda.

The Masons of Switzerland, weary of these divisions, had long been anxious to build a firm foundation of Masonic unity, and to obliterate forever this state of isolation, where Lodges were proximate in
locally but widely a sunder in their Masonic relations.

Many attempts were made, but the rivalries of petty authorities and the intolerance of opinion caused them always to be fruitless. At length a movement, which was finally crowned with success, was inaugurated by the Lodge *Mundus cum Libertate*, of Zurich. Being about to celebrate the twenty-fifth anniversary of its existence in 1836, it invited the Swiss Lodge of all Masons to be present at the festival. There a proposition for a National Masonic union was made, which met with a favorable response from all who were present. The resolution to this effect had been given so much satisfaction that similar meetings were held in 1838 at Bern, in 1840 at Basle, and in 1842 at Lucerne. The preliminary means for effecting this object were discussed at these various biennial conventions, and progress slowly but steadily was made toward the accomplishment of the object. In 1843 the teak of preparing a draft of a Constitution for a United Grand Lodge was entrusted to Bro. Gysi-Schinz, of Zurich, who so successfully completed it that it gave almost universal satisfaction. Finally, on June 22, 1844, the new Grand Lodge was inaugurated with the title of the "Grand Lodge of Switzerland," and Bro. J.J. Rüttinger 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 Montauleat 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." So history calls the sword the most honorable badge of chivalry, and a symbol of the labor the knight was to encounter. No man was considered a knight until the ceremony of presenting him a 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 of St. George, I make thee a knight." So important an ensign of knighthood as the sword must have been accompanied with some symbolic meaning, for in the Middle Ages symbolism was referred to on all occasions.

Francisco Redi, an Italian poet of the seventeenth century, gives, in his *Raccolta* an account, from a Latin MS., of an investiture with knighthood in the year 1260, which describes the symbolic meaning of all the insignia worn on that occasion. Of the sword it says: "Let him be girded with the sword as a sign of security against the devil; and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the weak from the strong."

But there is a still better definition of the symbolism of the sword of knighthood in an old MS. in the library of the London Oratory, as follows:

"A knight, which is the most honorable office above all other, is given a sword which is made like unto a cross for the redemption of mankind in signifying that like as our Lord God died upon the cross for the redemption of mankind, so a knight ought to defend the cause and to overcome and destroy the enemies of the same; and it hath two edges in signifying that with the sword he ought to magnify knighthood and justice."

Hence in Masonic Templarism we find that this symbolism has been preserved, and that the sword 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 sheath it until his enemies were subdued, finds also its origin in the custom of the 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 racor. 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-breath, the sword of Thoralf Skolinson,
Quern-biter, " King Hakke,
Barming, " Siegried,
Anguvardal, " Frithiof.

To the first two, Longfellow alludes in the following lines:

"Quern-biter of Hakom the Good,
Wherewith at a stroke he hewed
The milestones through and through,
And Foot-breath of Thoralf the Strong,
Were neither so broad nor so long,
Nor so true."

And among the knights of chivalry we have

Durandal, the sword of Orlando,
Balisario, " Ruggiero,
Colado, " the Old,
Aroud-dight, " Lancalot du Sac, Joyeuse, Charlemagne,
Escalibur, " King Arthur.

Of the last of these, the well-known legend is, that it was found embedded in a stone as its sheath, on which was an inscription
that it could be drawn only by him who was the rightful heir to the throne of Britain. After two hundred and one of the strongest knights had essayed in vain, it was at once drawn forth by Arthur, who was then proclaimed king by acclamation. On his deathbed, he ordered it to be thrown into a neighboring lake; but as it fell, an arm issued from the waters, and, seizing it by the hilt, waved it thrice, and then it sank never again to appear. There are many other famous swords in these old romances, for the knight invariably gave to his sword, as he did to his horse, a name expressive of its qualities or of the deeds which he expected to accomplish with it.

In Masonry, the use of the sword as a part of the Masonic clothing is confined to the high degrees and the degrees of chivalry, when, of course, it is worn as part of the insignia of knighthood. 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, constituted a part of the dress of every gentleman, show that it was discarded by the members when they entered the Lodge. The official swords of the Tiler and the Pursuivant or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when visiting a Lodge, are required to divest themselves of their swords, which are to be left in the Tiler's room.

**Sword and Trowel.** See Trowel and Sword.

**Sword-Bearer.** An officer in a Commandery of Knights Templar. His station is in the west, on the right of the Standard-Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Eminent Commander, and see them promptly obeyed. He is, also, to assist in the protection of the banners of the order. His jewel is a triangle and cross swords.

**Sword-Bearer, Grand.** A subordinate officer, who is found in most Grand Lodges. Anderson says, in the second edition of the Constitutions (p. 127), that in 1731 the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge of England "the old trusty sword of Gustavus Adolphus, king of Sweden, that was next by his successor in war the brave Bernard, Duke of Sax-Weimar, with both their names on the blade; which the Grand Master had ordered Brother George Moody (the king's sword cutter) to adorn richly with the arms of Norfolk in silver on the scabbard, in order to be the Grand Master's sword of state in future." At the following feast, Bro. Moody was appointed Sword-Bearer; and the office has ever since existed, and is to be found in almost all the Grand Lodges of this country. Anderson further says that, previous to this donation, the Grand Lodge had no sword of state, but used one belonging to a private Lodge. It was borne before the Grand Master by the Master of the Lodge to which it belonged, as appears from the account of the procession in 1730.

The Grand Sword-Bearer should be appointed by the Grand Master, and it is his duty to carry the sword of state immediately in front of that officer in all processions of the Grand Lodge, which have not provided for a Grand Sword-Bearer, the duties of the office are usually performed by the Grand Pursuivant.

**Sword of State.** Among the ancient Romans, on all public occasions, a lictor carried a bundle of rods, sometimes with an ax inserted among them, before the person of his authority and his power to punish criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before kings or chief magistrates. Thus at the election of the Emperor of Germany, the Elector of Saxony, as Arch-Marshal of the Empire, carried a naked sword before the newly elected Emperor. We find the same practice prevailing in England as early certainly as the reign of Henry III., at whose coronation, in 1238, a sword was carried by the Earl of Chester. It was named Curtana, and, being without a point, was said to be emblematic of the spirit of mercy that should actuate a sovereign. This sword is known as the "Sword of State," and the practice prevailing to the present day, it has always been the custom in public processions before all chief magistrates, from the monarch of the realm to the mayor of the city. The custom was adopted by the Masons, and we learn from Anderson that, from the time of the revival, a sword of state, the property of a private Lodge, was borne by the Master of that Lodge or other Grand Master, till the Grand Lodge acquired one by the liberality of the Duke of Norfolk, which has ever since been borne by the Grand Sword-Bearer.

**Sword Pointing to the Naked Heart.** Webb says that "the sword pointing to the naked heart demonstrates that justice will, sooner or later, overtake us." The symbol is an ancient one; but its adoption was probably suggested by the old ceremony, both in English and Continental Lodges, and which is still preserved in some places, in which the candidate 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 holot ha'hereth hammithiahphakeheth. "The revolving phenomenon of the curved sword," or "the burning blade of the sword which turns." There were two Cherubim, one at each side of the gate. These angels, or winged beings, did not hold the weapon in their hands, but it was apart and separate from them. The holot ha'hereth was endowed with proper motion, or turned upon itself.
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 eyes," and when advancing with the Cherubim against the irreligious intruder at the forbidden gate, it would strike and cut him in pieces as soon as it should graze him. The symbolism of this instrument has been fixed by Obry as the talukra 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 slinging, shaped like a disk, moving horizontally with a gyratory motion, like that of a waterpout, 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.)

**Sword, Pilgrim's.** According to the resolution of the Grand Encampment of the United States, the sword to be worn by the Knights Templar must have a helmet head or pommele, a cross handle, and a metal scabbard. The hilt to the end of the scabbard must be from thirty-four to forty inches. **Sword, Tiler's.** In modern times the implement used by the Tiler is a sword of the ordinary form. This is incorrect. Formerly, and indeed up to a comparatively recent period, the Tiler's sword was wavy in shape, and so made in allusion to the "flaming sword which was placed at the east of the garden of Eden, which turned every way to keep the way of the tree of life." It was, of course, without a scabbard, because the Tiler's sword should ever be drawn and ready for the defense of his post.

**Sworn Brothers. (Frates Jurati.)** It was the custom in the Middle Ages for soldiers, and especially the knights going into battle, to engage each other by reciprocal oaths to share the rewards of victory and to defend each other in the fight. Thus Kenet tells us (Pocock Antiq.) that in the commencement of the expedition of William of Normandy into England, Robert de Oiley and Roger de Iverio, "frates Jurati, et per fidem et sacramentum confederati, venunt ad conquem Angliam," i.e., they came to the conquest of England, as sworn brothers, bound by their faith and on oath. Consequently, when William allotted them an estate as the reward of their military service, they divided it into equal portions, each taking an **Syllable.** To pronounce the syllables, or only one of the syllables, of a Sacred Word, such as a name of God, was among the Orientalists considered far more reverent than to give it in all its syllables a full and continuous utterance. Thus the Hebrews reduced the holy name YHWH to the syllable Yod; and the Brahmins, taking the initial letters of the three words which expressed the three attributes of the Supreme Brahma, as Creator, Preserver, and Destroyer, made of it the syllable AUM, which, on account of its awful and sacred meaning, they hesitated to pronounce aloud. To divide a word into syllables, and thus to interrupt the sound, either by pausing or by the alternate pronunciation by two persons, was deemed a mark of reverence.

**Symbol.** A symbol is defined to be a visible sign with which a spiritual feeling, emotion, or idea is connected. It was in this sense that the early Christians gave the name of symbols to all rites, ceremonies, and outward forms which bore a religious meaning; such, for instance, as the cross, and other pictures and images, and even the sacraments and the sacramental elements. At a still earlier period, the Egyptians communicated the knowledge of their esoteric philosophy in mystic symbols. In fact, man's earliest instruction was by means of symbols. "The first learning of the world," says Bukely, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pythagoras, Plato, of all the ancients that is come to our hand, is symbolic." And the learned Faber remarks that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

The word "symbol" is derived from a Greek verb which signifies "to compare one thing with another"; and hence a 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 study and compare these visible objects—to elicit from them the moral ideas which they are intended to express—is to make oneself acquainted with the Symbolism of Masonry.

The objective character of a symbol, which presents something material to the sight and touch, as explanatory of an internal idea, is best calculated to be grasped by the infant mind, whether the inanity of
This symbol may 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 beings."

To the man of mature intellect, each letter of the alphabet is the symbol of a certain sound. When we instruct the child in the form and value of these letters, we make the picture of some familiar object the representation of the letter which aids the infantile memory. Thus, when the teacher says, "A was an Apple," the Apple becomes a symbol of the letter A, just as in after-life the letter becomes the symbol of a sound.

"Symbolical representations of things sacred," says Dr. Burney ("Essays on Symbolism," i. p. 1), "were coeval with religion itself as a system of doctrine appearing incense, and, as such, may be taken as a sort of a successor to the symbolical imagery of the Egyptians, the Chaldeans, and the Greeks."

"The Hebrews borrowed much of their early religious symbolism from the Egyptians, their later sources being the Phoenicians, and through them this symbolical imagery, both verbal and objective, has descended to ourselves."

"The Egyptian priests were great proficient in symbolism, and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally, but many of the early fathers of the Church, especially the Greek fathers."

"Philos of Alexandria was very learned in symbolism, and the Evangelist St. John has made much use of it in their works." Squier gives in his "Sermons 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 system, it was afterwards continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It thus came to constitute a kind of sacred language, and hence invested with an exoteric significance understood only by the few."

In Freemasonry, all the instructions in its mysteries are communicated in the form of symbols. Hence, 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, unauthentically by history, distorted by anachronisms, and possibly absurd in its pretensions if viewed historically as a narrative of actual occurrences, when interpreted as a symbol, is found to impress the mind with some great spiritual and philosophical truth. The legends of Masonry are parables, and a parable is only a spiritual symbol. By its unerring eye Adam Clarke, "spiritual things are better understood, and make a deeper impression on the attentive mind."

"Symbol, Compound." In Dr. MacKee's work on the "Symbolism of Freemasonry," he has given this name to a species of symbol that is not unusual in Freemasonry, where the symbol is to be taken in a double sense, meaning, in its general application one thing, and then in a special application another. An example of this is seen in the symbolism of Science'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, have been 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-
The germ and nucleus of all Freemasonry is to be found in the three primitive degrees—the Apprentice, the Fellow-Craft, and the Master Mason. They were at one time (under a modification, however, which included the Royal Arch) the only degrees known to or practised by the Craft, and hence they are often called "Ancient Craft Masonry," to distinguish them from those comparatively modern additions which constitute what are designated as the "high degrees," or, by the French, "les hautes 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 abundance of legends; such, for instance, as the details of the building of the Temple; of the payment of wages in the middle chamber, or of the construction of the pillars of the porch. But these legends do not perform any very important part in the constitution of the degree. The lessons which are communicated to the candidate in these primitive degrees are conveyed, principally, through the medium of symbols, while there is (at least in the working of the degrees) little tradition or legendary teaching, with the exception of the great legend of Masonry, the "golden legend," however, which included the Royal Arch, to be found in the Master's Degree, and which is, itself, a symbol of the most abstruse and solemn significance. But even in this instance, interesting as are the details of the story, they are entirely subordinate to the symbol. Hiram the Builder is the profound symbol of manhood laboring for immortality, and all the different points of the legend are simply clustered around it, only to throw out the symbol in bold relief. The legend is of itself inert—it is the symbol of the Master Workman that gives it life and true meaning.

Symbolism, therefore, the prevailing characteristic of these primitive degrees; and it is because all the science and philosophy and religion of Ancient Craft Masonry is thus concealed from the profane but unfolded to the initiate in symbols, that the first three degrees which comprise it are said to be symbolic.

Now, nothing of this kind is to be found in the degrees above and beyond the third, if we except the Royal Arch, which, however, as I have already intimated, was originally a part of Ancient Craft Masonry, and was unnaturally torn from the Master's Degree, of which it, as every Masonic student knows, constituted the complement and consummation. Take, for example, the intermediate degrees of the American Chapter, such, for instance, as the Mark and Most Excellent Master. Here we find the symbolic feature ceasing to predominate, and the traditional or legendary taking its place. It is true that in these capillary degrees the use of symbols is not altogether abandoned. This could not well be, for the symbol constitutes the very essence of Freemasonry. The symbolic element is still to be discovered in these degrees, but only in a position subordinate to legendary instruction. As an illustration, let us consider the keystone in the Mark Master's Degree. Now, no one will deny that this is, strictly speaking, a symbol, and a very important and beautiful one, too. It is a symbol of a fraternal covenant between those who are engaged in the common search after Divine truth. But, in the role which it plays in the ritual of this degree, the symbol, however beautiful and appropriate it may be, is in a manner lost sight of, and the keystone derives almost all its importance and interest from the traditional history of its construction, its architectural design, and its fate. It is as the subject of a legend, and not as a symbol, that it attracts attention. Now, in the Third or Master's Degree we find the trowel, which is a symbol of almost precisely the same import as the keystone. They both refer to a Masonic covenant. But the trowel, no tradition, no history, is connected with the trowel. It presents itself simply and exclusively as a symbol. Hence we learn that symbols do not in the capillary degrees retain the distinctive, degrees of Masonry strike the eye, and inform the mind, and teach the heart, in every part of the Lodge, and in every part of the ceremonial initiation. On the contrary, the capillary degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the degree to illustrate, and the memory of which is preserved in its ceremonies and instructions. That most of these legends are themselves of symbolic significance is not denied. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Masons appears to have been the primary design of the establishment of the higher degrees, and as the information intended to be communicated in these degrees is of an historical character, there can of course be but little room for symbols or for symbolic instruction, the profuse use of which would rather tend to an 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 symbolism. But he has mistaken the true import and meaning of the application. It is not because the higher or capillary and cryptic degrees are altogether without symbols—for such is not the case—that the term symbolic is withheld from them, but because symbolic instruction does not constitute their predominating characteristic, as it does of the first three degrees. And hence the Masonry taught in these
three primitive degrees is very properly called Symbolic Masonry, and the Lodge in which this Masonry is taught is known as a Symbolic Lodge.

Symbolic Lectures. The lectures appropriated to the First, Second, and Third degrees are sometimes called Symbolic lectures; but the term is more properly applied to any lecture which treats of the meaning of Masonic symbols, in contradistinction to one which discusses only the history of the Order, and which would, therefore, be called an Historical Lecture. But the English Masons have a lecture called "the symbolic lectures," in which is explained the forms, symbols, and ornaments of Royal Arch Masonry, as well as its rites and ceremonies.  

Symbolic Lodge. A Lodge of Master Masons, with the Fellow-Craft and Apprentice Lodge worked under its Constitution, is called a Symbolic Lodge, because in it the three degrees are conferred. (See Symbolic Degrees.)

Symbolic Machinery. Machinery is a term employed in epic and dramatic poetry to denote some agency introduced by the poet to serve some purpose or accomplish some event. Faber, in treating of the Apocalypse, speaks of "a patriarchal scheme of symbolic machinery derived most plainly from the events of the deluge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, but which has since been redeemed by Christianity to its proper use." Dr. Oliver thinks that this "scheme of symbolic machinery" was "the primitive Freemasonry, veiled in allegory and illustrated by symbols." Without adopting this questionable hypothesis, it must be admitted that Freemasonry, in the scenic representations sometimes used in its initiations, has, like the epic poets, and dramatists, and the old hierophants, availed itself of the use of symbolic machinery.

Symbolic Masonry. The Masonry that is concerned with the first three degrees in all the Rites. This is the technical meaning. But in a more general sense, Symbolic Masonry is that Masonry, wherever it may be found, whether in the primary or in the high degrees, in which the lessons are communicated by symbols. (See Symbolic Degrees.)

Symbolism, The Science of. The science which is engaged in the investigation of the meaning of symbols, and the application of their interpretation to moral, religious, and philosophical instruction. In this sense, Freemasonry is essentially a science of symbolism. The English lectures define Freemasonry to be "a peculiar system of morality veiled in allegory and illustrated by symbols." The definition would be more correct were it in these words: Freemasonry is a system of morality developed and incultilated 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, incidential, 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 will leave 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. Stubbes, "consisted chiefly of symbols. The wisdom of the Chaldeans, Phoenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Cyrus, Pythagoras, Socrates, Plato, of the whole ancient world, is connected with the use of symbols." And the learned Faber remarks, that "allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sanctified at the shrine of poetical decoration." In fact, man's earliest instruction was by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually. And hence, in the first ages of the world, in its infancy, all propositions, theological, political, or scientific, were expressed in the form of symbols. Thus the first religions were 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, and which must hence have been an elementary step in the progress of human improvement, it was found necessary to have
SYMBOL

recourse to symbols, for words are only and truly certain arbitrary symbols by which and through which we give an utterance to our ideas. The construction of language was, therefore, one of the first products of the science of symbolism.

We must constantly bear in mind this fact of the primary existence and predominance of symbolic language in the earliest times, when we are investigating the nature of the ancient religions, with which the history of Freemasonry is so intimately connected. The older the religion, the more the symbols abound. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols. Thus there is more symbol in the Egyptian religion than in the Jewish, more in the Jewish than in the Christian, more in the Christian than in the Mohammedan, and, lastly, more in the Roman than in the Protestant.

But symbolism is not only the most ancient and general, but it is also the most practically useful, of sciences. We have already seen how actively it operates in the early stages of life and of society. We have seen how the first ideas of men and of nations are impressed upon their minds by means of symbols. It was thus that the ancient peoples were almost wholly educated.

"In the simpler stages of society," says one writer on this subject, "mankind can be instructed in the abstract knowledge of truths only by symbols. Hence we find most heathen religions becoming mythic, or explaining their mysteries by allegories, or instructive incidents. Nay, God himself, known as the divinity by the names formed by him, has condescended, in the earlier revelations that he made of himself, to teach by symbols; and the greatest of all teachers instructed the multitudes by parables. The great exemplar of the ancient philosophy and the grand archetype of modern philosophy were alike distinguished by their possessing this faculty in a high degree, and have told us that man was best instructed by similitudes."

Such is the system adopted in Freemasonry for the development and insculption of the great mystery of the philosophical truths, of which it was, for so many years, the sole conservator. And it is for this reason that I have already remarked, that any inquiry into the symbolic character of Freemasonry, must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the Masonic Institution.

Symbol of Glory. In the old lectures of the last century, the Blazing Star was called "the glory in the centre"; because it was placed in the centre of the floor-cloth or trac- ing-board, and represented hieroglyphically the glorious name of God. Hence Dr. Oliver has given to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of The Symbol of Glory. Syndication of Lodges. A term used in France, in 1775, by the Schismatic Grand Ori-
and the Rite of Strict Observance are very different. The system of Schröder and that of the Grand Lodge of England do not essentially vary, but there is no similarity between the York Rite and the Rite of Schröder. Whoever in Masonry sets forth a connected series of doctrines peculiar to himself invents a system. He may or he may not afterward fabricate a Rite. But the Rite would be only a consequence, and not a necessary one, of the system.

Style. An arrangement of columns in which the intercolumniation is equal to the diameter of the column.

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 2, Tash, is 9, but as in Theu, it is 400. (See Theu.)

Tabaot. Toffet. Edom. Three obsolete names which are sometimes given to the three 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 Simitic tabernacle, as if 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, arose from the numerous allusions to it in the writings of Oliver, but in this country principally from the teachings of Webb and Creas. 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 Simitic edifice.

The word tabernacle means a tent. It is the diminutive of taberna, and was used by the Romans to denote a soldier's tent. It was constructed of planks and covered with skins, and its outward appearance presented the precise form of the Jewish tabernacle. The Jews called it sometimes mishkan, which, like the Latin taberna, meant a dwelling-place, but more commonly ah, 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-Simitic, the Simitic, and the Davidic.

1. The Anti-Simitic tabernacle was the tent used, perhaps from the beginning of the exodus, for the transaction of business, and was situated at some distance from the camp. It was used only provisionally, and was superseded by the tabernacle proper.

2. The Simitic tabernacle. This was constructed by Ahobil and Benalee 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 curtains. Internally, the tabernacle was divided into apartments by a richly decorated curtain. The one at the western end was fifteen feet long, making, therefore, a perfect cube. This was the Holy of Holies, in which the Ark of the Covenant was kept. It was divided into two compartments by the curtain said to be embroidered with the names of the ancestors of Christ in Hebrew and Latin letters, and supported by four golden pillars. The Simitic, 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 western, 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.
were so suspended as to cover the sides and top of the tabernacle, not being distributed as veils separating it into apartments, as in the Masonic tabernacle of Josephus, in describing the symbolic signification of the tabernacle, says that it was an imitation of the system of the world; the Holy of Holies, into which not even the priests were admitted, was as it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which men live. But the symbolism of the tabernacle was far more complex than anything that Josephus has said upon the subject would lead us to suppose. Its connection with us, however, leads 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 the kingdom, and that time it remained at Gibeon, and we have no account of its removal thence. But when David removed the ark to Jerusalem, he saw that Judah, from which his tribe was, and from which he himself had come, had been a place of honor, and he resolved to build the ark a temple. 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 was burned. At the subsequent destruction of the Temple it was most probably burned. From the time of Solomon we altogether lose sight of the Sinaitic tabernacle, which perhaps became a victim to carelessness and the corrupting 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 converts 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, but it would not, however, necessitate the building of a house, because the altar of sacrifice had always been erected in the open court, both of the old tabernacle and Temple. Yet as the priests and Levites were there, and it is said that the religious ordinances of Moses were observed, it is not unlikely that some sort of temporary shelter was erected for the performance of Divine worship. But of the form and character of such a building we have no account.

A Masonic legend has, however, for symbolic purposes, supplied the deficiency. This legend is, however, peculiar to the American modification of the Royal Arch Degree. In the English system a Royal Arch Chapter represents the "ancient Sanhedrin," where Zerubbabel, Haggai, and Joshua administer the law. In the American system a Chapter is said to represent "the tabernacle erected by our ancient brethren near the ruins of King Solomon's Temple."

Of the erection of this tabernacle, I have said that there is no historical evidence. It is simply a myth, but a myth constructed, of course, for a symbolic purpose. In its legendary description, it bears no resemblance whatever, except in the color of the curtains or veils, to the Sinaitic tabernacle. In the latter the Holy of Holies was in the western extremity, in the former it was in the eastern; in that was contained the Ark of the Covenant with the overshadowing Cherubim and the Shekinah; in this there are no such articles; in that the most holy was inaccessible to all persons, even to the priests; in this it is the seat of the three preceding officers, and is readily accessible by proper means. In that the curtains were attached to the sides of the tent; in this they are suspended across, dividing it into four apartments. The Masonic tabernacle used in the American Royal Arch Degree is not, therefore, a reproduction of the ancient tabernacle erected by Moses in the wilderness, but must be supposed to be simply a temporary construction for purposes of shelter, of consultation, and of worship. It was, in the strictest sense of the word, a tabernacle, a tent. As a myth, with no historical foundation, it would be valueless, were it not that it is used, and was undoubtedly fabricated, for the purpose of developing a symbolism. And this symbolism is found in its veils. There is no harm in calling it a tabernacle any more than there is in calling a flashlight, 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 is evident, as in all other Masonic myths, a fund of useful instruction. For an interpretation of that symbolism, see Veils, Symbolism of the.

In some Chapters a part of the furniture is called the tabernacle; in other words, a piece of framework is erected inside of the room, and is called the tabernacle. This is incorrect. According to the ritual, the whole Chapter room represents the tabernacle, and the veils should be suspended from wall to wall. Indeed, I have reasons for believing that this interior tabernacle is an innovation of little more than twenty years' standing. The oldest Chapter rooms that I have seen are constructed on the correct principle.

Tabernacle, Chief of the. See Chief of the Tabernacle.
Tabernacle, Prince of the. See Prince of the Tabernacle.

Table Lodge. After the labors of the Lodge have been completed, Masons frequently meet at tables to enjoy a rest 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 profanes 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 Apprentices' Degree, and none but Masons are permitted to be present. Even the attendants are taken from the class known as "Serving Brethren," that is to say, waiters who have received the First Degree for the special purpose of entitling them to be present on such occasions.

The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the northwest extremity, and the Junior Warden at the southwest. The Deacons or equivalent officers sit between the two Wardens. The brethren are placed around the exterior margin of the table, facing each other, and the void space between the sides is occupied by the serving brethren or attendants. It is probable that the form of the table was really adopted at first from motives of convenience. But M. Hermite (Bull. G. O., 1869, p. 83) assigns for it a 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 year, or a period of six months, and therefore refers to 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, as evidently very moderate 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 Soveraign 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 inductees or affiliates if there be any. 7. That of all Masons wherever soever spread over the face of the globe. (See Toasts.)

Rapin (Hist. G. T. p. 17) refers these seven toasts of obligation to the seven libations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Saturn, and the seven days of the week which are named after them; and he assigns some striking reasons for the reference. But this symbolism, although very beautiful, is not very ancient.

The Table Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual formulas.

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 Washington, 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-cloth they call standard. |
| Napkins | flags. |
| Table | tracing-board. |
| Dishes | great plates. |
| Plates | tureens. |
| Spoons | trowels. |
| Knives | swords. |
| Forks | pickaxes. |
| Bottles | casks. |
| Glasses | cannons. |
| Lighters | stars. |
Snuffers          they, call pincers.
Chairs            stools.
Meals             materials.
Bread             rough ashlar.
Red wine          strong red powder.
White wine        strong white powder.
Water             weak powder.
Beer              yellow powder.
Brandy, or liqueurs luminating powder.
Coffee            black powder.
Salt              white sand.
Pepper            cement.
To eat            to masticate.
To drink          to fire.
To carve           to hew.

**Tablets, Engraved.** A designation frequently used in the A. A. Scottish Rite for the book of minutes or record; as in the Rose Croix Chapter is used the term "engraved columns."

**Tablets of Hiram Abif.** Among the traditions of the Orders there is a legend referring to the tablets used by Hiram Abif as a Trestle-Board on which to lay down his designs. This legend, of course, can lay no claim to authenticity but is intended simply as a symbol calculating the duty of every man to work in the daily labor of life after a design that will construct in his body a spiritual temple. (See *Hiram Abif*.)

**Tæsturnity.** 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 Tæsturnity," and that they represent Love, Relief, and Truth among all Right Masons." The symbol is now obsolete.

**Tactics.** The importance that has in the last few years been given to the military element in the Order of Masonic Knights Templar in America has made it necessary that special Manuals should be prepared for the instruction of Knights in the elementary principles of military movements. The most popular works of this kind are: 1. *Knights Templar, Tactics and Drill for the use of Commanders, and the Burial Service of the Orders of Masonic Knighthood. Prepared by Sir Orrin Welsh, Past Grand Commander, State of New York*; 2. *Knights Templar, Tactics and Drill, the Working, Test, and Burial Service of the Orders of Knighthood, as adopted by the Grand Commandery of the State of Michigan. By Ellery Irving Garfield, E. G. C. G. Grand Commander of Michigan;* and 3. *Tactics for Knights Templar, and Appendant Orders. Prepared by E. Sir Knight George Wingate Chase, of Massachusetts.* These works contain the necessary instructions in the "school of the knight," or the proper method of marching, halting, saluting, handling the sword, etc., and the "school of the commandery," or directions for properly performing the evolutions on a public parade. Books of this kind have now become as necessary and as common to the Knights Templar as *Monitors* are to the Master Mason.

**Talisman.** From the Hebrew tekel and the Chaldaic *tsalma*, an image or idol. A talisman signifies an implement or instrument, either of wood, or metal, or some precious stone, or even parchment, of various forms, such as a triangle, a cross, a circle, and sometimes a human head, or human figure, generally inscribed with characters and constructed with mystical rites and ceremonies. The talisman thus constructed was supposed by the ancients, and even in the Middle Ages, to be invested with supernatural powers and a capacity for protecting its wearer or possessor from evil influences, and for securing to him good fortune and success in his undertakings. The word *amulet*, from the Latin *amuletum,* which comes from the Arabic "barnat," anything worn, though sometimes confounded with the talisman, has a less general significance. For while the talisman served both to procure good and to avert evil, the powers of the amulet were entirely of a protective nature. Frequently, however, the two words are indifferently used.

The use of talismans was introduced in the Middle Ages from the Gnostics. Of the

*ELOHIM* + *ELOHI*  
4  14  15  1  1  1  1  1  1  1  1  1  1

*ADONAI*  
9  9  7  6  12

*BAVYESIR*  
5  11  10  8

*ROOTEL* *JOSIPHEL*

Gnostic talismans none were more frequent than those which were inscribed with Divine names. Of these the most common were IAO and SABAO, although we find also the Tetragrammaton, and Elohim, Elohi, Adonai, and other Hebrew appellations of the Deity. Sometimes the talisman contained, not one of the names of God, but that of some mystical person, or the expression of some mystical idea. Thus, on some of the Gnostic talismanic gems, we find the names of the three mythical kings of Cologne, or the sacred Abrasas. The orthodox Christians of the early days of the church were necessarily influenced, by the popular belief in talismans, to adopt many of them; although, of course, they sought to divest them of their magical significance, and to use them simply as symbols. Hence we find among these Christians the Constantinian monogram, composed of the letters X and P, or the *vesica piscis*, as a symbol of Christ, and the image of a little fish as a token of Christian recognition, and the anchor as a mark of Christian hope.

Many of the symbols and symbolic expressions which were in use by the alchemists, the astrologers, and by the Rosicrucians, are to be traced to the Gnostic talismans. The talisman was, it is true, converted from an instru-
ment of incantation into a symbol; but the symbol was accompanied with a mystical significance which gave it a sacred character.

It has been said that in the Gnostic talismans the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabsians, or from their own abstract 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 symbol 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 pentaple, 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 Azoth Philoosophorum 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 repeats a dragon. On the letter stands a human figure with two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male, the other of a female. The hand attached to the male part of the figure holds a compass, that to the female, a square. The square and compass thus distributed seem to indicate that originally a phallic meaning was attached to these symbols as there was to the point within the circle, which in this plate also appears in the center of the globe. The compass held by the male figure would represent the male generative principle, and the square held by the female, the female productive principle. The subsequent interpretation given to the combined square and compass was the transmutation from the Hermetic talisman to the Masonic symbol.

Talith. An oblong shawl worn over the head or shoulders, named, from its having four corners, the arba canphoth. It is also called teitith, 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 teitith, 600, accomplishes 613, the number of precepts of the moral law, and which is the number of letters in Hebrew composing the Deicologue. 613 represents 248 positive precepts, or members of the human body, and 365 negative precepts, or number of human veins. Jesus of Nazareth wore the teitith: “And behold a woman, . . . came behind him and touched the hem of his garment” (Matt. ix. 20); and he rebuked the Pharisees for their ostentation in enlarging the “borders” (modroths, fringes) of their garments. (Matt. xxiii. 5.)
TALHAD

TALHAD. Rendered in Hebrew תַּלְחֹד, "Annel of Water," and found in the Twenty-ninth Degree of the A. A. Scottish Rite ritual.

Talmud. Hebrew תַּלְמָד, signifying doctrine. The Jews say that Moses received on Mount Sinai not only the written law which is contained in the Pentateuch but an oral law, which was first communicated by him to Aaron, then by them to the seventy elders, and finally by these to the people, and thus transmitted, by memory, from generation to generation. This oral law was never committed to writing until about the beginning of the third century, when Rabbi Judah found the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collated it from notes, which is 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 number of commentaries, called the Gemara, by the school at Tiberias. This work has been falsely attributed to Rabbi Johanan, but he died in 279, a hundred years before its composition. The Mishna and its commentary, the Gemara, are, in their collected form, called the Talmud.

The Jews in Chaldea, not being satisfied with the interpretations in this work, composed others, which were collected together by Rabbi Akiba into another Gemara. The former work has since been known as the Jerusalem Talmud, and that of R. Akiba as the Babylonian Talmud, from the place in which they were respectively compiled.

In both works the Mishna or law is the same; it is only the Gemara or commentary that is different.

The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to 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 Mascroth, or treatises, of which there are altogether sixty-three.

The Gemara, which differs in the Jerusalem and Babylonian redactions, consists of commentaries on these Mascroth, 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."

Stelhlin concurs in a similar opinion; but Steinacher, 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 Briton, which see.

Tammuz. תָּמְמוּז. The tenth month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

Tanga-Tango. A Peruvian tribe symbol, signifying "one in three and three in one."

Tannehill, William. Born in Tennessee, in 1757. He was one of the founders, in 1813, of the Grand Lodge of Tennessee, and was for seven years Grand Master of that body. He was also a contributor to the literature of Masonry, having published in 1845 a Master Mason's Manual; which was, however, little more than a compilation from the preceding labors of Preston and Webb. In 1847, he commenced the publication of a Masonic periodical under the title of the Portfolio. This was a work of considerable merit, but he was compelled to discontinue it in 1850, in consequence of an attack of 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.

Taph. The name given in German Lodges to the carpet or floor-cloth on which formerly the emblems of Masonry were drawn in chalk. It is also sometimes called the tapestry. Tarsel. In the earliest catechism of the eighteenth century, it is said that the furniture of a Lodge consists of a "Mosaic pavement, Blazing Star, and Indented Tarsel." In more modern catechisms, the expression a "tessellated border," Indented Tarsel is evidently a corruption of indented tassel; 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 Trestle-Board.

Tarshitha. Used in the degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of
TASSELS

the Southern Jurisdiction of the United States, for Tindal, and supplied to the presiding officer of a Council of Princes of Jerusalem.

(Sir Tindal.)

Tasseled. 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 tasseled border. These four cords are described as referring to the four principal points, the guttural, pastoral, manual, and pedal, and through them to the four cardinal virtues, temperance, fortitude, prudence, and justice. (See Tasselled Border.)

Tasting and Smelling. Of the five senses, hearing, seeing, and feeling only are deemed essential to Masons. Tasting and smelling are therefore not referred to in the ritual, except as making up the sacred number five. Preston says: "Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perform their natural duties."

Tatnai and Shethar-Boznai. Tatnai was a Persian satrap of the province east of the Euphrates in the time of Darius and Zerubbabel; Shethar-Boznai was an officer under his command. The two united with the Ahasuarenes in trying to obstruct the building of the second Temple, and in writing a letter to Darius, of which a copy is preserved in Ezra (ch. v.). In this letter they reported that "the house of the great God" in Jerusalem was being built with great stones, and that the work was going on fast, on the alleged authority of a decree from Cyrus. They requested that search might be made in the rolls of the court whether such a decree was ever given, and asked for the king's pleasure in the matter. The decree was found at Ecballana, and a letter was sent to Tatnai and Shethar-Boznai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the elders of the Jews in rebuilding the Temple by supplying them both with money and with necessaries, corn, salt, wine, and oil for the sacrifices. Shethar-Boznai, after the receipt of this decree, offered no further obstruction to the Jews. Their names have been hence introduced into some of the high degrees in Masonry.

Tau. The last letter of the Hebrew alphabet is called tau, and it has the power of the Roman T. In its present form T, in the square character now in use, it has no resemblance to a cross; but in the ancient Hebrew alphabet, its figure x, or +, was that of a cross. Hence, when it is said, in the vision of Ezekiel (ix. 4), "Go through the midst of the city, and set a mark (in the original, T, tau) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof"—which mark was to distinguish them as persons to be saved, on account of their sorrow for sin, from those who, as idolaters, were to be slain—the evident allusion is to a cross. The form of this cross was x or †, a form familiar to the people of that day. But, as the Greek letter tau subsequently assumed the form which is still preserved in the Roman T, the tau or tau cross was made also to assume the same form; so that the mark tau is now universally recognized in this form, T.

This tau, tau cross, or tau mark, was of very universal use as a sacred symbol among the ancients. From the passage of Ezekiel just cited, it is evident that the Hebrews recognized it as a sign of salvation; according to the Talmudists, the symbol was much older than the time of Ezekiel, for they say that when Moses anointed Aaron as the high priest, he marked his forehead with this sign. Speaking of the use of the tau cross in the Old Testament, Didron says (Christ. Iconog., p. 370) that "it saved the youthful Issach from death, relieved from destruction an entire people whose houses were marked with that symbol, healed the envenomed bites of those who looked at the serpent raised in the form of a 'tau', upon a pole, and called back the soul into the dead body of the son of that poor widow who had given bread to the prophet."

Hence, in Christian iconography, the tau cross, or cross of the Old Testament, is called the anticipatory cross, because it anticipated the four-lined 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 mārī, or mark worn by the devotees of Brahma.

Davies, in his Celtic Researches, says that the "Gallician tau," or the tau of the ancient Gauls, was among the Druids a symbol of their divine authority. Among the Egyptians, the tau, with an oval ring or handle, became the cruz ansata, and was used by them as the constant symbol of life.

Dr. Clarke says (Travels, v., 311) that the tau cross was a monogram of Thoth, "the symbolical or mystical name of hidden wisdom among the ancient Egyptians."

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, adds 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 phallic: whence he comes to the conclusion that the Knights Templar were addicted to the obscene worship of tao symbol. It is, however, entirely doubtful, notwithstanding the authority of Dupuy, whether the tau was a symbol of the Templars. But if it was, its origin is rather to be looked for in the supposed Hebrew idea as a symbol of preservation.

It is in this sense, as a symbol of salvation from death and of eternal life, that it has been adopted into the Masonic system, and presented 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.)

Techaudalas. Mentioned in the Institutes of Manu as a class of pariahs, or the lowest in society, but are referred to as the inventors of brick for building purposes, as is attested by Vina-Snati and Yeda Yravas. In the course of time they were banished from the towns, the rites of burial, and the use of rice, water, and fire. They finally emigrated, and became the progenitors of great nations.

Teem. Royal Arch Masons in America apply this word rather ingenuously to designate the three candidates upon whom the degree is conferred at the same time.

Tennis. In the Master's Degree in some of the continental Rites, and in all the high degrees where the legend of the degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black strewed with tears. The figures representing tears are in the form depicted in the annexed cut. The symbolism is borrowed from the science of heraldry, where these figures are called gutus, and are the tears of anything that is by nature liquid or liquesced by art.

The heralds have six of these charges, viz., yellow, or drops of liquid gold; sable, or drops of liquid silver; azure, or drops of blue; black, or drops of pitch; and green, or drops of oil. In funeral hatchments, a black velvet cloth, sprinkled with these "drops of tears," is placed over the head of the deceased nobleman, and thrown over his bier; but there, as in Masonry, the gutus de larmes, or drops of tears, are not painted blue, but white.

Tebeth. The fourth month of the Hebrew civil year, corresponding to the months December and January, beginning with the new moon of the former.

Telemon. See Companions.

Temelorden or Tempelherrenorden. The title in German of the Order of Knights Templar.

Temperance. One of the four cardinal virtues, the practice of which is inculcated in the First Degree. The Mason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose its seats, and subject himself, by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his brethren. And lest any brother should forget the danger to which he is exposed in the unguarded hours of dissipation, the virtue of temperance is wisely impressed upon his memory, by its reference to one of the most solemn portions of the ceremony of initiation. Some Masons, very properly condemning the vice of intemperance and abhorring its effects, have been unwisely led to confound temperance with total abstinence in a Masonic application, and resolutions have sometimes been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offense. But the law of Masonry authorizes no such regulation. It leaves to every man the indulgence of his own tastes within due limits, and demands not abstinence, but only moderation and temperance, in anything not actually wrong.

Templar. See Knights Templar.

Templaritus. The Latin title of a Knights Templar. Constantly used in the Middle Ages.

Templar Land. The Order of Knights Templar was dissolved in England, by an act of Parliament, in the seventeenth year of the reign of Edward II, and their possessions transferred to the Order of St. John of Jerusalem, or Knights Hospitallers. Subsequently, in the thirty-second year of the reign of Henry VIII., their possessions were transferred to the king. One of the privileges possessed by the English Templars was that their lands should be free of tithe; and these privileges still adhere to these lands, so that a farm being what is termed "Templar land," is still exempt from the imposition of tithe, if it is occupied by the owner; an exemption which ceases when the farm is worked under a lease.

Templar Origin of Masonry. The theory that Masonry originated in the Holy Land during the Crusades, and was instituted by the Knights Templar, was first advanced by the Chevalier Ramsey, for the purpose, it is supposed, of giving an aristocratic character to the association. It was subsequently adopted by the College of Clermont, and was accepted by the Baron von Hund as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. Berage in his work entitled Les Plus Secrets Mysteres des Hautes Grades (5th, 1914). "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 Apprentices, Fellow Craft, and Master—degrees which were constructed for the general class of Masons. The high degrees, which developed the true design of Masonry and its true secrets, have never been known to them.
"The Saracens having obtained possession of the holy places in Palestine, where all the mysteries of the Order were practised, made use of them for the most profane purposes. The Christians then league together to conquer this beautiful country, and to drive these barbarians from the land. They succeeded in obtaining a footing on these shores under the protection of the numerous armies of Crusaders which had been sent there by the Christian princes. The losses which they subsequently experienced put an end to the Christian power, and the Crusaders who remained were subjected to the persecutions of the Saracens, who massacred all who publicly proclaimed the Christian faith. This induced Godfrey de Bouillon, towards the end of the third century, to conceal the mysteries of religion under the veil of figures, emblems, and allegories.

Hence the Christians selected the Temple of Solomon, and it has so become a relation to the Christian Church, of which its heiness and its magnificence make it the true symbol. So the Christians concealed much of the building up of the Church under that of the construction of the Temple, and gave themselves the title of Masons, Architects, or Builders, because they were occupied in building the faith. They assembled under the pretext of making plans of architecture to practise the rites of their religion, with all the emblems and allegories that Masonry could furnish, and thus protect themselves from the cruelty of the Saracens.

"As the mysteries of Masonry were in their principles, and still are only those of the Christian religion, they were extremely scrupulous to confide this important secret only to those whose discretion had been tried, and who had been found worthy. For this purpose they fabricated degrees as a test of those to whom they wished to confide it, and they gave them at first only the symbolic secret of Hirams, on which all the mystery of Blue Masonry is founded, and which is, in fact, the only secret of that Order which has no relation to true Masonry. They imparted nothing else to them as they were afraid of being betrayed, and they conferred these degrees as a proper means of recognizing each other, surrounded as they were by barbarians. To succeed more effectually in this, they made use of different signs and words for each degree, so as not only to distinguish themselves from the profane Saracens, but to designate the different degrees. These they fixed at the number of seven, in imitation of the Grand Architect, who built the Universe in six days and rested on the seventh; and also because Solomon was seven years in constructing the Temple, which they had selected as the positive basis of Masonry. Under the name of Hiram they gave a "false application to the Masters, and developed the true secret of Masonry only to the higher degrees."

Such is the theory of the Templar origin of Masonry, which, mystical as it is, and wholly unsupported by the authority of history, has exercised a vast influence in the fabrication of high degrees and the invention of continental Ehies. Indeed, of all the systems propounded during the eighteenth century, so fertile in the construction of extravagant systems, none has played so important a part as this in the history of Masonry. Although the theory is no longer maintained, its effects are everywhere seen and felt.

Templars in England. An important change in the organization of Templarism in England and Ireland took place in 1873. By it a union took place of the Grand Conclave of Masonic Knights Templar of England and the Grand Conclave of High Knights Templar of Ireland into one body, under the title of the "Convent General of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes, and Malta." The following is a summary of the statutes by which this new Order is to be governed, as given by Sir Knight W. J. B. McLeod-Meredith, Grand Prior, in his circular to the Preceptors of Canada:

1. The existing Grand Masters in the Empire are to be termed Great Prior, and Grand Conclaves or Encampments, Great Priories, under and subordinate to one Grand Master, as in the early days of the Order, and one Supreme Governing Body, the Convent General.

2. The term Great is adopted instead of Grand, the latter being a French word; and grand in English is not grand in French; Great is the proper translation of "Magnus" and "Magnus Supremus."

3. The Great Priories of each nationality—England, Scotland, and Ireland, with their dependencies in the Colonies—retain their internal government and legislation, and appoint their Provincial Prioris, doing nothing inconsistent with the supreme statutes of the Convent General.

4. The title Masonic is not continued; the Order being purely Christian, none but Christians can be admitted; consequently it cannot be considered strictly as a Masonic body; Masonry, while inculcating the highest reverence for the Supreme Being, and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Masonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.

5. The titles Eminent 'Commander' and 'Encampment' have been discontinued, and the original name 'Preceptor' and 'Preceptory' substituted, as also the titles 'Constable' and 'Marshal' for 'First' and 'Second Captains.' 'Encampment' is a modern term, adopted probably when, as our traditions inform us, "at the suppression..."
of the ancient Military Order of the Temple, some of their number sought refuge and held conclaves in the Masonic Society, being independent amongst bodies, whose every governing head. 'Prier' is the correct and original title for the head of a langue or nationality, and 'Preceptor' for the subordinate bodies. The Preceptors were the ancient 'Houses' of the Templar Order; 'Commander' and 'Commanderies' was the title used by the Order of St. John, commonly known as Knights of Malta.

80. 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 Reformers. But our Order of St. John of Jerusalem, Palestine, Rhodes, and Malta, has no connection with the present Knights of Malta in the Papal States, or of the Protestant branches of the Order. The line of succession 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.

77. Honorary past rank is abolished, substituting the chivalric dignities of 'Grand Crosses' and 'Commanders,' limited in number, and confined to Preceptors. These honours 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. Equerries, or serving brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel; they are to be addressed as 'Frater,' not Sir Knight.

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 appropriate to a Military Order, whose badge is the sword. A proposition to confine the wearing of the star to the Preceptors was negatived; the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.

13. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of candidates has been increased. A declaration is now required, to be signed by every candidate, that he is of the full age of twenty-one years, and in addition to being a Royal Arch Mason, that he is a Master Mason of two years' standing, professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the statutes and ordinances, present and future, of the Order.

TEMPLARS OF SCOTLAND. The Statutes of the Grand Priory of the Temple of Scotland prescribe for the Order of Knights Templar in that kingdom an organisation very different from that which prevails in other countries.

The Religious and Military Order of the Temple in Scotland consists of two classes: 1. Novice and Esquire; 2. Knight Templar. The Knights are again divided into four classes: 1. Knights created by Priorities; 2. Knights elected from the companions on memorial to the Grand Master and Council, supported by the recommendation of the Priorities to which they belong; 3. Knights Commanders; 4. Knights Grand Crosses, to be nominated by the Grand Master.

The supreme legislative authority of the Order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. The anniversary of the death of James de Molay, March 11th, is selected as the time of this meeting, at which the Grand Officers are elected.

During the intervals of the meetings of the Chapter General, the affairs of the Order, with the exception of altering the Statutes, is entrusted to the Grand Master's Council, which consists of the Grand Officers, the Grand Priory of Foreign Languages, and the Grand Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain for life, the Grand Master, who is elected triennially, and the Grand Aides-de-Camp, who are appointed by him and removed at
his pleasure, are elected annually. They are as follows:

Grand Master,
Past Grand Masters,
Grand Seneschal,
Hospitaller and Grand Prior of Scotland,
Grand Constable and Marechal,
Grand Admiral,
Grand Almoner or Hospitaler,
Grand Chancellor,
Grand Treasurer,
Grand Registrar,
Primate or Grand Prelate,
Grand Provost or Governor-General,
Grand Standard-Bearer or Beaucenmifier,
Grand Bearer of the Veexilium 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 language, to be placed under the authority of a Grand Prior, who is elected for life, unless discharged by the Chapter General.

A Priory, which is equivalent to our Commanderies, consists of the following officers:

Prior,
Subprior,
Marechal or Master of Ceremonies,
Hospitaler or Almoner,
Chancellor,
Treasurer,
Secretary,
Chaplain and Instructor,
Beaucenmifier, or Bearer of the Beausant,
Bearer of the Red Cross Banner, or Veexilium Bell,
Chamberlain,
Two Aides-de-Camp.

The Chapter General or Grand Priory may unite two or more Priories into a Commandery, to be governed by a Provincially 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 beit, which literally signifies a house or dwelling, and finds its root in a word which signifies "to remain or pass the night," or hekal, 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 beit Jehovah, or the "house of Jehovah" they referred to the continued presence of God in it; and when they called it hekal Jeowah, 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 signified both a house and a temple. Thus, from an inscription at Philae, Champollion (Dict. Egyptieno) cites the sentence, "He has made his devotions in the house of his mother Isis."

The classical idea was more abstract and philosophical. The Latin word templum comes from a root which signifies "to cut off," thus referring to any space, whether open or occupied by a building, which was cut off, or separated for a sacred purpose, from the surrounding profane ground. The word temple denoted a sacred enclosure where the omens were observed by the augurs. Hence Varro (De Ling. Lat., vi., 81) defines a temple to be "a place for auguries and auspices." As the same practice of worshiping 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. But of the Roman temple worship it has not been neglectful, and has borrowed from it one of the most significant and important words in its vocabulary. The Latin word spectular means to observe, to look around. When the augur, standing within the sacred precincts of his open temple on the Capitoline hill, watched the flight of birds, that from it he might deduce his auspices of good or bad fortune, he was said, spectulari, to speculate. Hence the word came at length to denote, like contemplate from templum, an inquisition of sacred things, and thence 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 Masonic temple, as that was of the temple of Jerusalem. The direction of an Egyptian temple was usually from east to west, the entrance being at the east. It was a quadrangular building, much longer than its width, and was situated in the western part of a sacred enclosure. The approach through this enclosure to the temple proper was frequently by a double row of sphinxes. In front of the entrance was a pair of tall obelisks, which will remind the reader of the two pillars at the porch of Solomon's Temple. The temple was divided into a spacious hall, the sanctuary
where the great body of the worshipers assembled. Beyond it, in the western extremity, was the cell or seco, equivalent to the Jewish Holy of Holies, into which the priests only entered; and in the remotest part, behind a curtain, appeared the image of the god seated on his throne, or the sacred animal which represented him.

Grecian Temples, like the Egyptian and the Hebrew, were placed within an enclosure, which was separated from the profane land around it, in early times, by ropes, but afterward by a wall. The temple was usually quadrangular, although some were circular in form. It was divided into two parts, the opisthodomos, porch or vestibule, and the cela, or cell. In this latter part the statue of the god was placed, surrounded by a balustrade. In temples connected with the mysteries, the cell was called the aboros (Lat. opisthodomos), and to it only the priests and the initiates had access; and we learn from Pausanias that various stories were related of calamities that had befallen persons who had unlawfully ventured to cross the threshold. Vitruvius says that the type of temple was always toward the west; but this statement is contradicted by the appearance of the temples still partly existing in Attica, Ionia, and Sicily.

Roman Temples, after they emerged from their primitive simplicity, were constructed much upon the model of the Grecian. There were the same vestibule and cells, or opisthodomos, borrowed, as with the Greeks, from the holy and the most holy place of the Egyptians. Vitruvius says that the entrance of a Roman temple was, if possible, to the west, so that the worshipers, when they offered prayers or sacrifices, might look toward the east; but this rule was not always observed.

It thus appears, notwithstanding what Montfaucon (Antiq. ii. 1. ii. ch. 2) says to the contrary, that the Egyptian form of a temple was the type from which other nations borrowed their idea.

This Egyptian form of a temple was borrowed by the Jews, and with some modification by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in the construction of Masonic Lodges, which are but imitations, in spirit, of the ancient temples. But there has been a transposition of parts, the most holy place, which with the Egyptians and the Jews was in the west, being placed in Lodges in the east.

Temple, Grand Commander of the (Grand Compagnon du Temple). The Fifty-eighth Degree of the collection of the Metropolitan Chapter of France. It is the name of the Knight Commander of the Temple of the Scottish Rite.

Temple of Ezekiel. An ideal temple seen by the prophet Ezekiel, in the twenty-fifth year of the captivity, while residing in Babylon. It is supposed by Calmet, that the description given by the prophet was that of the Temple of Solomon, which he must have seen before its destruction. But an examination of its measurements will show that this could not have been the case, and that the whole area of Jerusalem would not have been sufficient to contain a building of its magnitude. Yet, as Mr. Ferguson observes (Smith Dict.), the description, notwithstanding its ideal character, is curious, as showing what were the aspirations of the Jews in that direction, and how different they were from those of other nations; and also because it influenced Herod to some extent in his restoration of the temple of Zerubbabel. Between the visionary temple of Ezekiel and the symbolic city of New Jerusalem, as described by the Evangelist, there is a striking resemblance, and hence it finds a place among the symbols in the Apocalypse. But with Symbolic or with Royal Arch Masonry, it has no connection.

Temple of Herod. This was not the construction of a thirty-year temple or temple of the second, which had been built by Zerubbabel. To the Christian Mason it is interesting, even more than that of Solomon, because it was the scene of our Lord's ministries, and was the temple from which the Knights Templar derived their name. It was begun by Herod 7 b.c., finished A.D. 4, and destroyed by the Romans in A.D. 70, having subsisted only seventy-seven years.

Temple of Solomon. The first Temple of the Jews was called Loebiv or both Jehovah, the palace or the house of Jehovah, to indicate its splendor and magnificence, and that it was intended to be the perpetual dwelling-place of the Lord. It was King David who first proposed to substitute for the nomadic tabernacle a permanent place of worship for his people; but although he had made the necessary arrangements, and even collected 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 904 B.C. This was the year of the world 5000, according to the Hebrew chronology; and although there has been much difference among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Masons in their calculations of different epochs.

The Temple stood on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and which was originally the property of Ornan the Jebusite,
who used it as a threshing-floor, and from whom it was purchased by David for the purpose of erecting an altar on it. It

The Temple retained its original splendid for only thirty-three years. In the year of the world 3083, Shishak, King of Egypt, having made war upon Rehoboam, King of Judah, took Jerusalem, and carried away the choicest treasures. From that time to the period of its final destruction, the history of the Temple is but a history of alternate speculations and repairs, of profanations to idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest of Shishak, Josiah, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3148. In the year 3204, Azaz, King of Judah, robbed the Temple of its riches, and gave them to Tiglath-Pileser, King of Assyria, who had united with him in a war against the Kings of Israel and Damascus. Ahaz also transgressed the Temple by the worship of idols. In 3276, Heseckiah, the son and successor of Ahaz, repaired the portions of the Temple which had been destroyed, and restored the pure worship. But fifteen years after he was compelled to give the treasures of the Temple as a ransom to Sennacherib, King of Assyria, who had invaded the land of Judah. But Heseckiah, as before supposed, after his enemy had retired, to have restored the Temple.

Manasseh, the son and successor of Heseckiah, fell away to the worship of Sababism, and desecrated the Temple in 3306 by setting up altars to the host of heaven. Manasseh was then conquered by the King of Babylon, who in 3328 carried him beyond the Euphrates. But subsequently repenting of his sins he was released from captivity, and having returned to Jerusalem he destroyed the idols, and restored the altar of burnt-offerings. In 3380, Josiah, who was then King of Judah, devoted his efforts to the repairs of the Temple, on which had been demolished or neglected by his predecessor, and replaced the ark in the sanctuary. In 3598, in the reign of Jehoiakim, Nebuchadnezzar, King of Chaldea, carried a part of the sacred vessels to Babylon. Seven years afterward, in the reign of Jeconiah, he took away another portion; and finally, in 3434, in the eleventh year of the reign of Zedekiah, he took the city of Jerusalem, and entirely destroyed the Temple, and carried many of the inhabitants captive to Babylon.

The Temple was originally built on a very hard rock, encompassed with frightful precipices. The foundations were laid very deep, with immense labor and expense. It was surrounded with a wall of great height, exceeding in the lowest part four hundred and fifty feet, constructed entirely of white marble.

The body of the Temple was in size much less than many a modern parish church, for its length was but ninety feet, or, including the porch, one hundred and five, and its width but the thirty-six feet. It was its outer court, its numerous terraces, and the magnificence of its external and internal decorations, together with its elevated position above the surrounding dwellings which produced that imposing or majestic appearance that attracted the admiration of all who beheld it, and gives a color of probability to the infallible legend that tells us how the Queen of Sheba, when it first broke upon her view, exclaimed in admiration, "A most excellent master must have done this!"

The Temple itself, which consisted of the porch, the sanctuary, and the Holy of Holies, was but a small part of the edifice, but thirty-three cubits in length, with spacious courts, and the whole structure occupied at least half a mile in circumference. Upon passing through the outer wall, you came to the court of the children of Israel, which was separated by a row of porticoes or cloisters, above which were galleries or apartments, supported by pillars of white marble.

Passing through the court of the Gentiles, you came to the court of the priests, which was separated from the court of the children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions, the outer one being occupied by the women, and the inner by the men. Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the court of the Israelites, and separated from it by a wall one cubit in height, was the court of the priests. In the center of this court was the altar of burnt-offerings, to which the people brought their oblations and sacrifices but none but the priests were permitted to enter it.

From this court, twelve steps ascended to the Temple, strictly so called, which, as I have already said, was divided into three parts, the porch, the sanctuary, and the Holy of Holies.

The porch of the Temple was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Beside this gate there were the two pillars Jachin and Boaz, which had been constructed by Hiram Abi, the architect whom the King of Tyre had sent to Solomon.

From the porch you entered the sanctuary by a portal, which, instead of folding
The Temple of Solomon was furnished with a magnificent veil of many colors, which mystically represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of Holies. It occupied, therefore, one-half of the body of the Temple. In the sanctuary were placed the various utensils necessary for the daily worship of the Temple, such as the altar of incense, on which incense was daily burnt by the officiating priest; the ten golden candlesticks; and the ten tables on which the offerings were laid previous to the sacrifice.

The Holy of Holies, or innermost chamber, was separated from the sanctuary by doors of olive, richly sculptured and inlaid with gold, and covered with veils of blue, purple, scarlet, and the finest linen. The size of the Holy of Holies was the same as that of the porch, namely, twenty cubits square. It contained the Ark of the Covenant, which had been transferred into it from the tabernacle, with its overshadowing glory. Into this most sacred place, the high priest alone could enter, and that only once a year, on the day of atonement.

The Temple, thus constructed, must have been one of the most magnificent structures of the ancient world. For its erection, David had collected more than four thousand millions of dollars, and one hundred and eighty-four thousand six hundred men were engaged in building it for more than seven years; and after its completion it was dedicated by Solomon with solemn prayer and seven days of feasting; during which a peace-offering of twenty thousand oxen and six times that number of sheep was made, to consume which the holy fire came down from heaven.

In Masonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unquestioning faith to the theory that Masonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Master, and in which the Lodges were named after those in Solomon's time; 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 unmeaning 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 they the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is and must be a symbol of the Jewish Temple; each Master in the chair a representative of the Jewish king; and every Mason a personation of the Jewish workman. Thus must it ever be while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be—the foundations of a science of morality.

The Temple of Zerubbabel. For the fifty-two years that succeeded the destruction of Jerusalem by Nebuchadnezzar, that city saw nothing but the ruins of its ancient Temple. But in the year 348 B.C., in the reign of Artaxerxes I, king of Persia, Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the Temple of the Lord. Forty-two thousand three hundred and sixty of the liberated captives returned under the guidance of Joshua, the High Priest, Zerubbabel, the Prince or Governor, and Haggai, the Scribe, and one year after they laid the foundations of the second Temple. They were, however, much disturbed in their labors by the Samaritans, whose offer to unite with them in the building they had rejected. Artaxerxes, known in profane history as Cambyses, having succeeded Cyrus on the throne of Persia, forbade the Jews to proceed with the work, and the Temple remained in an unfinished state until the death of Artaxerxes and the succession of Darius to the throne. As in early life there had been a great intimacy between this sovereignty 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 occasioned by 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 B.C., and just twenty years after its commencement. It was then dedicated with all the solemnities that accompanied the dedication of the first.

The general plan of this second Temple was similar to that of the first. But it exceeded it in almost every dimension by one-third. The decorations of gold and other ornaments in the first Temple must have far surpassed those bestowed upon the second, for we are told by Josephus (Antiq., xiv. 4, 1) that "the Priests and Levites and Elders of families were overawed at seeing how much more sumptuous the old Temple was than the one which, on account of their poverty, they had just been able to erect."
The Jews also say that there were five things wanting in the second Temple which had been in the first, namely, the Ark, the Urim and Thummim, the fire from heaven, the Divine presence or cloud of glory, and the spirit of prophecy and power of miracles.

Such are the most important events that relate to the construction of this second Temple. But there is a Masonic legend connected with it, which, though it may have no historical foundation, is yet so closely interwoven with the Temple system of Masonry, that it is necessary it should be recounted. It was, says the legend, while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition (entitled, perhaps, to but little weight) that they were Hannah, Michael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshach, and Abed-nego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitute the great end and design of the Royal Arch Degree.

As the symbolism of the first or Solomonic Temple is connected with and refers entirely to the Symbolic degrees, so that of the second, or Temple of Zerubbabel, forms the basis of the Royal Arch in the York and American Rites; and of several high degrees in other Rites.

Temple, Order of the. When the Knights Templar had, on account of their power and wealth, excited the fears and the cupidity of Pope Clement V., and King Philip the Fair, of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience. The melancholy story of the sufferings of the Knights, and of the dissolution of their Order, forms a disgraceful record, with which the history of the fourteenth century begins.

On the 13th of March, in the year 1314, and in the refined city of Paris, James de Molay, the last of a long and illustrious line of Grand Masters of the Order of Knights Templar, testified at the stake his fidelity to his vows; and eleven years of service in the cause of religion were terminated, not by the sword of a Saracen, but by the iniquitous sentence of a Catholic pope and a Christian king.

The manufacturers of Masonic legends have found it profitable to build 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 take notice. Previously, however, to any consideration of this document, I must advert to the condition of the Templar Order in Portugal, because there is an intimate connection between the society there organized and the Order of the Temple in France, which is more particularly the subject of the present article.

Surprising as it may appear, it is nevertheless true, that the Templars did not receive that check in Portugal to which they were subjected in France, in England, and some other countries of Europe. On the contrary, they were there maintained by King Denis in all their rights and privileges, and although compelled, by a bull of Clement V., to change their names to that of the Knights of Christ, they continued to be governed by the same rules and to wear the same costume as their predecessors, 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 creating this new Order, intended only to effect a reform in that of the Templars. In 1420, John I., of Portugal, gave the Knights of Christ the control of the possessions of Portugal in the Indies, and succeeding monarchs granted them the proprietorship of all countries which they might discover, reserving, of course, the royal prerogative of sovereignty. In process of time the wealth and the power of the Order became so great, that the kings of Portugal found it expedient to reduce their rights to a considerable extent; but the Order itself was permitted to continue to the time of 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 in Paris, which was founded on the assumed authenticity of that document. The writings of Thory, of Dagon, 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 1862, and in the reign of Louis XIV., a licentious society was established by several young noblemen, which took the name of "La Petite Resurrection des Templiers," or "The Little Resurrection of the Templars." This organization wandered about upon their shirts a decoration in the form of a cross, on which was embroidered 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 incompatible with the situation his claims of woman; and the king, having been informed of the infamous proceedings which took place at the meetings, dissolved the society (which it was said was on the eve of initiating the dauphin); caused its leader, a prince of the blood, to be ignominiously punished, and banished the members from the court; the heaviest penalty that, in those days of servile submission to the throne, could be inflicted on a courtier.

In 1705, Philip of Orleans, who was subsequently the regent of France during the minority of Louis XV, collected together the remnants of this society, which still secretly existed, but had changed its object from a 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 constitution and thus pretended to attach the new society to the ancient Order of the Templars.

As this charter is not the least interesting of the several that are to be found in the history of Freemasonry unfortunately abounds, a full description of it here will not be out of place.

The theory of the Duke of Orleans and his accomplice Bonani was (and the theory is still maintained by the Order of the Temple at Paris) that when James de Molay was about to suffer at the stake, he sent for Larmenius, and in prison, with the consent and approbation of such of his knights as were present, appointed him his successor, with the right of making a similar appointment before his death. On the death of de Molay, Larmenius accordingly assumed the office of Grand Master, and ten years after issued this charter, transmitting his authority to Theobaldus Alexandrinus, 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 old style of Mediaeval chirography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thorley in his Acta Lameniana (i., 148), I make the following translation:

"I, Brother John Mark Larmenius, of Jeru-

salem, by the grace of God and the secret de-
cause of the most venerable and holy martyr,
the Grand Master of the Soldiery of the Tem-
ple, (to whom be honor and glory,) confirmed
by the common council of the brethren, being
endowed with the Supreme Grand Mastership
of the whole Order of the Temple, to every one
who shall see these letters decreal three times
greeting;

"Be it known to all, both present and to
come, that the failure of my strength, on ac-
count of extreme age, my poverty, and the
weight of government being very considerable,
I, the aforesaid humble Master of the Soldiery
of the Temple, have determined, for the
greater glory of God and the protection and
safety of the Order, the brethren, and the stat-
utes, to resign the Grand Mastership into
stronger hands.

"On which account, God helping, and with
the consent of a Supreme Convention of Knights, I have conferred, and by this present
decree do confer, for life, the authority and
privileges and prerogatives of Grand Master of the Order of the Temple upon the Eminent Commander and very dear brother, Francis Thomas Theobald Alexandrinus, with the power, according
to time and circumstances, of conferring the
Grand Mastership of the Order of the Temple and the supreme authority upon an-
other brother, most eminent for the nobility
of his education and talent and decorum of his
manners; which is done for the purpose of
maintaining a perpetual succession of masters, and by
Masters, an uninterrupted series of successors,
and the integrity of the statutes. Neverthe-
less, I command that the Grand Mastership
shall not be transmitted without the consent of
a general convention of the fellow-soldiers of
the Temple, as often as that Supreme Conven-
tion desires to be convened; and, masters
being thus conducted, the successor shall be
elected at the pleasure of the knights.

"But, lest the powers of the supreme office
should fall into decay, now and for ever let
there be four Vice Masters of the Grand Master, pos-
sessing supreme power, eminence, and author-
ity over the whole Order, with the reserva-
tion of the rights of the Grand Master; which
Vice Masters of the Grand Masters shall be chosen
from among the elders, according to the order
of their profession. Which is decreed in ac-
cordance with the above-mentioned wish,
commended to me and to the brethren by our
most venerable and most blessed Master, the
martyr, to whom be honor and glory. Amen.

"Finally, in consequence of a decree of a
Supreme Convention and by the supreme authority to me committed, I will,
declare, and command that the Scottish Tem-
plars, as deserters from the Order, are to be
accused, and that the town and the brethren of
St. John of Jerusalem, (upon whom may God
have mercy,) as spoliators of the domains of
our soldiery, are now and hereafter to be con-
sidered as beyond the pale of the Temple.

"I have therefore established signs, un-
known to our false brethren, and not to be
known by them, to be orally communicated
to our fellow-soldiers, and in which way I have
already been pleased to communicate them in
the Supreme Convention.

"But these signs are only to be made known
after due profession and knightly consecra-
tion, according to the statutes, rites, and
usages of the fellow-soldiery of the Temple,
transmitted by me to the aforesaid Eminent Com-
mmander as they were delivered into
my hands by the venerable and most holy martyr, our Grand Master, to whom be honor and glory. Let it be done as I have said. So mote it be. Amen.

"I, John Mark Larmenius, have done this on the thirtieth day of February, 1324.

"I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324."

And then follow the acceptances and signatures of twenty-two succeeding Grand Masters—the last, Bernard Raymond Fabré, under the date of 1804.*

The society, thus organised by the Duke of Orleans in 1705, under this Charter, which purported to contain the signatures many proprya of eighteen Grand Masters in regular succession, commencing with Larmenius and ending with himself, attempted to obtain a recognition by the Order of Christ, which we have already said was established in Portugal as the legitimate successor of the old Templars, and of which King John V. was at that time the Grand Master. For this purpose the Duke of Orleans ordered two of his members to proceed to Lisbon, and there to open negotiations with the Order of Christ. The king caused inquiries to be made of Don 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 1789, was known by the name of the Société d’Aloigny, a title which might be translated into English as the “Society of the Sirloin”—a name much more appropriate to a club of bona vivantes than to an association of knights. The members of this society were dispensed at the time of the French Revolution, the Duke of Cazes Brissac, who was massacred at Vassy 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. Lodru, one of the sons of the learned Nicholas Philip Lodru, was the physician of Cazes Brissac. On the death of that nobleman and the sale of his property, Lodru purchased a piece of furniture, probably an escritoire, in which was concealed the celebrated Charter of Larmenius, the manuscript statutes of 1705, and the journal of proceedings of the Order of the Temple. Clavel says that about the year 1804, Lodru showed these articles to two of his friends—de Saintot and Fabré Palaprast, the latter of whom had formerly been an ecclesiastic. The sight of these documents suggested to them the idea of reviving the Order of the Temple. They proposed to constitute Lodru the Grand Master, but he refused the offer, and nominated Charles Mathieu Radix de Cleliffon for the office, who would accept it only under the title of Vicar; and he is inscribed as such on the list attached to the Charter of Larmenius, his name immediately following that of Cazes Brissac, who is recorded as the last Grand Master.

The four restorers of the Order were of opinion that it could not be 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 Palaprast should be elected Grand Master, but for one year only, on the understanding that he would resign the dignity as soon as some notable person could be found who would be willing to accept it. But Fabré, having once been invested with the Grand Mastership, ever afterward refused to surrender the dignity.

Among the persons who were soon after admitted into the Order were Deceuchant, a notary’s clerk; Leblond, an official of the imperial library; and Amal, an ironmonger, all of whom were entrusted with the secret of the grand, and at once engaged in the construction of what have since been called the “Relics of the Order.” Of these relics, which are preserved in the treasury of the Order of the Temple at Paris, an inventory was made on the 15th day of May, 1810, being, it is probable, soon after their construction. Dr. Furness, who was a firm 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 Histoire des Templiers (I, 145). A brief synopsis of it may not be uninteresting. The relics consist of twelve pieces—"a round dozen"—and are as follows:

1. The Charter of Larmenius, already described. But to the eighteen signatures of Grand Masters in the Charter, which was in 1705 in possession of Philip, Duke of Orleans, are added six more, carrying the succession on from the last-named to Fabré Palaprast, 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 Jacques 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 the name of the master who obtained possession of it.
8. A pew in the house, containing a representation of St. John, under a Gothic arch. The pew 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 bannons, in white linen, with the cross of the Order.
12. The war standard in white linen, with black rays.

Of these "velites," Claret, 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 robes, were bought by Leblond from a man in the church vestry in the suburbs of Paris, while the helmet was taken by Auvall from one of the government armories.

Francisco Alvaro da Sylva Freyre do Porto, a knight of the Order of Christ, and a secret agent of John II. 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 recognized as the successor of the latter, he was appointed Grand Master of the Order of Christ, &c., by Sylva sent a copy of the Charter of Lazarus to John VI., who was then in Brazil, but the request for recognition was not granted.

The Order of the Temple, which had thus been ingeniously organized by Fabré Pala- prest and his colleagues, began now to assume high pretensions as the only representative of Ancient Templarism. The Grand Master was distinguished by the sounding titles of "Most Eminent Eighness, Very Great, Powerful, and Excellent Prince, and Most Serene Lord." The whole world was divided into different jurisdictions, under the names of provinces, bailiwicks, priories, and commanderies, all of which were distributed among the members; and proof of nobility was 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. CITY OF POSTULANTS.
6. Postulant of the Order. The Rose Croix Degree.

III. COUNCIL.
8. Knight, or Lord of the Interior Guard. The Philosophical Radish.

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, 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 "Levithon," 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 a short time the schismists themselves were numbered as sectarians in the 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 praesidium. 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 touched. The Order of Templars, or the Crusaders of the Holy Sepulchre, was founded in 1118, and its work of caring for the Christian pilgrims to Jerusalem was much needed. The Order was invested with the Grand Master-ship and the power of transmission by deputation of the Holy Sepulchre. It was a fact of a kind. And, lastly, the power exercised by Lodericus in recognizing the Order in 1104, assumed by himself or actually derived from Cassi Briais, the previous Grand Master. There are many other questions of subordinate but necessary importance to be examined and settled before we can consent to give the Order of the Temple the high and, as regards Templarism, the exclusive position it claims.

Temple, Second. The Temple built by Zerubbabel is so called. See Temple of Zerubbabel.

Temple, Sovereign Commander of the. See Sovereign Commander of the Temple.

Temple, Sovereign of the Sovereign Grand Commander of the. (Sovereign de la Grande Commandeur du Temple.) A degree in the collection of Lemanu, and Le Page. It is said to be a part of the Order of Christ or Portuguese Templarism.

Temple, Spiritual. See Spiritual Temple.

Temple, Symbolism of the. Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Masons, and by far the most significant, is the Temple of Jerusalem. The spiritualising of the Temple is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that which most emphatically invests 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 least remain only as a fossilized bone, serving merely to show the nature of the connecting 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 discovered the worth of a deity, or of deities, 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 their religious nature, first constructed their tabernacle, or portable temple; and then, when time and opportunity permitted, transferred their monolithic worship to that more permanent edifice which towered in all its magnificence above the pinnacle of Mount Moriah. The mosque 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 symbol, 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 symbol was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no Biblical nor Masonic symbol will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon’s Temple, an appliance and design to establish a foundation for symbolism.

The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material temple. They have the doctrine of the great Apostle of the Gentiles, who has said, “Know ye are the temple of God, and that the spirit of God dwelleth in you.” The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of Masonic effort 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 a dwelling-place for Him who is the author of all truth.

To the Master Mason, this Temple of Solomon is truly the symbol of human life; for like life, it was to have been for centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise King of Israel, the spot from whose altars arose the burnt-offerings to a living God, and now polluted by some recreant monarch of Judah to the service of Baal; until at length it received the Divine punishment through the mighty King of Babylon, and, having been deepoiled of all its treasures, was burnt to the ground, so that nothing was left of all its splendor but a blackening 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 relict of the power it had possessed, it became a fit symbol of human life occupied in the search after Divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

Such is the symbolism of the first Temple, that of Solomon, as familiar to the class of Master Masons. But there is a second and higher class of the Fraternity, the Masons of the Royal Arch, by whom this temple symbolism is still further developed.

This second class, leaving their early symbolism and looking beyond this Temple of Solomon, find in Scriptural history another Temple which, years after the destruction of the first of the Solomon, was erected upon its ruins; and they have selected the second Temple, the Temple of Zerubbabel, as their prominent
symbol. And as the first class of Masons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, built upon the foundations of the first, a symbol of life eternal, where the last truth of life is found, where new meaning shall arise from a new altar, and whose perpetuity their great Master had promised when, in the very spirit of symbolism, he exclaimed, "Destroy this temple, and in three days I will raise it up."

And so to these two classes or Orders of Masons the symbolism of the Temple presents itself in a connected and continuous form. To the Master Mason, the Temple of Solomon is the symbol of this life; to the Royal Arch Mason, the Temple of Zerubbabel is the symbol of the future life. To the former, his Temple is the symbol of the search for truth; to the latter, his is the symbol of the discovery of truth; and thus the circle is completed and the system made perfect.

Temple, Workmen at the. See Workmen at the Temple.

Templar. The title of a Knights Templar in French. The expression 'Chevalier Templier' is scarcely ever used by French writers.

Templum Hierosolymae. Latin for the Temple of Jerusalem. It is supposed by some to be a phrase coined by the Pythagoreans in the monogram of the Triple Tau, which see.

Ten. Ten cannot be considered as a sacred number in Masonry. But by the Pythagoreans it was a symbol of the perfection and consummation of all things. It was constituted of the monad and dund, the active and passive principles, the triad or their results, and the quaternary or the square, and hence they referred it to their sacred tetractys. They said that ten contained all the relations of numbers and harmony. (See Tetractys.)

Ten Expressions. Using, as do the Rabbis, the expression, "In the beginning God created the heaven and the earth," as one, we find nine other expressions in the first chapter of Genesis in which "God said"; thus making ten expressions by which the world was created. There were ten generations from Adam to Noah, and ten long-suffering before the deluge he subdued the earth. For a similar reason, says the Talmud, there were ten generations from Noah to Abraham, until the latter "took the reward of an hundred times." Thus ten expressions. Ten miracles were wrought for the children of Israel in Egypt, and ten at the Red Sea. Ten plagues afflicted the Egyptians in Egypt, and ten at the Red Sea. And ten miracles were wrought in the Holy Temple. (See Ten.)

Tengu. A significant word in the high degrees of the Scottish Rite. The original old French rituals explain it, and say that it and the two other words that commonly are formed out of the initials of the words of a particular sentence which has reference to the Sacred treasure of Masonry.

Tennessee. Until the end of the year 1813, the State of Tennessee constituted a part of the Masonic jurisdiction of North Carolina, and the Lodges were held under warrants issued from the Grand Lodge of 'North Carolina and Tennessee,' with the exception of one Lodge in Davidson County, which derived its Charter from the Grand Lodge of Kentucky. In December, 1811, a convention was held at Knoxville, when an address was directed to the Grand Lodge of North Carolina, soliciting its assent to the severance of the Masonic jurisdiction and the establishment of an independent Grand Lodge. In October, 1813, this consent was granted, and a convention of the Lodges was ordered by the Grand Master to assemble at Knoxville on December 25, 1813, that the Grand Lodge of Tennessee might be legally constituted. Delegates from eight Lodges accordingly assembled on that day at Knoxville, and a convention was duly organized. A deed of relinquishment from the Grand Lodge of North Carolina was read. By this instrument the Grand Lodge of North Carolina relinquished all authority and jurisdiction over the several Lodges in the State of Tennessee, and assented to the erection of an independent Grand Lodge. A Constitution was accordingly adopted and the Grand Lodge of Tennessee organized, Thomas Claiborne being elected Grand Master.

The first Royal Arch Chapters in Tennessee were instituted by the General Grand Chapter, and the Grand Chapter of Tennessee was organized in 1826.

The Grand Council of Royal and Select Masters was established October 13, 1847.

The Grand Commandery of Tennessee was organized October 12, 1859.

There are in the State a few bodies of the Ancient and Accepted Scottish Rite, which derive their Charters from the Supreme Council for the Southern Jurisdiction.

Tensho-Dai-Shi. A deity held in adoration by the Japanese; the solaric sun, with its twelve constellations, as the representative of the god and his twelve apostles. This omniche being, like the zodiacal light, of triangular form, seen only in the evening after twilight and in the morning before dawn, and whose nature is unknown, is possessed of ineffable attributes, incomprehensible and unutterable, with a supreme power to overcome enmities of nature and the elements.

Tents. For unto Masonry, there are four periods of festival, to wit, in the third, fifth, seventh, and ninth of the third, fifth, seventh, and ninth months. The initiates are called Jammaboe, and wear aurora-colored robes, like unto the light of the dawn of day.

Teut. The tent, which constitutes a part of the paraphernalia or furniture of a Commandery of Knights Templar, is not only attended for a practical use, but also has a symbolic meaning. The Order of the Templars was instituted for the protection of Christian pilgrims who were visiting the sepulcher of their Lord. The Hospitallers might remain
in the city and fulfil their vows by attendance on the sick, but the Templar must away to the plains, the hills, and the desert, there, in his lonely tent, to watch the wily Saracen, and to await the toilsome pilgrim, to whom he might offer the crust of bread and the draft of water, and instruct him in his way, and warn him of danger, and give him words of good cheer. Often in the early history of the Order, before luxury and wealth and vice had impaired its purity, must these meetings of the toilsome pilgrim, on his way to the holy shrine, with the valiant Knight who stood by his tent door on the roadside, have occurred. And it is just such events as these that are commemorated in the tent scenes of the Templar ritual.

Tenure of Office. All offices in the bodies of the York and American Rites are held by annual election or appointment. But the holder of an office does not become functus offici by the election of his successor; he retains the office until that successor has been installed. This is technically called "the office of a term." It is not election only, but election and installation that give possession of an office in Masonry. If a new Master, having been elected, should, after the election and installation of the other officers of the Lodge, refuse to be installed, the old Master would "hold over," or retain the office until the next annual election. The oath of office of every officer is that he will perform the duties of the office for twelve months, and until his successor shall have been installed. In France, in the last century, Warrants of Constitution were granted to certain Masters who held the office for life, and were thence called "Masters immovable," or immovable Masters. They considered the Lodges committed to their care as their personal property, and governed them despotsically, according to their own caprices. But in 1772 this class of Masters had become so unpopular, that the Grand Lodge removed them, and made the tenure of office the same as it was in England.

In the Ancient and Accepted Scottish Rite the Supreme Council hold their offices under the Constitutions of 1786, for life. In the subordinate bodies of the Rite, the elections are held annually or triennially. This is also the rule in the Supreme Council of the Northern Jurisdiction, which has abandoned the law of perpetual tenure. The Supreme Council elects its members independently of the Consistories and is thereby self-perpetuating.

Terry. One of the nine Elus recorded in the high degrees as having been sent out by Solomon to make the search which is referred to in the Master's legend. The name was invented, with some allusion, not now explainable to the political incidents of Stuart Masonry. The name is probably an anagram or corruption of some friend of the house of Stuart. (See Algernon.)

Terrasson. The god of landmarks, whose worship was introduced among the Romans by Numa. The god was represented by a cubical stone. Of all the gods, Terrinus was the only one who, when the new Capito was building, refused to remove his altar. Hence Ovid (Fasti, ii, 613) addressed him thus: "O Terrinus, no inconstancy was permitted thee; in whatever situation thou hast been placed, there abide, and do not yield one jot to any neighbor asking thee." The Aragonese pay the same reverence to their landmarks that the Romans did to their god Terrinus.

Ternary Allusions. Some of the well-considered and beautiful thoughts of Rev. George Oliver on Ternary Allusions as applicable to the construction of the Temple services of Solomon are the three principal religious festivals—the Feast of Passover, of Pentecost, and of Tabernacles. The Camp was threefold. The Tabernacle, with its precinct, was called "The Camp of the Divine Majesty"; the next, "The Camp of Levi, or little host of the Lord"; and the largest, "The Camp of Israel, or the great host." The tribes were marshaled in subdivisions of three, each being designated by the animal representative of 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 three bowls, knobs, and flowers. In the Sanctuary were three sacred utensils—the candlestick, the table of shewbread, and the altar of incense; and three hallowed articles were deposited in the Ark of the Covenant—the tables of the law, the rod of Aaron, and the pot of Manasseh. There were three orders of priests and Levites, and the High Priest was distinguished by a triple crown.

Three aliums may be observed through the whole of Jewish history. Thus, Elijah raised the widow's son by stretching him self upon the child three times. Samaria sustained a siege of three years. Some of the kings of Israel and Judah reigned three years, some three months, some three days. Rehoboam served God three years before he apostatized. The Jews fasted three days and three nights, by command of Esther, before their triumph over Haman. Their ecclesiastical writings had three grand divisions—the law, the prophet, and the psalms.

In the Masonic system there were three Temples—those of Solomon, Zorobabel, and Herod. The Jews speak of two that have been, and believe in one, as described by Ezekiel the Prophet, yet to come. The Rabbi says: "The third Temple we hope and look for." (See Three.)

Terrasson, the Abbé Jean. The Abbé Terrasson was born at Lyons, in France, in 1670. He was educated by the congregation of the Oratory, of which his brother André was a priest, but eventually abandoned it, which gave so much offence to his father, that he left him by his will only a very moderate income. The Abbé obtained a chair in the Academy of Sciences in 1767,
and a professorship in the Royal College in 1724, which position he occupied until his death in 1750. He was the author of a Critical Dissertation on the Iliad of Homer, a translation of Doctorus Schede, and several other classical and philosophical works. But the work most interesting to the Masonic scholar is his Sëthos, histoire ou vie tirée des monuments anciens de l'ancienne Egypte, published at Paris in 1731. This work excited on its appearance so much attention in the literary world, that it was translated into the German and English languages under the respective titles of: 1. Abri des wahren Helden-Tugend, oder Leben-Geschichte des Sethos; translated by Chro. G. W. Wendt, Hamburg, 1735. 2. Sethos; translated by Matth. Claudius, Breslau, 1777; and 3. The Life of Sethos, taken from private Memoirs of the ancient Egyptians; translated from Greek, into French, and now done into English, by M. Ledoni, London, 1732.

In this romance he has given an account of the initiation of his countryman, an Egyptian prince, into the Egyptian mysteries. We must not, however, be led into the error, into which Kloss says that the Masonic Fraternity fell on its first appearance, that this account is a well-proved, historical narrative. Much as we know of the Egyptian mysteries, compared with our knowledge of the Greek or the Asiatic, we have no sufficient documents from which to obtain the consecutive and minute detail which the Abbé Terrasson has constructed. It is like Rammey's Travels of Cyrus. In a country which it has been customary in literature to consider rather than a history; but it still contains so many scintillations of truth, so much of the substantial fact amid the ornaments of fiction, that it cannot but prove instructive as well as amusing. We have in it the outlines of an initiation into the Egyptian mysteries such as the learned Abbé could derive from the documents and monuments to which he was able to apply, with many lacunae which he has filled up from his own inventive and poetic genius.

Terrasson, Tertible. An officer in the French Rite, who in an initiation conduct the candidate, and in this respect performs the duty of a Senior Deacon in the York Rite. Territorial Jurisdiction. It has now become the settled principle of, at least, American Masonic law, that Masonic and political jurisdiction should be coterminous, that is, that the boundaries which circumscribe the territorial jurisdiction of a Grand Lodge should be the same as those which define the political limits of the State in which it exists. And so it follows that if a State should change its political boundaries, the Masonic boundaries of the Grand Lodge should change with it. Thus, if a State should diminish its extent by the cession of any part of its territory to an adjoining State, the Lodges situated within the ceded territory would pass over to the jurisdiction of the Grand Lodge of the State to which that territory had been ceded.

Tessellated. From the Latin tessella, a little square stone. Checkered, formed in little squares of Mosaic work. Applied in Masonry to the Mosaic pavement of the Temple, and to the border which surrounds the tracking-board, probably incorrectly in the latter instance. (See Tessellated Border.)

Tessellated Border. Browne says in his Master Key, which is supposed to present the general form of the Presbytian lectures, that the ornaments of a Lodge are the Mosaic Pavement, the Blazing Star, and the Tessellated Border; and he defines the Tessellated Border to be "the skirt-work round the Lodge." Webb, in his lectures, teaches that the ornaments of a Lodge are the Mosaic pavement, the indented tessell, and the blazing star; and he defines the indented tessell to be that "beautifully tessellated border or scrip'ting which surrounded the ground-floor of King Solomon's Temple." The French call it "la bordure dentelle," which is written by the French, "denided tessell"; and they describe it as "a cord forming true-lovers' knots, which surrounds the tracing-board." The German call it "die Schnor von starken Faden," or the cord of strong threads, and define it as a border surrounding the tracing-board of an Entered Apprentice, consisting of a cord tied in lovers' knots, with two tassels attached to the ends.

The idea prevalent in America, and derived from a misinformation of the plate in the Monitor of Croes, that the tessellated border was a decorated part of the Mosaic pavement, and made like it of little square stones, does not seem to be supported by these definitions. They all indicate that the tessellated border was a cord. The interpretation of its symbolic meaning still further sustains this idea. Browne says "it alludes to that kind care of Providence which so cheerfully surrounds and keeps us within its protection whilst we justly and uprightly govern our lives and actions by the four cardinal virtues in divinity, namely, temperance, fortitude, prudence, and justice." This last allusion is to the four tassels attached to the cord. (See Tassels.)

Webb says that it is "emblematic of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence." But Gildick is more precise. He defines it as "the universal bond by which every Mason ought to be united to his brethren." And he says that "it should consist of sixty threads or yarns, because, according to the
ancient statutes, no Lodge was allowed to have above sixty members."

Oliver (London, i. 174) says "the Tracing-Board is surrounded by an indented or tessellated border . . . at the four angles appear as many tessels." But in the old English tracing-boards the two lower tessels are often omitted. They are, however, generally found in the French. Lenning, speaking, I suppose, for the German, assigns to them but two. Four tessels are, however, necessary to complete the symbolisms, which is said to be that of the four cardinal virtues.

The tessellated, more properly, therefore, the tessellated border, consists of a cord intertwined with knots, to each end of which is appended a tassel. It surrounds the border of the tracing-board, and appears at the top in the following form:

There is, however, in these old tracing-boards another border, which surrounds the entire picture with lines, as in the following figure:

This indented border, which was made to represent a cord of black and white threads, was, I think, in time mistaken for tessels, 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 tessell, the indented tessel, the tessellated border, and the tessellated tassel; in French, the boupe dentelle, or indented tassel; and in German, the Schaur von starken Faden, or the cord of strong threads.

The question what is the true tessellated border would not be a difficult one to answer, if it were not for the variety of names given to it in the English rituals. We know by tradition, and by engravings that have been preserved, that during the ceremonies of initiation it the early part of the last century the symbols of the Order were marked out in chalk on the floor, and that this picture was executed by a waving cord. This cord was ornamented with tessels, and formerly a border to the tracing on the floor was called the indented tassel, the cord and the tassels attached to it being the tassel, which, being by its wavy direction partly in and partly out of the picture, was said to be indented. This indented tassel was subsequently corrupted by illiterate Masons into indented tassel, the appellation met with in some of the early catechisms.

Afterward, looking to its decoration with tessels and to its position as a border to the tracing-board, it was called the tessellated border. In time the picture on the floor was transferred to the tracing-board, and then the tassels were preserved at the top, and the rest of the cord was represented around the board in the form of white and black angular spaces. These were mistaken for little stones, and the tessellated border was called, by a natural corruption, the tessellated border. Many years ago, when I first met with the idea of this corruption from tessellated to tessellated, which was suggested to Dr. Oliver by "a learned Scottish Mason," whose name he does not give, I was inclined to doubt its correctness. Subsequent investigations have led me to change that opinion. I think that I can readily trace the gradual steps of corruption and change from the original name indented tassel, which the early French Masons had literally translated by boupe dentelle, to indented tessel, and sometimes, according to Oliver, to indented tessell; then to tessellated tassel; 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 tessels, which surrounds the tracing-board of an Entered Apprentice, the said tracing-board being a representation of the Lodge, and symbolises the bond of love—the mystic tie—which binds the Craft wherever dispersed into one hand of brotherhood.

Tessell, Indented. See Tessellated Border.

Tesserae Hospitals. Latin. Literally, "the token of the guest," or "the hospitable die." It was a custom among the ancients, that when two persons formed an alliance of friendship, they took a small piece of bone, ivory, stone, or even wood, which they divided into two parts, each one inscribing his name on his half. They the exchanged one another, and upon 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.)

Testifying. In Masonic trials the testimony of witnesses is taken in two ways—that of profanes by affidavit, and that of Masons on their Masonic obligation.

Tests. Test questions, to which the conventional answers would prove the Masonic character of the person interrogated, were in very common use in the last century in England. They were not, it is true, enjoined by authority, but were conventionally used to such an extent that every Mason was supposed to be acquainted with them. They are now obsolete; but not very long ago such "catch questions" as "Where does the
TESTS 779

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?
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 Cassia.
How old are you?
Preston subsequently, as his first contribution to Masonic literature, presented the following system of tests, which were at a later period adopted:
Whither are you bound?
Are you a Mason?
How do you know that?
How will you prove it to me?
Where were you made a Mason?
When were you made a Mason?
By whom were you made a Mason?
From whence come you?
What recommendation do you bring?
Any other recommendation?
Where are the secrets of Masonry kept?
To whom do you deliver them?
How do you deliver them?
In what manner do you serve your Master?
What is your name?
What is the name of your son?
If a Brother were lost, where should you hope to find him?
How should you expect him to be clothed?
How blows a Mason's wind?
Why does it thus blow?
What time is it?
These Prestonian tests continued in use until the close of the last century, and Dr. Oliver says that at his initiation, in 1801, he was fully instructed in them.
Tests of this kind appear to have existed at an early period. The "examination of a 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

Master hangs 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 the Grand Master of the Lodge in which he was a member, and were in use as a part of the instructions of the Entered Apprentice.
What is the place of the Senior Entered Apprentice?
What are the fixed lights?
How ought the Master to be served?
What is the punishment of a cowan?
What is the bone box?
How is it said to be opened only with ivory keys?
By what is the key suspended?
What is the clothing of a Mason?
What is the brand?
How high was the door of the middle chamber?
What does this stone smell of?
The name of a Senior Entered Apprentice?
The name of a Fellow-Craft?
The name of Master Mason?
In the year 1730, Martin Clare having, by order of the Grand Lodge, remodelled the lectures, he abolished the old tests and introduced the following new ones:
Whence came you?
Who brought you here?
What recommendation do you bring?
Do you know the secrets of Masonry?
Where do you keep them?
Have you the key?
Where is it deposited?
When you were made a Mason, was what 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?
tests will lead to the conclusion adopted by Oliver, that "they are doubtless of great utility, but in their selection a pure and discriminating taste has not always been used."

Test Word. In the year 1822, 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 τετράκτυς 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 tetractyς, in Greek, means four), and was undoubtedly learned by Pythagoras during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the active principle or creator, the two points of the passive principle or matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences, which may be said to complete and perfect that world.

This arrangement of the ten points in a triangular form was called the tetractyς 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 (p. 47): "But how comes God to be the Tetractyς? 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 decree, it is evident that in each species of things the number depends on the cause that produces them. . . . Now the power of ten is four; for before we come to a complete and perfect decade, we discover all the virtue and perfection of the ten in the four. Thus, in assembling all numbers from one to four inclusive, the whole composition makes ten," etc.

And Dacier, in his Notes on 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 tetractyς, and gave it 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 tetractyς, that it is said that they took their most solemn oaths, especially that of initiation, upon it. The exact words of the oath are given in the Golden Verses, and are referred to by Jamblichus in his Life of Pythagoras:

Να μὴ οι λευτέρια φαγόν την πρωτοομηνη Πολύ έφαγεν, και έπεζεν προς τον θρόνον.

i.e.

"I swear it by him who has transmitted into our soul the sacred tetractyς.
The source of nature, whose course is eternal."

Jamblichus gives a different phraseology of the oath, with but substantially the same meaning. In the symbols of Masonry, we will find the sacred delta bearing the nearest analogy to the tetractyς of the Pythagoreans.

The outline of these points form, it will be perceived, a triangle; and if we draw short line from explanation of, 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.
TETRATIDES

Tetradites. Believers in the occult powers of the numeral four, and in the Godhead of four persons in lieu of three. In this connection, the following figure is worthy of examination, it being a star of five points enclosing the three letters of the Ineffable Name, but forming the Tetragrammaton, the Shin Hophorash. 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, הוה. (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 Wapott their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitalers, with an additional one that none but Germans should be admitted to 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 potent; and that form of cross has ever since been known as a Teutonic Cross. John, King of Jerusalem, added the cross double potent gold, that is, a cross potent of gold on the black cross. The Emperor Frederick II. gave them the black double-headed eagle, to be borne in an escutcheon in the center of the cross; and St. Louis, of France, added to it, as an augmentation, a blue chief strewn with fleur-de-lis.

During the siege of Acre they did good service to the Christian cause; but on the fall of that city, the main body returned to Europe with Frederick II. For many years they were engaged in crusades against the pagan inhabitants of Prussia and Poland. Ashmole says that in 1346 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contest with the kings of Poland on account of their invasion of their territory. They were excommunicated by Pope John XXII., but relying on their great wealth, and the resistance 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 1526 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 Mergenseim, in Swabia. By the peace of Freiburg, the Emperor Francis II. obtained the Grand Mastership, with all its rights and privileges. In 1809 Napoleon abolished the Order, but it still has a titular headquarters in Austria. Attempts have been made to incorporate the Teutonic Knights into Masonry, and their cross has been adopted in some of the high degrees. But we fail to find in history the slightest traces of any actual connection between the two Orders.

TEXAS. Freemasonry was introduced in Texas by the formation of a Lodge at Brazoria, which met for the first time, December 27, 1835. The Dispensation for this Lodge was granted by J. H. Holland, Grand Master of Louisiana, and the Lodge was called Holland Lodge, No. 36. It continued to meet until February, 1839, 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 accomplished with some difficulties. In 1838, the Grand Chapter of the United States granted a
Charter for a Chapter at San Felipe de Austin. The members, finding it impracticable to meet at that place, assumed the responsibility of opening it at Galveston, which was done June 2, 1840. This irregular action was, on application, heard by the General Grand Chapter. Subsequently this body united with two illegal Chapters in the Republic to form a Grand Chapter. This body was declared illegal by the General Grand Chapter, and Masonic intercourse with it prohibited. The Chapter at Galveston, committed 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 1820 the Grand Chapter of Texas was duly established. The Grand Commandery of Texas was organized January 19, 1855.


Temmuz. Spelled also Temmuz. A deity worshiped by the apostate Jews in the time of Eusebius, and supposed by most commentators to be identical with the Syrian god Adonis. (See Adonis, Mystery of.)

Thanks. It is a usage of French Masonry, and in the high degrees of some other Rites, for the candidate, after his initiation and the address of the orator to him, to return thanks to the Lodge for the honor that has been conferred upon him. It is a voluntary and not an obligatory duty, and is not practiced in the Lodges of the York and American Rites.

Theism. Theological writers have defined theism as being the belief in the existence of a Deity who, having created the world, directs its government by the constant exercise of his beneficent power, in contradistinction to atheism, which denies the existence of any such creative and superintending being. In this sense, theism is the fundamental religion of Masonry, on which is superimposed the additional and peculiar tenets of each of its degrees.

Theosophic Philosophy of Freemasonry. This is a term invented by Dr. Oliver to indicate that view of Freemasonry which intimately connects its symbols with the teachings of pure religion, and traces them to the primeval revelations of God to man, so that the philosophy of Masonry shall develop the continual government of the Divine Being. Hence to say: "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 twelve lectures on its Speculative, Operative, and Spurious Branches. In this work he enters with great minuteness into an examination of the speculative charactera, of the Institution and of its operative division, which he contends had been practiced as an exclusively scientific pursuit from the earliest times in every country in the world. Many of the legendary speculations advanced in this work will be rejected at this day as unsound and untenable, but his views of the true philosophy of Freemasonry are worthy of profound study.

Theological Virtues. Under the name of the Cardinal Virtues, because all the other virtues hinged upon them, the ancient Pagans gave the most prominent place in their system of ethics to Temperance, Prudence, Fortitude, and Justice. But the three virtues taught in the Church of St. Paul, Faith, Hope, and Charity, as such were unknown to them. To these, as taking a higher place and being more intimately connected with the relations of man to God, Christian writers have given the name of the Theological Virtues. They have been admitted into the system of Masonry, and are symbolized in the Theological ladder of Jacob.

Theopaschites. Followers of Peter the Fuller, who flourished in the fifth century, and believed in the crucifixion of all three of the Godheads.

Theoricus. The second grade of the "First Order" of the Society of Rosicrucians. (See Rosicrucianism.)

Theoricus. The Twelfth Degree of the German Rose Cross.

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 wills by supernatural inspirations who regarded the foundation of their mystical tenets as resting on a sort of Divine inspiration. Such were Swedenborg, who, if not himself a Masonic reformer, has amplified 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; Perugia, 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 Boehme, of Swedenborg.
and other mystical philosophers of the same class. Vaughan, in his Hours with the Mystics (p. 46), thus describes the earlier theosophists of the fourteenth century: "They believed devoutly in the genuineness of the Kabala. They were persuaded that, beneath all the modes of change, this oral tradition had perpetuated its life unharmed from the days of Moses downward—even as Jewish fable taught them that the cedars alone, of all trees, were destined 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 gospels of all philosophy. They maintained that from its marvellous leaves man might learn the angelic heraldry of the skies, the mysteries of the Divine nature, the means to converse with the potentates of heaven." Add to this an equal reverence for the unfathomable mysteries contained in the prophecies of Daniel and the vision of the Evangelists, with a proneness to give to everything Divine a symbolic interpretation, and you have the true character of those later theosophists who labored to invent their particular systems of Masonry. For more of this subject, see the article on Saint Martin.

Nothing now remains of theosophic Masonry except the few traces left through the influence of the Système Martinique, and what we find in the Apocalyptic degrees of the Scottish Rite. The systems of Swedenborg, Pernety, Paschalis, St. Martin, and Count de Coudray have all become obsolete. 

Therapeutæ. An ascetic sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits of Egypt, and bore a striking resemblance in their doctrines to those of the Essenes. They were, however, much influenced by the mystical school of Alexandria, and, while they borrowed much from the Kabala, partook also in their speculations of Pythagorean and Orphic ideas. Their system pervades several of the higher degrees of Freemasonry. The best account of them is given by Philo Judaeus.

Théothog. The 613 precepts into which the Hebrews divided the Moral Law. Thus the Hebrew letters ג' ה numerically express 613. (See description of Tabith.)

Théurgy. From the Greek θεός, God, and ἔργον, work. The ancients thus called the whole art of magic, because they believed its operations to be the result of an intercourse with the gods. But the moderns have appropriated it to that species of magic which operates by celestial means as opposed to natural magic, which is effected by a knowledge of the occult powers of nature, and necromancy or magic effected by the aid of evil spirits. Attempts have been made by some speculative authors to apply this high magic, as it is also called, to an interpretation of Masonic symbolism. The most notorious and the most prolific writer on this subject is Louis Alphonse Constance, who, under the name of Eliphas Levi, has given to the world numerous works on the dogmas and ritual, the history and the interpretation of this lodistical Masonry.

Third Degree. See Master Mason.

Thirteen, The. A Parian society claiming to exercise an occult influence during the First Empire. A society of growing proportions in the United States, intended to confound and frustrate spirits, with an indirect reference to Arthur’s Round Table and the Judas of infancy.


Thirty-St. 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+9+11, added to the sum of the four even numbers, 2+4+6+8+10, for 18+20=38. It has, however, no place among the sacred numbers of Masonry.


Thokath. ןוּת, strength. An expression known to the Brethren of the Scottish Rite in the Twelfth Degree.

Thomist. An ancient Christian church in Malabar, said to have been founded by St. Thomas.

Thörs or Thor, contracted from Thoran, and sometimes known as Donar. This deity presided over the mischievous spirits in the elements, and was the son of Odin and Freya. These three were known as the triune deity—the Father, Son, and Spirit. Thor’s great weapon of destruction or force was the Mjölnir, the hammer or mallet, which had the marvelous property of invisibly returning to its owner after having been launched upon its mission, and having performed its work of destruction.

Thory, Claude Antoine. A distinguished French Masonic writer, who was born at Paris, May 26, 1759. He was by profession an advocate, and held the official position of Registrar of the General 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 turned more particularly to botany, and published several valuable works on the genus Rosa, 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 of Saint Alexandre d’Ecousis, 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 treasurer, and keeper of its archives. In this last capacity, he made a collection of rare and valuable manuscripts, books, medals, seals, jewels, bronze.
figures, and other objects connected with Freemasonry. Under his administration, the library and museum of the Mother Lodge became perhaps the most valuable collection of the kind in France or in any other country. After the Mother Lodge had ceased its labors in 1830, 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 1818 he published the *Annales Originaux Magii Galliarum Orientis*, ou *Histoire de la Fondation du Grand Orient de France*, in 1 vol., 8vo; and in 1831 his *Acta Latomorum, ou Chronologie du Histoire de la Franc-Maçonnerie, française et étrangère*, in 2 vols., 8vo.

The value of these works, especially of the latter, if not so well-digested histories, certainly as important contributions to Masonic history, cannot be denied. Yet they have been variously appreciated by his contemporaries. Reboul (H. des 3 G. L., p. 530) says of the *Annales*, that it is one of the best historical productions that French Masonic literature possesses; while Beruchet (*Précis Historique, ii.*, 276) charges that he has attempted to discharge the functions of an historian without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the envenomed rivalry of parties. He died in October, 1837.

**Thoux de Salvert.** Founder in 1787, 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-forced; 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 names, Apollo, Sol, and Liber; and the moon three also, Diæ, Luna, and Hecate. In all incantations, three was a favorite number, for, as Virgil says, "numero Deus imparsi gaudet." God delights in an odd number. A triple cord was used, each cord of three different colors, white, red, and black; and a small image of the subject of the charm was carried three times around the altar, as we see in Virgil's eighth eclogue (l. 73):

"Terna thi hocc primum, tripdil diversa colores, Licia circumdo, terque hacc altaria circum Effigiem duco."

l. e.,

"First I surround thee with these three pieces of list, and I carry thy image three times round the altar."

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three. In the Rites of Mithras, the Empyrean was said to be supported by three intelligences, Ormuzd, 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, the *tres factum collegium*, or it requires three to make a college, they have established the rule that not less than three
THREE

shall congregate to form a Lodge. Then in all the Rites, whatever may be the number of superimposed grades, there lie at the basis the three Symbolic degrees. There are in all the degrees three principal officers, three supports, three greater and three lesser lights, three movables and three immovable jewels, three principal tenets, three working-tools of a Fellow-Craft, three principal orders of architecture, three chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent symbol. So much is this the case, that all the other mystical numbers depend upon it, for each is a multiple of three, its square or its cube, or derived from them. Thus, 9, 27, 81, are fractioned by law. But it subsequently became infected with the high degrees, which were at one time so popular in Germany, and especially with the Strict Observance system of Von Hund, which is accepted in 1798. At the extinction of that system the Grand Lodge adopted one of its own, in doing which it was assisted by the labors of Dr. I. F. Zollner, in the Grand Lodge of Pennsylvania, which had adopted seven high degrees added to the three primitive. The latter are under the control of the Grand Lodge; but the seven higher ones are governed by an Internal Supreme Orient, whose members are, however, elected by the Grand Lodge. The Rite is practised by about two hundred Lodges in Germany.

Three Great Officines. See Ground Floor of the Lodge.

Three Points. Three points in a triangular form (△) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Masonry, as G. M., for Grand Master, or O. of G. L., for O. of Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, a Kabbalistic sign of the Tetrammonat, or any other ancient symbol, is futile. It is an abbreviation, and nothing more; although it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these three dots might refer to the position of the three officers in a French Lodge. (Aragon says (Orphic Mason., p. 77) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read "G. : O. : de France." The abbreviation is now constantly used in French documents; and, although not accepted by the English Masons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

Three Sacred Utensils. These were the vessels of the Tabernacle as to which the Rev. Joseph Barclay, L.L.D., makes the following quotation: "The Ark, son of Rabbi Judah, and a fiery ark, and a fiery table, and a fiery candlestick descended from heaven. And Moses saw them, and made according to their similitudes." and thus comments: "They also think that the Ark of the Covenant is concealed in a chamber under the Temple Enclosure, and that it and all the holy vessels will be found at the coming of the Master and the Apostles. However, informs us that Jeremiah laid the Tabernacle, and the Ark, and the Altar of Incense in a "hollow cave, in the mountain, where Moses climbed up and saw the heritage."

Three Fires. Guardians of the Sixty-seventh Degree of the Modern Rite of Memphis.

Three Fold Cord. A triple cord whose strands are of different colors; it is used in several rites as an instructive symbol. (See Zemnon.)

Three Globes, Rite of the Grand Lodge of the. On September 13, 1740, the Lodge of the Three Globes, zu den drei Weltkugeln, was established in the city of Berlin, Prussia. In 1744 it assumed the rank and title of a Grand Mother Lodge. It is now one of the three Prussian Grand Lodges and has 144 St. John's (or Craft) Lodges and 72 Scottish Rite Lodges. The first it worked, like all the other Lodges of Germany, in the English system of three degrees, and adopted the English Book of Constitution. Von Hunds, which is accepted in 1729. At the extinction of that system the Grand Lodge adopted one of its own, in doing which it was assisted by the labors of Dr. I. F. Zollner, in the Grand Lodge of Pennsylvania, which had adopted seven high degrees added to the three primitive. The latter are under the control of the Grand Lodge; but the seven higher ones are governed by an Internal Supreme Orient, whose members are, however, elected by the Grand Lodge. The Rite is practised by about two hundred Lodges in Germany.

Three Senses. Of the five human senses, the three which are the most important in Masonic symbolism are Sight, Hearing, and Feeling, because of their respective reference to certain modes of recognition, and because, by their use, Masons are enabled to practice that universal language the possession of which is the boast of the Order.

Three Steps. See Steps on the Master's Ceremonial.

Three Points. Three points in a triangular form (∆) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Masonry, as G. M., for Grand Master, or O. of G. L., for O. of Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, for the purpose of threshing corn. After they were properly prepared for the purpose, they became permanent possessions. One of these, the property of Ornan the Jebusite, was on Mount Moriah. It was purchased by David, for a place of sacrifice, for six hundred shekels of gold, and on it the Temple was afterward built. Hence it is sometimes used as a symbolic name for the Temple.
Solomon or for a Master's Lodge. Thus it is said in the ritual that the Masons come "from the lofty tower of Babel, where language was confounded and Masonry lost," and that is he traveling "to the threshold of Ornan the Jebusite, where language was restored and Masonry found."

The interpretation of this rather abstruse symbolic expression is that on his initiation the Mason comes out of the profane world, where there is ignorance and darkness and confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshold-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 ecclesiology, the seat in a cathedral occupied by a bishop is called a throne; and in the Middle Ages, according to Du Cange, the same title was only applied to thrones of kings, but often of a Symbolic Throne, 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.

Titurel. 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 Master to see that this is done before the Lodge is opened. The word to tile is sometimes used in the same sense as to examine, as when it is said that the visitor has been rendered, 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.

Thurible. From Turis, frankincense; Ives, a sacrifice. A metallic censer for burning incense. It is of various forms, but generally in that of an ornamental cup suspended by chains, whereby the Thurifer keeps the incense burning and diffuses the perfume.

Thurifer. The bearer of the Thurible, or censer, prepared with frankincense, and used by the Romish Church at Mass and other ceremonies; as also in the Philosophic Degrees of Masonry.

Thursday. The fifth day of the week. So called from its being originally consecrated to Thor, or the Icelandiche Thorr, 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.

Tiler, De la. He was the first translator of Anderson's Constitutions into French, the manuscript of which he prepared during his residence in London. He afterward published it at Frankfort, in 1748, with the title of Histoire, obligations et statuts de la tres venerable confraternité des Francs-Maçons, tire de leur archives et con-

formed 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 Tiere is said to have been, while in London, an intimate friend of Anderson, the first edition of whose Constitutions he used when he compiled his manuscript in 1725. But he improved on Anderson's work by dividing the history in epochs. This course Anderson pursued in his second edition; which circumstance has led Schneider, in the Neun Journale zum Freimaurerer, to suppose that, in writing that second edition, Anderson was aided by the previous labors of De la Tiere, 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 Master to see that this is done before the Lodge is opened. The word to tile is sometimes used in the same sense as to examine, as when it is said that the 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. The bearer of the Thurible, or censer, prepared with frankincense, and used by the Romish Church at Mass and other ceremonies; as also in the Philosophic Degrees of Masonry.

Titurel. The fifth day of the week. So called from its being originally consecrated to Thor, or the Icelandiche Thorr, the god of thunder, answering to the Jove of the Romans.
TIMBRE

TIMBRE. The French Masons, so call a stamp, consisting of the initials of the Lodge, which is impressed in black or red ink upon every official document emanating from the Lodge. When such a document has the seal also attached, it is said to be “timbre es sceulé,” i.e., stamped and sealed. The timbre, which differs from the seal, is not used in English or American Lodge working.

Time. The image of Time, under the conventional figure of a winged old man with the customary sceptre and hour-glass, has been used in various forms since remote times, and is 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, and although apparently a never-ending task, but one which Time undertakes to perform, is intended to teach the Mason that patience, perseverance, and the acquisition of knowledge are necessary to the accomplishment of the great object of a Masonic career, and at least to obtain that true Word which is the symbol of Divine Truth. Time, therefore, is in this connection the symbol of well-directed perseverance in the performance of duty.

Time and Circumstances. The answer to the question in the ritual of initiation, “Has he made suitable proficiency?” is sometimes “he has not,” in others “he has not yet,” and at times “there are circumstances which would permit.” This is an error, and may be a mischievous one, as leading to a careless preparation of the candidate for qualification to advancement. The true reply is, “He has.” (See Advancement, Hurried.)

Tithratha. The title given to the Persian governors of Judea. It was borne by Zerubbabel, Nehemiah, and others. It was usually derived from the Persian term, and at times the title was given to a Persian by the Persians to the Hebrews. It was derived from the Persian term “the title of the Persian governor of a Council of Princes of Jerusalem.” It is also the title of the president of the Royal Order of Horatian of Kilwinning.

Tisri. 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 Caesareus. The Fifty-third Degree of the Memphis Rite.

Tities. 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 with us meanings entirely consistent with the spirit of equality, which is the foundation of all higher law, and without which they are mere absurdities.

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 among his equals, in virtue and good deeds. The Sovereign is he who, one of an Order whose members are all sovereigns, is supreme only because the law and Constitutions are so which he administers, and by which he, like every other brother, is governed. The titles 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."

Título de Grand Lodge. The title of the Grand Lodge of England is "The United Grand Lodge of Ancient Free and Accepted Masons." That of Ireland, "The Grand Masonic Lodge." Of Scotland, "The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons." That of France is "The Grand Orient." The same title is taken by the Grand Lodges of the United States and Canada. In the other countries of Europe, they are the Grand Lodges of the Three Globes, "The Grand National Lodge of Germany," and "The Grand Lodge Royal York of Friendship." In Sweden and Denmark they are simply called "Grand Lodges." In the English possessions of North America they are also called "Grand Lodges." In the United States the title of the Grand Lodge of Maine, of Massachusetts, of Rhode Island, of Alabama, of Illinois, of Iowa, of Wisconsin, of Minnesota, and of Oregon, is the "Most Worshipful Grand Lodge of Ancient Free and Accepted Masons"; of New Hampshire, of Vermont, of New York, of New Jersey, of Pennsylvania, of Arkansas, and of Indiana, it is "The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons"; of Maryland, of the District of Columbia, of Florida, of Michigan, of Missouri, and of California, it is "Grand Lodge of Free and Accepted Masons"; of South Carolina is "Most Worshipful Grand Lodge of Ancient Freemasons"; of all the other States the title is simply the "Grand Lodge."
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, “brought with revived the old, regular, and peculiar toasts or healths of the Freemasons.” If Anderson’s statements could be implicitly trusted as historical facts, we should have to conclude that a system of regulated toasts prevailed in the Lodges before the revival. The custom of drinking healths at banquets is a very old one, and can be traced to the days of the ancient Greeks and Romans. From them it was handed down to the moderns, and especially in England we find the “washael” of the Saxons, a term used in drinking, and equivalent to the modern phrase, “Your health.” Steele, in the Tatler, intimates that the word “toast” began to be applied to the drinking of healths in the early part of the eighteenth century. And although his account of the origin of the word has been contested, it is very evident that the drinking of toasts was a universal custom in the clubs and feasts which were common in London about the time of the revival of Masonry. It is therefore to be presumed that the Masonic Lodges did not escape the influence of the convivial spirit of that age, and drinking in the Lodge room during the hours of refreshment was a usual custom, but, as Oliver observes, all excess was avoided, and the conviviality of Masonry was regulated by the Old Charges, which directed the brethren to enjoy themselves with decent mirth, not forcing any brother to eat or drink beyond his inclination, nor hindering him from going home when he pleased. The drinking was conducted by rule, the Master giving the toast, but first inquiring of the Senior Warden, “Are you charged in the West, Brother Senior?” and of the Junior Warden, “Are you charged in the South, Brother Junior?” to which appropriate replies being made, the toast was drunk with honors peculiar to the Institution. In an old Masonic song, the following stanza occurs:

"Are you charged in the West? are you charged
In the South? The Worshipful Master cries,
'Are we charged in the West, we are charged
In the South.' Each Warden promptly replies.

One of the catechetical works of the last century thus describes the drinking customs of the Masons of that period: "The table being plentifully supplied with wine and punch, every man has a glass set before him, and fills it with what he chooses. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public health is given, the Master fills first, and desires the brethren to charge their glasses; and when this is supposed to be done, the Master says, 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 another work gives what it calls "A Free-Mason’s Health" in the following words: "Here’s a health to our society and to every faithful brother that keeps his oath of secrecy. As we are sworn to love each other, the world no Order knows like this our noble and ancient Fraternity. Let them wander at the Mysterious, Here, Brother, I drink to thee." In time the toasts improved in their style, and were deemed of so much importance that lists of them, for the benefit of those who were deficient in inventive genius, were published in all the pocketbooks, calendars, and songbooks of the Order. Thus a large collection is to be found in The Masonic Miscellanies of Stephen Jones. A few of them will show their technical character: "To the secret and silent!"; "To the memory of the distinguished Three!"; "To all that live within compass and square!"; "To the memory of the Tyrian artist!"

But there was a regular series of toasts which, besides these voluntary ones, were always given at the refreshments of the brethren. Thus, we believe that at the time the following occurred: an opportunity happened to be a member of the Fraternity, the first toast given was always "The King and the Craft.

In French Lodges the drinking of toasts was, with the word itself, borrowed from England. It was, however, subject to strict rules, from which there could be no departure. Seven toasts were called "Santé d’obligation," because drinking them was made obligatory, and could not be omitted at the Lodge banquet. They were as follows: 1. The health of the Sovereign and his family; 2. That of the Grand Master and the chiefs of the Order; 3. That of the Master of the Lodge; 4. That of the Wardens; 5. That of the other officers; 6. That of the visitors; 7. That of all Masons wherever spread over the two hemispheres. In 1872, the Grand Orient, after long discussions, reduced the number of "Santé d’obligation" from seven to four, and changed their character. They are now: 1. To the Grand Orient of France, the Lodge of its correspondence, and foreign Grand Orient; 2. To the Master of the Lodge; 3. To the Wardens, the officers, affiliated Lodges, and visiting brethren; 4. To all Masons existing on each hemisphere. The systematized method of drinking toasts, which once prevailed in the Lodges of the English-speaking countries, has been, to a great extent, abandoned; yet a few toasts still remain, which, although not absolutely obligatory, are still never omitted. Thus no Masonic Lodge would neglect at its banquet to offer its first toast, a sentiment expressive of respect for the Grand Lodge.

The venerable Oliver was a great admirer of the custom of drinking Masonic toasts, and...
He says that at the time of refreshment in a Masonic Lodge "the song appeared to have more effect upon the hearers than the usual tone of the previous song; and the small modicum of punch with which it was honored retained a higher flavor than the same potion if introduced as 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 best age and that best morn
Whereon those three great men were born,
Our noble science to adorn
With Wisdom, Strength, and Beauty."

It is not surprising that he should afterward pathetically deplore the discontinuance of the custom.

Token. The word token is derived from the Anglo-Saxon tosan, which means a sign, presents, type, or representation, that which points out something; and this is traced to tosen, to teach, show, or instruct, because by a token we show or explain to 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 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 it as a mode of recognition.

The Hebrew word נְזֶק, נֶצֶק, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. Thus God says to Noah, of the rainbow, "it shall be for a token of a covenant between me and the earth," and to Abraham he says of circumcision, "it shall be a token of the covenant betwixt me and you.” In Masonry, the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the Fraternity, and is to be considered 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 meremale, a sign or representation, but which has no technical Masonic signification. The French have only atoiment, which means the act of touching; and the Germans, griff, which is the same as the English grip. 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 Frasian Lodges, two brethren of Berlin, Von Hirschfeld and Catzer, 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, to use the language of the Old Charges, Masons shall be of "that religion in which to 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, far less any quarrels about religion, or nations, or state policy, we being only, as Masons, of the Catholic religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will." (Ibid., p. 64.)

Tomb of Adoniram. Marcolin, in his History of the Jews, tells the legend that at Saguntum, in Spain, a sepulcher was found four hundred years ago, with the following Hebrew inscription: "This is the grave of Adoniram, the servant of King Solomon, who came to collect the tribute, and died on the day—" Marcolin, who believes the mythical story, says that the Jewit Villepinus, 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 1490, 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 Abi. All that is said of it in Masonry is more properly referred to in the article on the Monument in the Third Degree, or Monumentum.

Tomb of Hiram of Tyre. Five miles to the east of the city of Tyre is an ancient monu-
ment, called by the natives Kahr Haacen, or the tomb of Hiram. The tradition that the King of Tyre was there interred rests only on the authority of the natives. It bears about it, however, the unmistakable marks of extreme antiquity, and, as Thompson says (The Land and The Book, p. 106), there is nothing in the monument itself inconsistent with the idea that it marks the final resting-place of that friend of Solomon. He thus describes it: "The base consists of two tiers of great stones, each three feet thick, thirteen feet long, and eight feet eight inches broad. Above this is one huge stone, a little more than fifteen feet long, ten broad, and three feet four inches thick. Over this is another, twelve feet three inches long, eight broad, and six high. The top stone is a little smaller every way, and only five feet thick. The entire height is twenty-one feet. There is nothing like it in this country, and it may well have stood, as it now does, ever since the days of Solomon. These large broken sarcophagi scattered around it are assigned by tradition to Hiram’s mother, wife, and (family.)"

Dr. Morris, who visited the spot in 1868, gives a different admasurement, which is probably more accurate than that of Thompson. According to him, the first tier is 14 ft. long, 8 ft. 8 in. broad, 4 ft. thick. Second tier, 14 ft. long, 8 ft. 8 in. broad, 2 ft. 10 in. thick. Third tier, 16 ft. 1 in. long, 9 ft. 11 in. broad, 3 ft. 10 in. thick. Fourth tier, 12 ft. 11 in. long, 7 ft. 8 in. broad, 6 ft. 5 in. thick. Fifth tier, 12 ft. 11 in. long, 7 ft. 8 in. broad, and 3 ft. 6 in. thick. He makes the height of the whole 19 ft. 6 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 tests 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 his master as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is silence."

**Tongue of Good Report.** Being "under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the earliest rituals of the last century.

**Topaz.** In Hebrew, תְּסַכֶּד, ptōsh. It was the second stone in the first row of the high priest’s breastplate, and was referred to Simpson. The ancient topaz, says King (Antique Gems, p. 56), was the present chrysoprase, which was furnished from an island in the Red Sea. It is of a bright greenish yellow, and the softer of all precious stones.

**Topes.** Pillars, also signifying towers and tumuli. This is a corruption of the Sanskrit word Sthupa, meaning mounds, heaps, kuru. The Topes of the Karli temple, a Buddhist shrine, which may be seen up the Western Ghats from Bombay to Poona, are presumed to be Phallic pillars placed in front, precisely as Solomon placed his Jachin and Boaz. Some travelers state that only one of these pillars stands at present. The pillars were shaft plain, with a capital carrying four lions, representing power and cat-like slavishness. Between these pillars may be seen the great window which lights all the Temple, arched in the form of a horseshoe, which is the lotus head-dress and may be seen up the Western Ghats from Bombay to Poona. 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 the 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 Thuparama Topa, in Ceylon, has 184 handsome monoliths, 20 feet in height, round the easter holy mound.

**Torches.** The fifteenth office in the High Council of the Society of Rosicrucians, also known as an officer in the Appendant Order of the Holy Sepulcher. One who bears these. The ancients made use of torches both at marriages and funerals. They were also employed in the ceremonies of the Eleusinian mysteries. They have been introduced into the high degrees, especially on the Continent, principally as marks of honor in the reception of distinguished visitors, on which occasion they are technically called "stars."

**Torgau.** A fortified town on the Elbe, in the Prussian Province of Saxony. It was there that Luther and his friends wrote the Book of Torgau, which was the foundation of the subsequent Augsburg Confession, and it was there that the
Lutherans concluded a league with the Elector Frederick the Wise. The Stone Masons, whose seat was there in the fifteenth century, had, with the other Masons of Saxony, accepted the Constitutions enacted in 1499 at Strasburg. But, finding it necessary to make some special regulations for their own internal government, they drew up, in 1463, Constitutions in 112 articles, which are known as the "Torgau Ordinances." A duplicate of these Constitutions was deposited in 1496, in the Stone Mason's "Kutte" at Rochitz. An authenticated copy of this document was published by C. L. Steglicher at Leipzig, in 1826, in a work entitled "Uber die Kutten der freimaurerischen Kunde zu Rochitz und die Steinmetzkultur desselbst." An abstract of these Ordinances, with critical comparisons with other Constitutions, was published by Kloss in his "Die Freimaurerei in ihrer wahren Bedeutung." The Torgau Ordinances are important, because those of Strasburg they are the only authentic Constitutions of the German Stone-Masons extant except the Brother-Book of 1663.

**Torrubia, Joseph.** A Franciscan monk, who in 1781 was the censor and reviser of the Inquisition in Spain. Torrubia, that he might be the better enabled to carry into effect a persecution of the Freemasons, obtained under an assumed name, and in the character of a secular priest, the necessary letters of protection for his lodges, having first received from the Grand Penitentiary a dispensation for the act, and an absolution from the oath of secrecy. Having thus acquired an easy access to all the lodges in Spain, and the names of their members, he caused hundreds of Masons to be arrested and punished, and succeeded in having the Ordre prohibited by a decree of King Ferdinand VI. Torrubia combined in his character the bigotry of the priest and the villainy of the traitor.

**Tournon, M.** A Frenchman and Freemason, who had been invited into Spain by the government in order to establish a manufactory of brass buttons, and to instruct the Spanish workmen. In 1776, he was arrested by the Inquisition on the charge of being a Freemason, and of having invited his pupils to join the Institution. He was sentenced to imprisonment for one year, and was banished from Spain, being conducted under an escort to the frontiers of France. Tournon was indebted for this clemency to his want of firmness and fidelity to the Ordeh—he having solemnly accused it, and promised never again to attend its assemblies. Lorente, in his History of the Inquisition, gives an account of Tournon's trial.

**Tower, Cable.** See Cable Tower.

**Tower, Degree of the.** (Grande de la Tour.) A name sometimes given to the Second Degree of the Royal Order of Scotland.

**Tower of Babel.** See Babel.

**Town, Salem.** The Rev. Salem Town, LL.D., was born at Bellingham, in the state of Massachusetts, March 6, 1770. He received a classical education, and obtained at college the degree of Master of Arts, and later in life that of Doctor of Laws. For some years he was the Principal of an academy, and his writings give the evidence that he was endowed with more than ordinary abilities. He was ardently attached to Freemasonry, and for many years was Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York. In 1718 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 regarded for his many virtues, the consistency of his life, and his unveiled devotion to the Masonic Order. He died at Greensfield, Indiana, February 25, 1864, at the ripe age of eighty-nine years.

**Townshend, Simeon.** The putative author of a book entitled *Observations and Inquiries relating to the Brotherhood of the Free Masons,* which is said to have been printed in London in 1712. Levesque (Adieu, p. 47) says he has consulted it; but his manner of referring to it throws suspicion on the statement, and it is doubtful if he ever saw it.

**Trading-Board.** The same as a Floor-Cloth, which see.

**Trade-Gilds.** See Guilds.

**Tradition.** There are two kinds of traditions in Masonry: First, those which detail events, either historically, authentic in part, or wholly, or consisting altogether of arbitrary fiction, and intended simply to embellish an allegorical or symbolic account; 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 Lérins: "Quod semper, quod ubique, quod ab omnibus traditur 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

all subsequent laws which are modern, local, and have only partial agreement.

It is then important that those traditions of Masonry which prescribe its ritual observances and its landmarks should be thoroughly understood, because it is only by attention to them that uniformity in the esoteric instruction and work of the Order can be preserved.

Cicero has wisely said that a well-constituted commonwealth must be governed not by the written law alone, but also by the unwritten law or tradition and usage; and this is especially the case, because the written law, however periphrastic it may be, can be diverted into various senses, unless the republic is maintained and preserved by its usages and traditions, which, although mute and as it were dead, yet speak with a living voice, and give the true interpretation of that which is written.

This axiom is not less true in Masonry than it is in a commonwealth. No matter what changes may be made in its statutes and regulations of to-day and its recent customs, there is always danger of losing the identity of its modern with its ancient form and spirit which its traditions are recognized and maintained.

Tramping Masons. Unworthy members of the Order, who, using their privileges for interested purposes, traveling from city to city and from Lodge to Lodge, that they may seek relief by tales of fictitious distress, have been called "tramping Masons." The true brother should ever obtain resistance; the tramp should be driven from the door of every Lodge or the house of every Mason where he seeks to intrude his imposture.

Transfer of Warrant. The English Constitutions (Rule 221) enact that "No warrant can be transferred under any circumstances." Similarly the Scotch Constitution (Rule 148) says"A Charter cannot be transferred under any circumstances."

Transient Brethren. Masons who do not reside in a particular place, but only temporarily visit it, are called "transient brethren." They are, if worthy, to be cordially welcomed, but are never to be admitted into a Lodge unless, after the proper precautions, they have been proved to be "true Masons." This usage of hospitality has the authority of all the Old Constitutions, which are careful to inculcate it. Thus the Lodgewell MS. charges 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 mounds stone in his place, on work; and if he have none, the Mason shall refresh him with money unto the next Lodge."

Although Speculative Masons no longer visit Lodges for the sake of work or wages, the usage of our Operative predecessors has been assimilated in the symbolic system. Hence visitors are often invited to take 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, after the establishment of the Grand Lodge of England in 1621, and the granting of dispensations to Masons, who, in the place of visible, perishable temples, are engaged in the labors of that one, invisible, eternal temple of the mind and heart.

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 Bro. F. I. W. Crowe of Chichester, England, who thought it too important and valuable to remain in private hands, and it is now in the possession of the Great Prory of England. It is written in a Latin cipher on a large folio sheet of parchment. The outward appearance of the document is inequity, but it lacks internal evidence of authenticity. It is therefore, by most authorities, considered a forgery. (See Temple, Order of.)

Traveling Religious. An order founded by that devotee of secret organizations, Count La Per exce, in 1140.

Travel. In the symbolic language of Masonry, a man travels from west to east in search of light—he travels from the lofty tower of Babel, where language was confounded and Masonry lost, to the threshold of Omn the Jobesite, where language was restored and Masonry found. The Master Mason also travels into foreign countries in search of wages. All this is pure symbolism, unintelligible in any other sense. For its interpretation, see Foreign Country and Traveling-Floor.

Traveling Masons. There is no portion of the history of the Order so interesting to the Masonic scholar as that which is embraced by the Middle Ages of Christendom, beginning with about the tenth century, when the whole of civilized Europe was populated 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 O. Fowle, in a lecture published in the Builder (vol. ix., p. 460), says: "There are few points in the Middle Ages more pleasing to look back upon than the existence of the associated Masons; they are the bright spot.
in the general darkness of that period, the patch of verdure when all around is barren." 

Clavel, in his Histoire Pilorique de la Fontaine, &c., has traced the organisation of these associations to the "collegia artificum," or colleges of artisans, which were instituted at Rome, by Numa, in the year n.c. V, 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 as established corporations throughout all the succeeding years of the kingdom, the republic, and the empire. (See Roman Colleges of Artificers.)

The "sodalitates," or fraternities, began, upon the invasion of the barbarians, to decline in numbers, in respectability, and in power. But on the conversion of the whole empire, they, or others of a similar character, began again to flourish. The priests of the Christian church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century, they were established as a free guild or corporation in Lombardy. For when, after the decline and fall of the empire, the city of Rome was abandoned by its sovereigns for other secondary cities of Italy, such as Milan and Ravenna, and new courts and new capitals were formed, the kingdom of Lombardy sprang into existence as the great center of all energy in trade and industry, and of refinement in art and literature. Como was a free republic to which many fled during the invasions of the Vandals and Goths. It was in this city, in consequence of its being the great center of life from Rome, and the development not only of commercial business, but of all sorts of trades and handicrafts, that the corporations known as guilds were first organized.

Among the arts practised by the Lombards, that of building held a preeminent rank. And Muratori tells us that the inhabitants of Como, a principal city of Lombardy, Italy, had become so superior as masons, 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 exhaustively. He says:

"We cannot but wonder that, at a period when artists and artisans of every class, from those of the most mechanical, to those of the most intellectual nature, formed themselves into exclusive corporations, architects—whose art may be said to offer the most exact medium between those of the most urgent necessity, and those of mere ornament, or, indeed, in its wide span to embrace both—should, above all others, have associated themselves into similar bodies, which, in conformity to the general style of such corporations, assumed that of Free and Accepted Masons, and was composed of those members who, after a regular passage through the different fixed stages of apprenticeship, were received as masters, and entitled to exercise the profession on their own account.

"In an age, however, in which lay individuals, from the lowest subject to the sovereign himself, seldom built except for mere shelter and safety—seldom sought, nay, rather avoided, in their dwellings an elegance which might lessen their security; in which even the community collectively, in its public and general capacity, divided into component parts less numerous and less varied, required not those numerous public edifices which we possess either for business or pleasure; thus, when neither domestic nor civic architectures of any sort demanded great ability or afforded great employment, churches and monasteries were the only buildings required to combine extent and elegance, and spared architecture alone could furnish an extensive field for the exercise of great skill, Lombardy itself, opulent and thriving as it was, compared to other countries, soon became nearly saturated with the requisite edifices, and unable to give these companies of Free and Accepted Masons a longer continuance of sufficient custom; or to render the further maintenance of their exclusive privileges of great benefit to them at home. But if, to the south of the Alps, an earlier civilization had at last caused the number of archetit or to exceed that of new buildings wanted, it fared otherwise in the north of Europe, where a gradually spreading Christianity began on every side to produce a want of sacred edifices, of churches and monasteries, to design which architects existed not on the spot.

"Those Italian corporations of builders, therefore, whose services ceased to be necessary in the countries where they had arisen, now began to look abroad towards those northern climates for that employment which they no longer found at home; and a certain number united and formed themselves into a single greater association, or fraternity, which proposed to seek for occupation beyond its native land; and in any ruder foreign region, however remote, where new religious edifices and skilful artists to erect them, were wanted to offer their services, and bend their steps to undertake the work."

From Lombardy they passed beyond the Alps into all the countries where Christianity, but recently established, required the erection of churches. A charter 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 accession of new members from all the countries in which they had been laboriously 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 Kittiswic, where they were erecting an abbey, the gern of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

Mr. Hope accounts for the introduction of non-working or unprofessional members into these associations by a theory which is confirmed by contemporary history. He says:

"Often obliged, from regions the most distant, singly to seek the common place of rendezvous and departure of the troop, or singly to follow its earlier detachments to places of employment equally distant, and that, at an era when travellers met on the road every obstruction, and no convenience, when no inn existed at which to purchase hospitality, but lords dwelt everywhere, who only prohibited their tenants from waylaying the traveller because they considered this, like killing game, one of their own exclusive privileges; the members of these communities contrived to render their journeys more easy and safe, by engaging with each other, and perhaps even, in many places, with individuals not directly participating in their profession, in compact of mutual assistance, hospitality and good services, most valuable to men so circumstanced. They endeavored to compensate for the perils which attended their expeditions, by institutions for their needy or disabled brothers; but lest such as belonged not to their communities should benefit surreptitiously by these arrangements for its advantage, they framed signs of mutual recognition, as carefully concealed from the knowledge of the uninitiated, as the mysteries of their art themselves. Thus supplied with whatever could facilitate such distant journeys and labors as they contemplated, the members of these corporations were ready to obey any summons with the utmost alacrity, and they soon received the encouragement they anticipated. The militia of the Church of Rome, which diffused itself all over Europe in the shape of missionaries, to instruct nations, and to establish their allegiance to the Pope, took care to make them feel the want of churches and monuments, but likewise to learn the manner in which the want might be supplied. Indeed, they themselves generally undertook the supply, and it may be asserted, that a new 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 in every direction, on 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 custody."

The government of these fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or, as they were termed, lodges, in the vicinity, in which they resided for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a warden, who paid them wages, and took care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole, a surveyor or master, called in their old documents "magister," presided, and directed the general labor.

The 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 Strasburg the regulations of the association which built the splendid cathedral of that city. Its great rarity renders it difficult to obtain a sight of the original work, but the Histoire Pittorique of Clavel supplies the most prominent details of all that Granddidier has preserved. The cathedral of Strasburg was commenced in the year 1277, under the direction of Erwin of Steinbach. The Masons who, under his directions, were engaged in the construction of this noble specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a "hutte," a German word equivalent to our English term lodge. They employed the implements of masonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting, as has already been said, many eminent persons, and especially ecclesiastics, who were not Operative Masons, but who gave to them their patronage and protection.

The fraternity of Strasburg became celebrated throughout Germany, their dynasty was acknowledged by the kindred associations, and they in time received the appellation of the "haut hutte," or Grand Lodge, and exercised supremacy over the Anton of Sutisia, Hesse, Bavaria, Francocia, Saxony, Thuriniga, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an act of union, declaring the chief of the Strasburg 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 Strasburg.

Similar institutions existed in France and in Switzerland, for wherever Christianity had penetrated, there churches and cathedrals were to be built, and the Traveling Freemasons hastened to undertake the labor.
They entered England and Scotland at an early period. Whatever may be thought of the authenticity of the York and Kilwinning legends, there is ample evidence of the existence of organized associations, guilds, or corporations of operative Masons at an epoch not long after their departure from Lombardy. From that period, the fraternity, with various intermissions, continued to pursue their labours, 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 ordered many buildings, which 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 particulars. In the first place, they were strictly ecclesiastical in their constitution. The Pope, the supreme pontiff of the Church, was their patron and province regular, and their labours were superintended by bishops and abbots, and hence their chief employment appears to have been in the construction of religious edifices. They were originally not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might construe, and whose cultivated taste might adorn, the plans which they, by their practical skill, were to carry into effect. Hence the term 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 among a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact that their construction was committed to the workmen of the whole of Europe, if not always to the same individuals, at least to members of the same association. The remarks of Mr. Hope on this subject are well worthy of perusal. "The architects of all the sacred edifices of the Latin church, wherever such arose,—north, south, east, or west,—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts of the globe, the same language, the same constant correspondence, and rendered every minute improvement the property of the whole body and a new conquest of the art. If at each successive period of the monastic dynasty, once whatever point a new church or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."*

In conclusion, we may remark, that the world is indebted to this association for the introduction of the Gothic, or, as it has lately been denominated, the pointed style of architecture. This style—so different from the Greek and Roman works, whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator—was acknowledged to be the invention of the Traveling Freemasons of the Middle Ages.

And it is to this association of Operative artists that, by gradually assimilating to the 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.)

**TRAVEIN, Louis.** A zealous and devoted French Mason of much ability, who wrote several Masonic works, which were published under the assumed name of Leonard Cabanier. The most valuable of his productions is one entitled *Catechisme des Francs-Maçons, précédé d'un Abrégé de l'Histoire d'Aderam, etc.*

**TREASURE, Incomparable.** This was a phrase of mystical import with the alchemists and Hermetic philosophers. Pernety (Dictionnaire Mythe-Hermétique) thus defines it: "The incomparable treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmity, to enjoy them." The "powder of projection" was the instrument by which they expected to attain to the full perfection of their work. What was this incomparable treasure was the great secret of the Hermetic philosophers. They concealed the true object of their art under a symbolic language. "Beloved, O Fool," says Aris- phius, one of them, "that we plainly teach this secret of secrets, taking our words according to their literal signification?" But we do know that it was not, as the world supposed, the
transmutation of metals, or the discovery of an elixir of life, but the acquisition of Divine truth.

Many of the high degrees which were fabricated in the last century were founded on the Hermetic philosophy: and they, too, borrowed from it the idea of an incomparable treasure. Thus in the ultimate degree of the Council of Emperors of the East and West, which degree became afterward the Sublime Prince of the Royal Secret of the Scottish Rite, we find this very expression. In the old French rituals we meet with this sentence: “Let us now offer to the invincible Keruxen our sacred incomparable treasure, and we shall succeed victoriously.” And out of the initial letters of the words of this sentence in the original French they fabricated the three most important words of the degree.

This “incomparable treasure” is to the Masons precisely what it was to the Hermetic philosophers—Divine Truth. “As for the Treasure,” says one of these books (the Lumen de Lumine, cited by Hitchcock), “it is not yet discovered, but it is very near.”

Treasurer. An officer, found in all Masonic bodies, whose duty it is to take charge of the funds and pay them out under proper regulations. He is simply the banker of the Lodge or Chapter, and has nothing to do with the collection of money, which should be made by the Secretary. He is an elective officer. The Treasurer’s jewel is a key, as a symbol that he controls the chest of the Lodge. His position in the Lodge is on the right of the Worshipful Master, in front.

Treasurer, Grand. See Grand Treasurer.

Tresorier, Hermitée. (Trésorier hermitique.) A degree in the manuscript collection of Pevreux. 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.

Tredie. 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 sacred symbols, 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 were distinguishable by the number of branches on either side of the tree; thus, the TH is recognizable from the SH, notwithstanding each has three limbs on the left hand of the stem or trunk, by the one having six and the other seven branches on the right-hand side.

As an example, here are nine of the mystic characters and their relative values:

```
A TH W H T L B SH YI
```

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 Fergusson, in his absorbing work on Tree and Serpent Worship, that he designates the Tree as the first of Faiths; and adds that “long before the Theban gods existed, Tree and Serpent Faiths flourished. The Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Syro-mono was holy to Netpe, and the Persia to Astor, whilst the Tamaraick played an important part, in all the rites and ceremonies of Osiris and Isis; and all who are orthodoxy will acknowledge that Abraham seemed to consider

that he could not worship his Jove till he had planted his grove and digged a well (Gen. xxvi. 33). His Oak or ‘Terebinth,’ or turpentine tree, on the plains of Mamre, was commonly worshiped till the fourth century a. d., 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 Jeeva-Gops (Katak, Bengal), provi-
ing how early that worship was introduced, and how pre-eminent it was among the Buddhists of those days,” and says J. G. R. Forlong, in his *Rivers of Life*, or *Pudah of Man,* “before Vedic days”; and can be found in almost every cave and temple allied to the Phallic faith as certainly as can be found ever standing at the entrance of these ‘Houses of God’ the Phallic pillar or pillars. It is the old story whether we turn to Solomon’s temple, 1000 B.C., or to takes the place of the Crux Ansata. The Phoenix resting on the Palm signifies “Resurrection to eternal life.” The four evangelists are depicted in “an evangelum,” in the library of the British Museum, as all looking up to the Palm-tree. Christians, for a similar ideal, erected a cross-bar, and placed an Alpha and an Omega on it.

At Najran, in Yemen, Arabia, Sir William Ouseley describes the most perfect tree-worship as still existing close to the city. The tree is the Palm or Sacred date. The Palm has always borne a most important part in all the faiths of the world down to the present day. The Jews gave the Palm a distinguished place in architecture. The tree and its lotus top, says Kitto, took the place of the Egyptian column on Solomon’s famous phalli, the *Jathin and Bous*.

The two trees in Genesis were those of *Life and Knowledge*, and were probably drawn from the Egyptian and Zoroastrian stories. But no further reference is taken in the Bible of the “Tree of Knowledge” after Genesis, but to that of Life, or the “Tree which gives Life,” as in the *Apocalypse* ii. 7. This is also the Eastern name and significance of the Lingam or Pillar; and when covered with carved inscriptions, the Toth or Pillar in Egypt, became known as the “Tree of Knowledge.”

**Trestle-Board.** The trestle-board is defined to be the board upon which the Master inscribes the designs by which the Craft are to be directed in their labors. The French and German Masons have con founded the trestle-board with the tracing-board; and Dr. Oliver (*Laudem.,* i., 162) 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

---

The Palm, as a tree, yields more to man than any other class of trees. Nineveh shows the Palm surrounded by winged deities holding the pine-cone—symbol of life, which there

---

**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 Great Mystery, published in 1724. But Prichard, who wrote only six years afterward, describes it under the corrupted name of trestleboard, as one of the immovable jewels of an Apprentice’s Lodge. Browne, in 1880, following Preston, fell into the error of calling it a tresting-board; and given from the Freemason lecture what he terms a beautiful degree of comparison, in which the Bible is compared to a trestling-board. But the Bible is not a collection of symbols, which a trestling-board is, but a cathedral board that contains the plan for the construction of a spiritual temple. Webb, however, when he arranged his system of lectures, took the proper view, and restored the true word, trestle-board.

Notwithstanding these changes in the name, trestle-board, trestel-board, tresting-board, and trestling-board again, the definition has continued from the earliest parts of the last century to the present day the same. It has always been enumerated among the jewels of the Lodge, although the English system says that it is immovable and the American movable; and it has always been defined as a board for the master workman to draw his designs upon.

In Operative Masonry, the trestle-board is of vast importance. It was on such an implement that the genius of the ancient masters worked out those problems of architecture that have reflected an unflinching luster on their skill. The trestle-board was the cradle that nursed the infancy of such mighty monuments as the cathedrals of Strasburg and Cologne; and as they advanced in stature, the trestle-board became the guardian spirit that directed their growth. Often have those old builders pondered by the midnight lamp upon their trestle-board, working out its designs with consummate 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.

Thus, is it 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 arts create his temporal building in accordance with the rules and designs laid down on the trestle-board of the master workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Great Architect of the Universe in those great books of nature and revelation which constitute the spiritual trestle-board of every Freemason.

The trestle-board is then the symbol of the natural and moral law. Like every other symbol of the Order, it is universal and tolerant in its application; and while, as Christian Masons, we cling with unfaltering integrity to the explanation which makes the Scriptures of both dispensations our trestle-board, we permit our Jewish and Mohammedan brethren to content themselves with the books of the Old Testament or Koran. Masonry does not interfere with the peculiar form or development of any one’s religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his Creator. But so rigidly exacting is it that the symbol shall be interpreted a rational way, interpreted, that it peremptorily excludes the atheist from its communion, because, believing in no Supreme Being—no Divine Providence, and a fatalist, he would be without a spiritual trestle-board on which the designs of that Being may be inscribed for his direction.

Triads, all the ancient mythologies there were triads, which consisted of a triple union of three deities. Each triad was generally explained as consisting of a creator, preserver, and a destroyer. The principal heathen triads were as follows: the Greek, the Egyptian, Osiris, Isis, and Horus; the Orphic, Phanes, Uranus, and Kronos; the Zoroastrian, Ormuzd, Mithras, and Ahura; the Indian, Brahma, Vishnu, and Siva; the Cabiric, Axaras, Aziokeras, and Aziokeros; the Phoenician, Ashtaroth, Milcom, and Chemosh; the Syrian, Belus, Venus, and Thammus; the Grecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Iacchos, Persephone, and Demeter; the Etruscan, Tages, Numa, and Caelius; the Celtic, Hia, Corgan, and Creivy; the Teutonic, Fenris, Midgard, and Hel; the Gothic, Woden, Friga, and Thor; and the Scandinavian, Odin, Ve, and V. Even the Mexican had their high gods, which were Itzcozutli, Kaloc, and Tecalipec.

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 of a triad who preside under various names.
We must, perhaps, look for the origin of the trials in mythology, as we certainly must in Masonry, to the three positions and functions of the sun. The rising sun or creator of light, the meridian sun or its preserver, and the setting sun or its destruction.

Triad Society of China. The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatsoever with the Masonic Order.

In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Investigating 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. 285).

Trials, Masonic. As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, especially, no recourse should ever be had to legal technicalities, whose use in ordinary courts appears simply to be to afford a means of escape for the guilty.

Masonic trials are, therefore, to be conducted in the simplest and least technical method, that will preserve at once the rights of the Order and of the accused, and which will enable the Lodge to obtain a thorough knowledge of all the facts in the case. The rules to be observed in conducting such trials have been already laid down by me in my Text Book of Jurisprudence (pp. 558-604), and I shall refer to them in the present article. They are as follows:

1. The preliminary step in every trial is the accusation or charge. The charge should always be made in writing, signed by the accuser, delivered to the Secretary, and read by that officer at the next regular communication of the Lodge. The accused should then be furnished with an attested copy of the charge, and be at the same time informed of the time and place appointed by the Lodge for the trial.

Any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Mason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason may furnish himself of that information, and out of it frame an accusation, to be presented to the Lodge. And such accusation will be received and investigated, although remotely derived from one who is not a member of the Order.

It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Mason. I say an affiliated Mason, for it is generally held, and I believe correctly, that an unaffiliated Mason is no more competent to prefer charges than a profane.

2. If the accused is living beyond the geographical jurisdiction of the Lodge, the charges should be communicated to him by means of a letter through the post-office, and a reasonable time should be allowed for his answer, before the Lodge proceeds to trial. But if his residence be unknown, or if it be impossible to hold communication with him, the Lodge may then proceed to trial—cases being had that no undue advantage be taken of his absence, and that the investigation be as full and impartial as the nature of the circumstances will permit.

3. The trial must commence as a regular communication, for reasons which have already been stated; but having commenced, it may be continued at special communications, called for that purpose; for, if it was allowed only to be continued at regular meetings, which take place but once a month, the long duration of time occupied would materially tend to defeat the ends of justice.

4. The Lodge must be open in the highest degree to which the accuser has attained, and the examinations of all witnesses must take place in the presence of the accused and the accuser, if they desire it. It is competent for the accused to employ counsel for the better protection of his interests, provided his counsel is a Master Mason. But if the counsel be a member of the Lodge, he forfeits, by his professional advocacy of the accused, the right to vote at the final decision of the question.

5. The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a Lodge opened on the Third Degree; and at the time of such decision, both the accuser and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

6. It is a general and an excellent rule, that no visitors shall be permitted to be present during a trial.

7. The testimony of Master Masons is usually taken on their honor, as much, that of others should be by affidavit, or in such other manner as both the accuser and accused may agree upon.

8. The testimony of profanes, or of those who are of a lower degree than the accused, is to be taken by a committee and reported to the Lodge, or, in the event, by the whole Lodge, when closed and sitting as a committee. But both the accused and the accuser have a right to be present on such occasions.

9. When the trial is concluded, the accuser and the accused must retire, and the Master will then put the question of guilty, or not guilty, to the Lodge.

Not less than two-thirds of the votes should be required to declare the accused guilty. A bare majority is hardly sufficient to divest a brother of his good character, and render him subject to what may perhaps be an ignominous punishment. But on this subject the authorities differ.

10. If the verdict is guilty, the Master must then put the question as to the nature
and extent of the punishment to be inflicted, beginning with expulsion and proceeding, if necessary, to indeterminate suspension and public and private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The votes on the nature of the punishment should be taken separately, or, otherwise, according to Masonic usage, by a show of hands.

Trials in a Grand Lodge are to be conducted on the same general principles; but here, in consequence of the largeness of the body, and the inconvenience which would result from holding the examinations in open Lodge, and in the presence of all the members, it is more usual to appoint a committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. And the forms of trial in such committees must conform, in all respects, to the general usage already detailed.

Triangle. There is no symbol more important in its signification, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the yod within the triangle was made to represent the Tetragrammaton, or sacred name of God.

The equilateral triangle, says Bro. D. W. Nash (From Mag., iv., 294), "viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the creator and container of all things, as one and indivisible, manifesting himself in an infinity of forms and attributes in this visible universe."

Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important Masonic implement, which in their system of hieroglyphics has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral.

The equilateral triangle is to be found scattered throughout the Masonic system. It formed the figure within which the jewels of the officers are suspended. It is in the invariable degrees the sacred deltæ, everywhere presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry, it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arranged in a triangular form, the three lesser lights have the same situation, and the square and compass form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of Masonic symbolism.

The right-angled triangle is another form of this figure which is deserving of attention. Among the Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the product of the male and female principle.

This symbol was received by Pythagoras from the Egyptians during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the Third Degree of Masonry, and will be there recognized as the forty-seventh problem of Euclid.

Triangle and Square. As the Delta was the initial letter of Deity with the ancients, so its symnum is among modern nations. It is a type of the Eternal, the All-Powerful, the Self-Existing.

The material world is typified by the "squares" 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."

2.

The interlacing triangles or deltas symbolize the union of the two principles or forces, the active and passive, male and female, pervading the universe. (1.)

The two triangles, one white and the other black, interlacing, typify the mingling of the two apparent powers in nature, darkness and light, error and truth, ignorance and wisdom, evil and good, throughout human life. (2.)

The triangle and square together form the pyramid (3), as seen in the Entered Apprentice's apron. In this combination the pyramid is the metaphor for unity of matter and force, as well as the oneness of man and God. The numbers 3, 5, 7, 9, have their places in the parts and points of the square and triangle when in pyramidial form, and imply Perfection. (See Pointed Cutted Stone.)

Triangle of Pythagoras. See Pentaphtha.

Triangle, Radiated. A triangle placed within and surrounded by a circle of rays. This circle is called, in Christian art, "a glory." When this glory is distinct from the triangle, and surrounds it in the form of a circle, it is then an emblem of God's eternal glory. This is the usual form in religious use. But when, as is most usual in 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 Babylon 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 pentaphtha, 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 8, 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 trimouhti, or triple triangle of the Hindus, is of a different form, consisting of three concentric triangles. In the center is the sacred trilingual name, AUM. The interior triangle symbolizes Brahma, Vishnu, and Siva; the middle one, Creation.
Preservation and Destruction; and the exterior one, Earth, Water, and Air.

Tribe of Judah, Lion of the. The connection of Solomon, as the chief of the tribes of Judah, with the lion, which was the achievement of the tribe, has caused this expression to be referred, in the Third Degree, to Him who brought life and immortality to light. The old Christian interpretation of the Masonic symbols here prevailing; and in Ancient Craft Masonry all allusions to the lion, as the Lion's Paw, the Lion's Prick, etc., refer to the doctrine of the resurrection taught by Him who is known as the Lion of the Tribe of Judah. The expression is borrowed from the Apocalypse (v. 5): "Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." The lion was also a Medieval symbol of the resurrection, the idea being founded on a legend. The poetic of that age were fond of referring to the Scriptural idea of the "tribe of Judah." Thus Adam de St. Victor, in his poem De Resurrectione Domini, says:

"Sic de Juda Leo fortis
Fructus portis dira mortis
Die surgit tertis,
Regione ante Patris."

Thus the strong lion of Judah,
The gates of cruel death being broken,
Arose on the third day.
As the loud-sounding voice of the Father.

The lion was the symbol of strength and sovereignty, in the human-headed figure of the Nimrod gateway, and in other Babylonian remains. In Egypt, it was worshiped at the city of Leontopolis as typical of Osiris, the Egyptian Heracles. Plutarch says that the Egyptians ornamented their temples with gaping lions' mouths, because the Nile began to rise when the sun was in the constellation Leo. Among the Egyptians immediately there was a tradition of the lion, which has been introduced into the higher degrees of Masonry.

But in the symbolism of Ancient Craft Masonry, where the lion is introduced, as in the Third Degree, in connection with the "lion of the tribe of Judah," he becomes simply a symbol of the resurrection; thus restoring the symbolism of the Medieval ages, which was founded on a legend that the lion's whelp was born dead, and only brought to life by the roaring of its sire. Philip de Thaun, in his Bestiaris, written in the twelfth century, gives the legend, which has thus been translated by Mr. Wright from the original old Norseman French:

"Know that the bones, if she bring forth a dead cub, she holds her cub and the Lion arrives; he goes about and cries, till it revives at the third day. . . . Know that the bones signify St. Mary, and the Lion Christ, who gave himself to death for the people; three days he lay in the earth to gain our souls. By the Lion they understand the power of God, by which Christ was restored to life and robbed hail."

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 withdrew, and formed the nation of Israel; while the remaining two, the tribes of Judah and Benjamin, retained possession of the Temple and of Jerusalem under the name of the Kingdom of Judah. To these two tribes alone, after the return from the captivity, was entrusted the building of the second Temple. Hence in the high degrees, which of course are connected for the most part with the Temple of Jerusalem, or with events that occurred subsequent to the destruction of that of Solomon, the tribes of Judah and Benjamin only are referred to. But in the primary degrees, which are based on the first Temple, the Masonic references always are to the twelve tribes. Hence in the old lectures the twelve original points are explained by a reference to the twelve tribes. (See Twelve Original Points of Masonry.)

Tribunal. The modern statutes of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States direct trials of Masonic offenses, committed by any brethren of the Rite, in the Eighteenth Degree, to be held in a court called a Tribunal of the Thirty-first Degree, to be composed of not less than nine members. An appeal from such a Tribunal to Inspectors to the Grand Consistory or the Supreme Council.

Tribunal, Supreme. 1. The Seventy-first Degree of the Rite of Memphis. 2. The meeting of Inspectors of the Thirty-first Degree of the Ancient and Accepted Scottish Rite to the modern ritual of the Mother Council.

Trifels. The name of the ruined castle, four miles from Magdeburg, on a mountain slope, where Sir Richard Cour de Lion was a prisoner for more than a year, by decree of the Emperor Henry VI., and until his liberation by the faithful Blondel. Naught remains but thirty feet of the tower and some fragments of wall. It is recorded that there may be seen engraved deep in the window-stone of the tower this mark: the passion cross standing upon the square with an apex upward, and having upon it an inverted Tau of proportionate size at an inclination of about forty-nine degrees.

Triumphant Name. The sacred name of God among the Hindus is so called because it consists of the three letters, A U M. (See Aum.)
Trilithon. Three stones, two of which are placed parallel on their ends, and crossed by the third at the top.

Triplitha. 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," relates to the discipline of the priests; and the third, "Abhidharma," and pertains to the gods. It is estimated that 330,000,000 people believe in these writings as sacred and canonical.

Triple Alliance. An expression in the high degrees, which, having been translated from the French rituals, should have more properly been the triple covenant. It is represented by the triple triangle, and refers to the covenant of God with his people, that of King Solomon with Hiram of Tyre, and that which binds the fraternity of Masons.

Triple Tau. The Tau cross, or cross of St. Anthony, is a cross in the form of a Greek Τ. 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 transverse bar of an H. This emblem, placed in the center of a triangle and circle—both emblems of the Deity—constituted 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 Lodge of the United States in 1859; although it had previously been very generally recognised by American Masons. It is also found in the caputus Masonic 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., Templum Hierosolyma; others, that it is a symbol of the mystical union of the Father and Son, H signifying Jehovah, and T, or the cross, the Son. A writer in Moore's Magazine ingeniously 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 Hirum of Tyre; and others assert that it is only a modification of the Hebrew letter shin, כ, which was one of the Jewish abbreviations of the sacred name. Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the author of eternal life. The English Royal Arch lectures say that "by its intersection forms a given number of angles that may be taken in five several combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies which represent the four elements and the sphere of the Universe." Amid so many speculations, I need not hesitate to offer one of my own. The Prophet Esdrael 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 suppose the triple tau to be used in the Royal Arch Degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery.

Trivium. See Quadrivium.

Trowel. An implement of Operative Masonry, which has been adopted by Speculative Masons as the peculiar working-tool of the Master's Degree. By this implement and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, whereonsoever 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 assures them permanently in their place by spreading, with the trowel, the cement that irreversibly binds them together.

The trowel has also been adopted as the jewel of the Select Master. But its use in the degree are not symbolical. They are simply connected with the historical legend of the degree.

Trowel and Sword. When Nehemiah received from Artaxerxes Longimarus the appointment of Governor of Judæa, and was permitted to rebuild the walls of Jerusalem, and to restore the city to its former fortified condition, he met with great opposition from the Persian satraps, who were jealous of his favor with the king, and from the heathen inhabitants of Samaria, who were unwilling to see the city again assume its pristine importance. The former undertook to injure him with Artaxerxes by false reports of his false designs to restore the independent kingdom of Judæa. The latter sought to obstruct the workmen of Nehemiah in their labors, and openly attacked the satraps. Nehemiah took the most active measures to refute the insidious accusations of the first, and to repel the more open violence of the latter. Josephus says (Antiq., B. XI., ch. vi., § 5; that he gave orders that the builders should keep their ranks, and have their armor on while they were building; and, accordingly, the mason had his sword on as well as he that brought the materials for building.

Zerubbabel had met with similar opposition from the Samaritans while rebuilding the Temple; and although the events connected with Nehemiah's restoration of the walls occurred long after the completion of the second Temple, yet the Masons have referred them to the time of Zerubbabel. Hence in the Fifteenth Degree of the Scottish Rite, or the Knight of the East, which refers to the building of the Temple of Zerubbabel, we find this combination of the trowel and the sword adopted as a symbol. The old ritual of that degree says that Zerubbabel, being informed of the hostile intentions of the false brethren from Samaria, "ordered that all the workmen should be armed with the trowel in one hand and the sword in the other, that while they worked on the one they might be enabled to defend themselves, and ever repulse the enemy if they should dare to present themselves."

In reference to this idea, but not with chronological accuracy, the trowel and sword have been placed crosswise as symbols on the tracing-board of the English Royal Arch.

Oliver correctly interprets the symbol of the trowel and sword as signifying that, "next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."

Trowel, Society of the. Vasari, in his Lives of the Painters and Sculptors (Life of G. F. Rustici), says that about the year 1512 there was established at Florence an association which counted among its members some of the most distinguished and learned inhabitants of the city. It was the "Società della Cuochiera," or the Society of the Trowel. Vasari adds that its symbols were the trowel, the hammer, the square, and the level, and had for its patron St. Andrew, which makes Reghellini think, rather illogically, that it had some relation to the Scottish Rite. Learning, too, says that this society was the first appearance of Freemasonry in Florence. It is to be regretted that such misstatements of Masonic history should be encouraged by
writers of learning and distinction. The persuasion of the account of the formation of this society, as given by Vasari, shows that it had not the slightest connection with Freemasonry. It was simply a festive association, 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 this forerunners of their establishment, they called themselves the Society of the Trowel.

**True Light.** *Sì luz et lux fuit.* The translation from the Hebrew Bible of this passage, so often quoted in Masonry, is:

"And the Lord said, 'Let there be light,' and it was light. And the Lord took care of the light, and it was useful, and He divided the light from the darkness."

**True Masons.** See *Academy of True Masons.*

**True Cathedral.** A Protestant edifice erected at a seaport of Cornwall, England, standing at the junction of two rivers, the Allen and the Rameyn. On the 29th of May, 1580, the Grand Master of Masons (Prince of Wales) and two corner-stones of the cathedral with great pageantry, pomp, and ceremony. This was the first time a Grand Master of Masons in England was known to lay the cornerstone of an ecclesiastical structure; this was, also, the first occasion on which the then Grand Master had performed such a service, in Masonic clothing, surrounded by 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 he trusts in God. And as he does this, he recognizes the existence of a Supreme Being is debared the privilege of initiation, for atheism is a disqualification for Masonry. This pious sentiment has endured 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 our Trust."

**Truth.** The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into the Lodge, until his reception of the highest degree, this search continued. It is not always found and a substitute must sometimes be provided. Yet whatever be the labors he may perform, whatever the ceremonies through which he may pass, whatever the symbols in which he may be instructed, whatever the reward he may obtain, the true end of all is the attainment of truth.

This idea of truth is not the same as that expressed in the lecture of the First Degree, where Brotherly Love, Relief, and Truth are there said to be the "three great tenets of a Mason's profession." In that connection, truth, which is called a "divine attribute, the foundation of every virtue," is synonymous with sincerity, honesty of expression, and plain dealing. The higher idea of truth which pervades the whole Masonic system, and which is symbolized by the Word, is that which is properly expressed to a knowledge of God.

There was an Egyptian goddess named Thm, or Thm, Theme, integratis, Justice and Truth. This one of the three great Masonic principles is represented among the Egyptians by an ostrich feather; and the judicial officer was also thus represented, because that bird, unlike others, has all its feathers on its back. The Hebrew word גִלּוֹת, Gallo, signifies an ostrich, as also a council; and the word הָנָה, Hana, is interpreted, poetically, an ostrich, and also a crown of joy, or a crown of glory, the soul thus ornamented, under the inspection of the lords of the heart's joy, gathered fruits from celestial tree." In the judgment in Amenti, the soul advances toward the goddess Thme, who wears on her head the ostrich feather. In the scale, Amubis and Korus weigh the actions of the deceased. On one side is the ostrich feather, and on the other the vase containing the heart. Should the weight of the heart be greater than the feather, the soul is entitled to be received into the celestial courts. The forty-two judges, with heads ornamented with ostrich feathers, sit aloft to pronounce judgment. (See *Book of the Dead.*)

**Tryonites.** Those Pythagoreans who abstained from animal food.

**Tephil.** Τῆς τῆς. Mirrors Decs, the angel governing the Moon, in accordance with the Kaballistical system.

**Techeundy, Louis Theodore.** Michaud spells the name Techeud, but Lenning, Thory, Ragon, Oliver, and all other Masonic writers, give the name as Techeundy, which form, therefore, is the most usual, if not the most correct, spelling.

The Baron de Techeundy was born at Metz, in 1720. He was descended from a family originally of the Swiss canton of Glaris, but which had been established in France since the commencement of the sixteenth 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 apostles of the school of Ramsay, and adopted his theory of the Templar origin of Masonry. Having ob-
Tschudy obtained permission from the king to travel, he went to Italy, in 1755, under the assumed name of the Chevalier de Lussey. There he excited the anger of the papal court by the publication at The Hague, in the same year, of a book entitled Exposition au Pape, ou les Francs-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, excommunicating the Freemasons. It was followed, in the same year, by another work entitled, Le Véritable Enfant, l'Avocat des Veujets; i.e., "The Vatiaan Avenged." It was an ironical apologia, 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 Miehaud says he was compelled to enter the company of the empress Elizabeth. From this condition he was relieved by Count Ivan Schouvalov, who made him his private secretary. He was also appointed of the secretary of the Academy of Moscow, and governor of the pages at the court. But this advancement of his fortunes, and the fact of his being a Frenchman, created for him many enemies, and he was compelled at length to leave Russia and return to France. There, however, the persecutions of his enemies pursued him, and on his arrival at Paris he was sent to the Bastille. But the intercourse 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 Mety, 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 (Ord. Mag., p. 137) that "its ritual was corrected by the Baron de Tschudy, the author of the Blazing Star." But this is an error. Tschudy was then at Mety, and his work and system of the Blazing Star were not published until four years afterward. It is at a later date that Tschudy became connected with the Council.

In 1766 he published, in connection with his most important work, entitled L'Etoile Flamboyante, ou la Société des Francs-Macon consiérée sous tous les Aspects; i.e., "The Blazing Star, or the Society of Freemasons considered under Every Point of View."

In the same year he repaired to Paris, with the declared object of extending his Masonic system. He then attached himself to the Council of Knights of the East, which, under the guidance of the tailor Pirlet, had seceded from the Council of Emperors of the East of the West. Tschudy availed himself of the ignorance and of the boldness of Pirlet to put his plan of reform into execution by the creation of new degrees.

In Tschudy'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 abundant and lucrative resource for those who make a profitable traffic of their pretended instructions." He recognizes the three Symbolic degrees because their gradations are necessary in the Lodge, which he viewed as a school; and to these he adds a superior class, which may be called the architects, or by any other name, provided we attach to it the proper meaning. All the high degrees he calls "Masonic revêrions," 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 Tschudy, and its ritual, which he heaped up, with other manuscripts, to the Council of Knights of the East and West, was published in 1730, under the title of Bossaon de Saint André, contained in the Ord. Mag. This is entitled Franche-Maconnerie. Subsequently, on the organization of the Ancient and Accepted Scottish Rite, the degree was adopted as the Twenty-ninth of its series, and is considered as one of the most important and philosophic of the Scottish system. Its fabrication is, indeed, an evidence of the intellectual genius of its inventor.

Ragon, in his Ordinaria Maçonni, attributes to Tschudy the fabrication of the Rite of Adoubliruite Masonry, and the acknowledgment of the Breuil Précèse, which contains the description of the Rite. But the first edition of the Récueil, with the acknowledged authorship of Guillemin de St. Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschudy had gone to his eternal rest.

Tschudy also indulged in light literature, and several romances are attributed to him, the only one of which now known, entitled Thébès Philosophes, does not add to his reputation as a writer.

Cheminas Diesponts (Engle. Mag., i., 143) says: "The Baron Tschudy, whose birth gave him a distinguished rank in society, left behind him the reputation of an excellent man, equally remarkable for his social virtues, his genius, and his military talents. Such appears to have been the general opinion of those who were his contemporaries or his immediate successors. He died at Paris, May 28, 1769."

Tseidaakah. นก, Justice. The first step of the mystical ladder, known to the Kadosh, Thirtieth Degree A. A. Scottish Rite.

Teidoni. นก, Venerer. A Seeker or Inquirer. A name used in the Twenty-second Degree of the A. A. Scottish Rite.

Teison. นก, A term used infrequently to designate visitors.

Tschudy. A term used by the Druids to designate an untallowd 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 sun.

Tubal Cain. Of Tubal Cain, the sacred writings, as well as the Masonic legends, give us but scanty information. All that we hear of him in the Book of Genesis is that, he was the son of Lamech and Zillah, and was "an instructor of every artificer in brass and iron." The Hebrew original does not justify the common version, for "artificer," does not mean "an instructor," but "a sharper" —one who whets or sharpens instruments. Hence Dr. Raphall translates the passage as one "who sharpened various tools in copper and iron." The authorised version has, however, almost indelibly impressed the character of Tubal Cain as the father of artificers; and it is in this sense that he has been introduced from a very early period into the legendary history of Masonry.

The first Masonic reference to Tubal Cain is found in the "Legend of the Craft," where he is called the founder of the craft of the smith, and the passage is cited as part of the legend from the Dowland 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:

"Before Noah's flood there was a man called Tubal, son of Lamech, in the fourth chapter of Genesis; and this Lamech had two wives, the one named Ada and the other named Zills; by his first wife, Ada, he got two sons, the one Japheth, and the other Jethro; 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, Japheth, founded the science of geometry, and he carried flocks of sheep and flocks into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Jethro founded the science of music and songs of the tongue, the harp and organ. And the third brother, Tubal Cain, founded smith-craft, or the making of all kinds of 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 and water, which he 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 clipped laterns, and would not drown in noe water."

Similar to this is an old Rabbinical tradition, which asserts that Tubal, who was the inventor of writing as well as of music, having heard Adam say that the universe would be twice destroyed, once by fire and once by water, inquired which catastrophe would first occur; but Adam refusing to inform him, he inscribed the system of music which he had invented upon two pillars of stone and brick. A more modern Masonic writer describes the construction of these pillars to Enoch.

To this account of Tubal Cain must be added the additional particulars, recorded by Josephus, that he exceeded all men in strength, and was renowned for his warlike achievements.

The only other account of the proto-metalurgist that we meet with in any ancient author is that which is contained in the celebrated fragment of Sancomitho, who refers to him under the name of Chrysor, which is evidently, as Bochart affirms, a corruption of the Hebrew cheres or, a worker in fire, that is, a smith. Sancomitho was a Philonic author, who is supposed to have flourished before the Trojan war, probably, as Sir William Davenant suggests, about the time when Gideon was Judge of Israel, and who collected the different accounts and traditions of the origin of the world which were extant at the period in which he lived. A fragment only of this work has been preserved, which, translated into Greek by Philo Byzbius, was inserted by Eusebius in his Preparatio Evangelica, and has thus been handed down to the present day. That portion of the history by Sancomitho, which refers to Tubal Cain, is contained in the following words:

"A long time after the generation of Hysaroa, the inventors of hunting and fishing, Agree and Alias, 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 was the same with Hophanes, and invented fishing-hooks, bait for taking fish, cordage and rafts, and was the first of all mankind who had navigated. He was therefore worshipped as a god after his death, and was called Diamichios. It is said that these brothers were the first who contrived partition walls of brick."

Hophanes, it will be observed, is the Greek, of the god who was called by the Romans Vulcan. Hence the remark of Sancomitho, and the apparent similarity of names as well as occupations, have given some writers to the idea that he, and even of the present century, to derive Vulcan from Tubal Cain by a process not very obvious and therefore familiar to the theologians. By the omission in Tubal Cain of the initial T, which is the Phenician article, and its valueless vowel, we get Balume, which, by the interchangeable nature of B and V, is easily transformed to Falcon.

"That Tubal Cain," says Bishop Stillingsfleet (Orig. Sac., p. 292), "gave first occasion to the name and worship of Vulcan, hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned to be an instructor of every artificer in brass and iron, and as near relation as Apollo had to Vulcan, Tubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo."

TUBAL
Voissius, in his treatise De Idolatria (ib. i., cap. 36), makes this derivation of Vulcan from Tubal Cain. Yet Bryant, in his Analyses of Ancient Mythology (vol. i., p. 139), denies the etymology and says that among the Egyptians and Babylonians, Vulcan was equivalent to Osiris or Osiris, symbol of the earth. He traces the name to the words Baal Cohen, Holy Bel, or sacred Lord. Bryant's etymology may be adopted, however, without any interference with the identity of Vulcan and Tubal Cain. He who discovered the use of fire, may well, in the corruptions of idolatry, have typified the solar orb, the source of all heat. It might seem that Tubal is an attribute compounded of the definite particle τ and the word Baal, signifying Lord. Tubal Cain would then signify 'the Lord Cain.' Again, ḫu or ḫu, in Arabic, signifies Lord; and we trace the same signification of this affix, in its various interchangeable forms of Du, Tu, and D in many Semitic words. But the question of the identical origin of Tubal Cain and Vulcan has at length been settled by the researches of comparative philologists. Tubal Cain is Semitic in origin, and Vulcan is Aryan. The latter may be traced to the Sanskrit uksa, a firebrand, from which we get also the Latin fulgur and fulnes, names of the lightning.

From the mention made of Tubal Cain in the 'Legend of the Craft,' the word was long ago adopted as significant in the primary degrees, and various attempts have been made to give it an interpretation. Hutchinson, in an article in his Spirit of Masonry, devoted to the consideration of the Third Degree, has the following reference to the word (p. 162): 'The Mason advancing to this state of Masonry, pronounces his own sentence, as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted degree to which he aspires, in this Greek distich, Τουδόριβος. Struuo tumulum: 'I prepare my sepulchre; I make my grave in the pollutions of the earth.' I am under the shadow of death.' This distich has been vulgarly corrupted among us, and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and running in it 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 תבֵּל, earth, and קָנָה, to acquire possession, and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning worldly possessions.

In the Freemasonry lectures, now the authorized English system, we find the answer to the question, 'What does Tubal Cain denote?' is 'Worldly possessions.' And De la Rue in his Théâtre (p. 177), denies the reference to the proto-smith, and says: 'If we reflect on the meaning of the two Hebrew words, we will easily recognize in their connection the secret wish of the hierophant, of the Templar, of the Freemason, and of every mystical sect, to govern the world in accordance with its own principles and its own laws.' It is fortunate, I think, that the true meaning of the words will authorize no such interpretation. The fact is, that even if Tubal Cain were derived from תבֵּל and קָנָה, the precise rules of Hebrew construction would forbid affixing to their union any such meaning as 'worldly possessions.' Such an interpretation of it in the French and English systems is, therefore, a very forced and inaccurate one.

The use of Tubal Cain as a significant word in the Masonic ritual is derived from the 'Legend of the Craft,' by which the name was made familiar to the Operative and then to the Speculative Masons; and it refers not symbolically, but historically to his Scriptural and traditional reputation as an artificer. If he symbolized anything, it would be labor; and a Mason's labor is to acquire truth, and not worldly possessions. The English and French interpretation has fortunately never been introduced into this country.

The thus named, as with the Tub Baal Amal Ahal, Heb. בּמֶל אֲמַל אֲהָל. It is just to reward labor. An expression found in the Thirteenth Degree.

A. A. Scottish Rite.

Tune. Freemasons'. The air of the song written by Matthew Birkhead, and published in the Book of Constitutions of 1723, with the title of 'the Entered Prentice's Song,' is familiarly and distinctively known as 'the Freemasons' Tune.' Mr. William Chappell, in a work entitled Popular Music of the Olden Time, gives the following interesting account of it: 'This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings.

The air was introduced in The Village Opera, The Chambermaid, The Lottery, The Crab Street Opera, and The Lover's own Right. It is contained in the third volume of The Dancing Master, and of Walsh's New Country Dancing Master. Words and music are included in Watt's Musical Miscellany, iii. 77, and in Rees' Cyclopedia of Music, or the Musician's Magazine, fol. 1739. They were also printed on broadsides.

In the Gentleman's Magazine, for October, 1731, the first stanza is printed as 'A Health,' by Mr. Birkhead.' It seems to be there quoted from 'The Constitutions of the Freemasons,' by the Rev. James Anderson, A.M., one of the Worshipful Masters.

'There are several versions of the tune. One in Pitt's Melancholy, i. 230 (1713), has a second part, but that being written a repetition of the first, taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected.'

'The Complete Collection of Old and New English and Scotch Songs, ii. 172 (1735), the
name is given as 'Ye Commoners and Peers'; but Leveridge composed another tune to these words.

§ 39. A Musical Mason, or Freemasons' Pocket Companion, being a collection of songs used in all Lodges, to which are added the 'Freemasons' March and Ode' (2nd ed., 1791), this is entitled 'The Entered Apprentice's Song.'

Many stanzas have been added from time to time, and others have been altered."

Turkanian. One of the three historical divisions of religion—the other two being the Aryan and the Semitic—and embraces the two sacred codes of China, v., those of Confucius and Lao-Tze.

Turban. The usual head-dress worn in Eastern nations, consisting of a quilted cap, without rim, and a sash or scarf of cotton or linen wound about the cap. In Royal Arch Chapters, the turban, of a purple color, constitutes the head-dress of the Scribe, because that officer represents the Jewish prophet, Haggai.

Turcopoller. The third dignity in the Order of Knights Hospitallers of St. John, or Knights of Malta. It took its name from the Turcopoles, a sort of light horse mentioned in the history of the Christian wars in Palestine. The office of Turcopoller was held by the Conventional Bailiff, or head of the language of England. He had the command of the cavalry of the Order.

Turkey. A writer in the Freemasons' Quarterly Review (1844, p. 21) says that there was a Masonic meeting in Constantinople, at which some Turks were present, 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 Lodges were erected by the Grand Lodge of England. They were, however, soon discontinued, in consequence of the opposition of the Mohammedan hierarchy. A more tolerant spirit, however, now exists, and there is a Lodge (No. 987) at Constantinople under the jurisdiction of the Grand Lodge of England. There are also four Lodges at Smyrna, one 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, under the Grand Lodge of Scotland. There are also two Royal Arch Chapters—at Smyrna and Constantinople, chartered by the Supreme Chapter of Scotland. There are also two Rose Croix Chapters—one, from the Supreme Council of England, in Constantinople; and the other, from the Grand Orient of Italy, in Smyrna. In these Lodges many native Mohammedans have been initiated. The Turks, however, have always had secret societies of their own, and have been led some writers to suppose, erroneously, that Free-masonry existed long before the date of its actual introduction. Thus, the Begtashichi formed a secret society in Turkey, numbering many thousands of Musselmans in its ranks, and none but a true Moslem can be admitted to the brotherhood. It is a religious Order, and was founded in the year 1826 by the Hadji Begtash, a famous diver, from whom it derives its name. The Begtashichi have certain signs and passwords by which they are enabled to recognize the "true brethren," and by which they are protected from vagabond imposters. A writer in Notes and Queries says, in allusion to this society, that "One day, during the summer of 1855, an English merchant captain, while walking through the streets of a Turkish quarter of Constantinople, encountered a Turk, who made use of various signs of Freemasonry, by 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 Melkw, who have also secret modes of recognition.

Turquoise. Oliver (Lond., 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 assuming that it is a synonym of either a hyacinth or a turquoise, which are stones of a very different nature.

Tuscan Order. The simplest of the five orders of architecture, as its columns are never fluted, and it does not allow the introduction of any kind of ornament. It is one of the two modern orders, not being found in any ancient example. Hence it is of no value in Masonic symbolism.

Twelve. Twelve being composed of the mystical numbers 7 + 5 or 3 x 4, the triad multiplied by the quaternion, was a number of considerable value in ancient systems. Thus there were twelve signs of the zodiac, twelve months in the year, twelve tribes of Israel, twelve stones in the pectoral, and twelve oxen supporting the molten sea in the Temple. There were twelve apostles in the new law, and the New Jerusalem has twelve gates, twelve foundations, is twelve thousand furlongs square, and the number of the sealed is twelve times twelve thousand. Even the Great Pagans respected the number for they 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 Elated, which see.

Twelve-Lettered Name. The Jews had among their Divine names, besides the Tetragrammaton, a two-lettered name, which was Jah, a twelve-lettered and a forty-two-lettered name. None of these, however, were sacred and unalterable as the Tetragrammaton. Maimonides says of the twelve-lettered name, that it was formerly used instead of Jehovah, as being more proper for use in reference to the Tetragrammaton, whenever they came
to that sacred name in reading. It was not, however, like the Tetragrammaton, communica
ted only to their disciples, but was imparted to any that desired its knowledge. But after the death of Simon the Just, the Tetragrammaton ceasing to be used at all, the twelve-
lettered name was substituted in blessing the people; and then it became a secret name, and was communicated only to the most pious of the priests. What was the twelve-
lettered name is uncertain, though it is said that it was not a name, but a sentence com-
posed of twelve letters. Rabbi Bechai says it was formed by a triple combination and per-
mutation of the four letters of the Tetragram-
maton; 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 Franck, that it is formed out of the names of the ten Sephiroth, which with the 1, 7th, or 67th letter, amount exactly to forty-two letters.

There was another name of seventy-two let-
ters, which is still more inexplicable. Of all these names, Maimonides (More Noah, L.
ib.) says that they could not constitute one word, they must have been composed of several words, and he adds:

"There is no doubt that these words conveyed certain ideas, which were designed to bring man nearer to the true conception of the Divine essence, through the process we have already described. These words, composed of numerous letters, have been designated as a single name, because, like all accidental proper names, they indicate one single object; and to make the object more intelligible, 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 words, and not the simple pronunciation of the meaningless letters,"

**Twelve Original Points of Masonry.**

The old English lectures, which are abro-
ged by the United Grand Lodge of Eng-
land in 1813, when it adopted the system of Henning, contained the following passage:

"There are in Freemasonry twelve original points, which form the basis of the sys-
tem, 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 exerted much ingenuity, in giving them a symbolic explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the Eng-

lish ritual, and were never introduced into this country, where the "Four Perfect Points" constitute an adequate substitute, there can be no impropriety in presenting a brief explanation of them, for which I shall be indebted to the industry of Oliver, who has treated of them at great length in the eleventh lecture of his Historical Landmarks.

The ceremony of initiation, when these points constituted a portion of the ritual, was divided into twelve parts, in allusion to the twelve tribes of Israel, to each of which one of the points was referred, in the following manner:

1. The opening of the Lodge was symbolized by the tribe of Reuben, because Reuben was the first-born of his father Jacob, who called him "the beginning of his strength." He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

2. The preparation of the candidate was symbolized by the tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites; and that part of the ceremony which relates to offensive weapons, was used as a token of our abhor-
rence of the cruelty exercised on that oc-

3. The report of the Seder Descon referred to the tribe of Levi, because, in the slaughter of the Shechemites, Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking these unhappy people while un-
prepared for defence.

4. The entrance of the candidate into the Lodge was symbolized by the tribe of Judah, because they were the first to cross the Jordan and enter the promised land, coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.

5. The proper was symbolised by the tribe of Zebulun, because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.

6. The cirumambulation referred to the tribe of Issachar, because, as a thirstless and indolent tribe, they required a leader to ad-
nounce 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 earnest of the candidate with the mysteries was symbolized by the tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge, as Asher was said to be the inheritor of fames and royal dainties.

10. The investiture of the 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 ceremony of the northeast corner of
the Lodge referred to Joseph, because, as this
ceremony reminds us of the most superfluous
part of Masonry, so the two half tribes of
Ephraim and Manasseh, of which the tribe of
Joseph was composed, were accounted to be
more superfluous than the rest, as they were
descendants of the grandsons only of Jacob.
12. The closing of the Lodge was symbolised
by the tribe of Benjamin, which was the young-
est of the sons of Jacob, and thus closed his
father's strength.

Such were the celebrated twelve original
points of Freemasonry of the ancient Eng-
lish lectures. They were never introduced
into this country, and they are now disused
in England. But it will be seen that, while
some of the allusions are perhaps abstruse,
many of them are ingenious and appropriate.
It will not, perhaps, be regretted that they
have become obsolete; yet it cannot be
denied that they added something to the
symbolism and to the religious influence of
Freemasonry. At all events, they are mat-
ters of Masonic antiquity, and, as such, are
not unworthy of attention.

**Twenty-Four-Inch Gage.** A rule two
feet long, which is divided by marks into
twenty-four parts, each one inch in length.
The Operative Mason uses it to take the
necessary measurements, and was accounted to be
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 mystic
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 nu-
merical value of the letters of the Divine name,
Elohim, thus:

\[5 + 10 + 5 + 1 = 21.\]

It is little valued in Masonry, but is
deemed of great importance in the Kabballa
and in Alchemy; in the latter, because it refers to
the most necessary of the metals, silver, and the
next in order for the conversion of the coarser
metals into, silver.

**Twenty-Seven.** Although the number
twenty-seven is found in the degree of
Solecist Master and in some of the other
high degrees, it can scarcely be called in
itself a sacred number. It derives its im-
portance from the fact that it is produced
by the multiplication of the square of three
by three, thus: 3 \times 3 = 27.

**Twenty-Six.** This is considered by the
Kabbalists as the most sacred of mystical
numbers, because it is equal to the numerical
value of the letters of the Tetragrammaton,
thus:

\[\text{thus: } 3 \times 3 = 27.\]

**Two-Lettered Name.** The title given
by the Talmudists to the name of God, 'י, or
Yah, which see.

**Tyler.** Tyle and Tyler are the old and now
obsolete spelling of Tule and Tier, which see.

**Type.** In the science of symbolism it is the
picture or model of something of which it is
considered as a symbol. Hence the word
type and symbol are in this sense synonymous.
Thus the tabernacle was a type of the
Temple, as the Temple is a type of the Lodge.

**Typhon.** The brother and slayer of Osiris,
in the Egyptian mythology. As Osiris
was a type of 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 Phenicia, which
in the time of King Solomon was celebrated
as the residence of King Hiram, to whom
that monarch and his father David were
inspired for great assistance in the con-
struction 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 inter-
course between the two cities and their
respective monarchs was, therefore, easily
cultivated. The inhabitants of Tyre were
distinguished for their skill as carpenters,
especially as workers in brass and other
metals; and it is said to have been a prin-
cipal seat of that skilful body of architects
known as the Dionysiac fraternity.
The city of Sidon, which was under the
Tyrian government, was but twenty miles
from Tyre, and situated in the forest of
Lebanon. The Sidonians were natural
nately wood-cutters, and were engaged in
felling the trees, which were afterward
sent on floats by sea from Tyre to Joppa,
and thence carried by land to Jerusalem, to be
employed in the Temple building.

Dr. Morris, who visited Tyre in 1868, de-
scribes it (Freemasonry in the Holy Land,
p. 91) as a city under ground, lying, like Je-

**Tyre, Quarries of.** It is an error of
Oliver, and some other writers, to suppose
that the stones of the Temple of Jerusalem
were furnished from the quarries of Tyre.
If there were such quarries, they were not used for that purpose, as the stones were taken from the immediate vicinity of the edifice.

Tyrian Freemasons. Those who sustain the hypothesis that Freemasonry originated at the Temple of Solomon have advanced the theory that the Tyrian Freemasons were the members of the Society of Dionysian Artificers, who at the time of the building of Solomon's Temple flourished at Tyre. Many of these were sent to Jerusalem by Hiram, King of Tyre, to assist King Solomon in the construction of his Temple. There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organized a combined system of operative and speculative Masonry which continued for many centuries, until the beginning of the eighteenth, to characterize the Institution. This hypothesis is maintained with great ingenuity by Lawrie in his *History of Freemasonry*, or by Dr. Brewster, if he was really the author of that work, and until recently it has been the most popular theory respecting the origin of Masonry. But as it is wanting in the support of historical evidence, it has yielded to the more plausible speculations of recent writers.

U

U. The twenty-first letter of the English alphabet, is a modification of the Greek letter upsilon, and is the Hebrew word associated with the head of an animal with horns, hence its symbolism. It has a close affinity to the Greek letter upsilon, hence they were formerly interchanged in writing and printing.

U.* D.* Letters placed after the names of Lodges or Chapters which have not yet received a Warrant of Constitution. They signify *Under Dispensation*.

Uden, Conrad 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 a Aulic Counselor and Secretary of the Medical College of St. Petersburg. He was from 1783 to 1785 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 *Ephemeriades der gesammten Freimaurerei auf das Lugenjahr 1785 and 1786*.

Unaffiliated Mason. A Mason who is not a member of any Lodge. As this class of Masons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance upon the Craft, and have received the general condemnation of Grand Lodges.

It is evident that, anterior to the present system of Lodge organization, which dates about the end of the last century, there could have been no unaffiliated Masons. And, accordingly, the first reference that we find to the duty of Lodge membership is in the Charges, published in 1723, in Anderson's *Constitutions*, where it is said, after describing a Lodge, that "every Brother ought to belong to one"; and that "in ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." *Constitutions*, 1723, p. 81. In this last clause, Anderson evidently refers to the regulation in the Old Constitutions, that required attendance on the Annual Assembly. For instance, in the oldest of these, the Halliwell or Regius MS., it is said (we modernize the language) "that every Master that is a Mason must be at the General Congregation, if he is told in reasonable time where the Assembly shall be held; and to that Assembly he must go, unless he have a reasonable excuse." (L. 107-112.) But the "Assembly" was rather in the nature of a Grand Lodge, and neglect to attend its annual meeting would not place the offender in the position of a modern unaffiliated Mason. But after the organization of subordinate Lodges, a permanent membership, which had been before unknown, was then established, and as the rules 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 152.) He is permitted to visit each Lodge once, because it is supposed that
this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterward he is excluded, in order to discontinue those brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support. The
Constitutions of the Grand Lodges of Ireland and Scotland are silent upon this subject, nor is any penalty prescribed for uninsuffici-
tion by any of the Grand Lodges of the Continent of Europe.
In America a different view has been taken of the Grand Lodges have, with great unanimity, denounced unaffiliated Masons in the strongest terms of condemnation, and visited them with penalties, which vary, however, to some extent in the different jurisdictions. There is, however, no Grand Lodge in the United States that has not concurred in the opinion that an unaffiliated Mason to affiliate with a Lodge is a Masonic offense, to be visited by some penalty and a deprivation of some rights.

The following principles may be laid down as constituting the law in America on the subject of unaffiliated Masons:
1. An unaffiliated Mason is still bound by all those Masonic duties and obligations which refer to the Order in general, but not by those which relate to Lodge organization.
2. He possesses, reciprocally, all those rights which are derived from membership in the Order, but none of those which result from membership in a Lodge.
3. He has a right to assistance when in imminent peril, if he asks for that assistance in the convenient 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 State, to 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 could only be found in the unanimity of the ballot. Hence, in the sixteenth 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, 1721, p. 69.) And to prevent the exercise of any undue influence of a higher power in forcing an unworthy person upon the Order, it is further said in the same article: "Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it: and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge." But a few years after, the Order being now on a firm footing, this prudent fear of "spoil Harmony," or "dispersing the Lodge," seems to have been lost sight of, and the brethren began in many Lodges to desire a release from the restrictions laid upon them by the necessity for unanimous consent. Hence Anderson says in his second edition: "But it was found inconvenient to insist upon unanimity in several cases. And, therefore, the Grand Masters have allowed the Lodges to admit a member if 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 equivalent is the admission of a Mason where there are not more than three ballots against him, though it is open to a Lodge to demand unanimity.
In the United States, where Masonry is more popular than in any other country, it was soon seen that the danger of the Institution lay not in the paucity, but in the multiplicity of its members; and that the only provision for guarding its portals was the most stringent regulation of the ballot. Hence, in almost, if not quite, all jurisdictions of the United States unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, "the black ball is the bulwark of Masonry," has become a proverb.

Unfavorable Report. Should the committee of investigation on the character of a petitioner for initiation make an unfavorable report, the general usage is (although some Grand Lodges have, on other occasions) to consider the candidate rejected by such report, without proceeding to the formality of a ballot, which is therefore dispensed with. This usage is founded on the principles of common sense; for, as by the ancient Constitutions one black ball
is sufficient to reject an application, the unfavorable report of a committee must necessarily, and by consequence, include two unfavorable votes at least. It is therefore unnecessary to go into a ballot after such a report, as it is to be taken for granted that the brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

Unhele. To uncover, or reveal. Spenser, in the Faery Queene, says, "Then suddenly both would themselves unhele."

Uniformity of Work. An identity of forms in opening and closing, and in conferring the degrees, constitutes what is technically called uniformity of work. The expression has no reference, in its restricted sense, to the working of the same degrees in different Rites and different countries, but only to a similarity in the ceremonies practised by Lodges in the same Rite, and more especially in the same jurisdiction. This is greatly to be desired, because nothing is more unpleasant to a Mason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find those forms and ceremonies so varied as to be sometimes scarcely recognisable as parts of the same Institution. So anxious are the dogmatic authorities in Masonry to preserve this uniformity, that in the charge to an Entered Apprentice he is instructed never to "suffer an infringement of our rites, or a deviation from established usages and customs." In the act of union in 1813, of the two Grand Lodges of England, in whose systems of working there were many differences, it was provided that a committee should be appointed to visit the several Lodges, and promulgate and enjoin one system, "that perfect reconciliation, unity of obligation, law, working, language, and dress, might be happily restored to the English Craft." (Art. XXV.) 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 increase 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 Sages and Prophets. And hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this we refer as the origin of the two Talmuds which now contain the essence of Jewish theology. So, while in Masonry we find the esoteric ritual continually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers, the monit orial 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 monit orial; 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 organization. A written ritual, which would soon become a printed ritual, would divest Symbolic Masonry of its attractions as a secret association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and its symbolism would be the same, but the books containing them would be consigned to the shelves of a Masonic library, their pages to be discussed by the profane as the common property of the antiquity of the times, while the Lodges, having no mystery within their portals, would find but few visitors, and certainly no workers.

It is, therefore, a matter of congratulation that uniformity of work, however desirable and however unattainable, is not so important and essential as many have deemed it. Oliver, for instance, seems to confound in some of his writings the ceremonies of a degree with the landmarks of the Order. But they are very different. The landmarks, because they affect the identity of the Institution, have long since been embodied in its written laws, and unalterable by a wilful perversion, as in France, where the Grand Mastership has been abolished, can never be changed. But variations in the phrasology of the lectures, or in the forms and ceremonies of initiation, so long as they do not trench upon the foundations of symbolism on which the science and philosophy of Masonry are built, can produce no other effect than a temporary inconvenience. The errors of an ignorant Master will be corrected by his better instructed successor. The variation in the ritual can never be such as to destroy the true identity of the Institution. Its profound dogmas of the unity of God, and the eternal life, and of the universal brotherhood of man, taught in its symbolic method, will forever shine out preeminent.
above all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will forever preserve Freemasonry from disintegration.

**Union, Grand Masters'**. Efforts were made at various times in Germany to organize an association of the Grand Masters of the Grand Lodges of Germany. At length, through the efforts of Bro. Warnatz, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1885, the Grand Masters' Union—Gremmsionscout, literally, the diet of Grand Masters—assembled at the city of Berlin, the Grand Masters of seven German Grand Lodges being present. The meetings of this body, which are annual, are entirely unofficial; it claims no legislative powers, and meets only for consultation and advice on matters connected with the ritual, the history, and the philosophy of Masonry.

**Union Master's Degree**. An honorary degree, said to have been invented by the Lodge of Reconciliation in England, in 1813, at the union of the two Grand Lodges, and adopted by the Grand Lodge of New York in 1819, which authorized its Lodges to confer it. It was designed to detect clandestine and irregular Masons, and consisted only of the investiture of the recipient with certain new modes of recognition.

**Union of German Masons.** (Verein deutscher Maurer.) An association of Freemasons of Germany organized at Potsdam, May 19, 1881. The Society meets annually at different places. Its professed object is the cultivation of Masonic science, the advancement of the prosperity and usefulness of the Order, and the closer union of the members in the bonds of brotherly love and affection.

**Union of Scientific Freemasons.** (Bund der scientifischer Freimaurer.) An association founded, November 28, 1802, by Feseler, Fischer, Mosadorf, and other learned Masons of Germany. According to their act of union, all Lodges owe themselves the investigation of the history of Freemasonry, from its origin down to the present time, in all its different parts, with all its systems and retracions, 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 subdivision to any Masonic authority whatever.

Any upright, scientifically cultivated Mas-
It may, however, be necessary to say, in a general view of the subject, that the first notices we have of Freemasonry in the United States is in 1730, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Coxe was appointed Provincial Grand Master for New Jersey. I have not, however, been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that province, although it is probable that he did. In the year 1733, the "St. John's Grand Lodge" was opened in Boston, in consequence of a Charter granted, on the application of several brethren residing in that city, by Lord Viscount Montague, Grand Master of England. From that time Masonry was rapidly disseminated throughout the country by the establishment of Provincial Grand Lodges, all of which after the Revolutionary War, which separated the colonies from the mother country, assumed the rank and prerogatives of independent Grand Lodges. The history of these bodies being treated under their respective titles, the remainder of this article may more properly be devoted to the character of the Masonic organization in the United States.

The Rite practised in this country is most correctly called the American Rite. This title, however, has been adopted within only a comparatively recent period. It is still very usual with Masonic writers to call the Rite practised in this country the York Rite. The expression, however, is wholly incorrect. The Masonry of the United States, though founded, like that practised in every other country, upon the three Symbolic degrees which alone constitute the true York Rite, has, by its modifications and its adoption of high degrees, so changed the Rite as to give it an entirely different form from that which properly constitutes the pure York Rite. (See American Rite.)

In each State of the Union, and in most of the Territories, there is a Grand Lodge which exercises jurisdiction over the Symbolic degrees. The jurisdiction of the Grand Lodge, however, is limited to a certain extent over what are called the higher bodies, namely, the Chapters, Councils, and Commanderies. For by the American construction of Masonic law, a member of 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 suspended or expelled by his suspension or expulsion by a Symbolic Lodge, the appeal from which 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 and relation with the body over which he presides may be discovered.

Royal Arch Masonry is controlled in each State by a Grand Chapter. Besides these Grand Chapters, there is a General Grand Chapter of the United States, which, however, exercises only a moral influence over the State Grand Chapters, since it possesses "no power of discipline, admonition, censure, or instruction over the Grand Chapters." In Territories where there are no Grand Chapters, the Grand Commandery constitutes subordinate Chapters, and over these it exercises plenary jurisdiction.

The next highest branch of the Order is Cryptic Masonry, which, although rapidly growing, is not yet as extensive as Royal Arch Masonry. It consists of two degrees, Royal and Select Master, to which is sometimes added the Superexcellent, which, however, is considered only as an honorary degree. These degrees are conferred in Councils which owe their obedience to Grand Councils. Only one Grand Council can exist in a State or Territory, as is the case with a Grand Lodge, a Grand Chapter, or a Grand Commandery. Grand Councils exist in many of the States, and in any State where no such body exists, the Councils are established by Charters emanating from any one of them. There is no General Grand Council. Efforts have been repeatedly made to establish one, but the proposition has not met with a favorable response from the majority of the Grand Councils.

Templarism is governed by a Supreme body, whose style is the Grand Encampment of the United States, and this body, which meets triennially, possesses sovereign power over the whole Templar system in the United States. Its presiding officer is called Grand Master, and this is the highest office known to American Templarism. In most of the States there are Grand Commanderies, which exercise immediate jurisdiction over the Commanderies in the State, subject, however, to the superintending control of the Grand Encampment. Where there are no Grand Commanderies, Charters are issued directly to subordinate Commanderies by the Grand Encampment.

The Ancient and Accepted Scottish Rite is very 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 1883. The other Council is for the Northern Jurisdiction. Its Grand East is at Boston, Massachusetts; but its Secretariat is at New York City. The Northern Council has jurisdiction over the States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, and Wisconsin. The Southern Supreme Council exercises jurisdiction over all the other States and Territories of the United States.

Unity of God. In the popular mythology of the ancients there were many gods. It was to curtail this immorality, and to teach a purer theology, that the initiations were invented. And so, as Warburton says,
"the famous secret of the mysteries was the unity of the Godhead." This, too, is the doctrine of Masonic initiation, which is essentially different from the kindness of atheism and the folly of polytheism.

**Universality of Masonism.** The boast of the Emperor Charles V., that the sun never set on his vast empire, may be applied with equal truth to the Order of Freemasonry. From east to west, and from north to south, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of stiff West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Masonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it penetrates by patient labor into every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the brother, the widow, and the orphan of every land.

**Universal Aurora, Society of the.** Founded at Paris, in 1783, for the practise of Masonic obsequies, and the Divinity Chapel, taking an active part in its establishment. Very little at this day is known of it.

**Universal Language.** See Language, Uni.

**Universal Harmony, Order of.** See Masonic Language.

**Universalists, Order of.** A society of Masonic bearing, founded by 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: "Universal Terrarum Orbis Architectonicus per Gloriai Ingenios, 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 Patrona.

**Unknown Philosopher.** One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Strict Observance, he declared that the Order was directed by certain Masons of superior rank, whose names as well as their designs were to be kept secret from all the brethren of the lower degrees; although there was an insinuation that they were to be found or to be heard of in Scotland. To these secret dignitaries he gave the title of "Superiors Incogniti," or Unknown Superiors. Many Masonic writers, suspecting that Judaism was at the bottom of all the Masonry of that day, asserted that S. I., the initials of Superiors 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, which has a large field in the near future which will be productive of great historic good.

**Unpublished Records of the Craft.** A work thus entitled, edited by the late Bro. Hughes, was published in 1871, forming part of a book called Masonic Sketches and Reprints and containing many MSS. of value, therfore 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 apron in the peculiar manner characteristic of the class shown, that they might preserve their garments from being defiled by "untempered mortar." This is mortar which has not been properly mixed for use, and it thus became a symbol of the 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 who live and characterize, reflect no credit on the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of charity and 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 grudge while we acknowledge its truth. But these men, though in the Temple, are not of the Temple; they are among us, but are not with us; they belong to our household, but they are not of our faith; they are of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived; and hearing, they have not understood the symbolic language in which our lessons of wisdom are communicated. The fault is not with us, that we have not given, but with them, that they have not received. And, indeed, hard and unjust would it be to censure the Masonic Institution, because, partaking of the infirmity and weakness of human wisdom and human means, it has been unable to give
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 upon the holy band of apostles of which each formed a constituent part.

"Is Freemasonry answerable," says Dr. Oliver (London, i., p. 148), "for the misdeeds of an individual Brother? By no means. He has had the advantage of Masonic instruction, and has failed to profit by it. He has enjoyed Masonic privileges, but has not possessed Masonic virtue. Such a man it is our duty to reform, or to dismiss; but the world should not condemn us, if we fail in our attempt at reformation.

God alone can change the heart. Masonry furnishes precepts and obligations of duty which, if obeyed, must make its members wiser, better, happier men; but it claims no power of regeneration. Condemn when our instruction is evil, but not when our pupils are dull, and deal to our lessons; for, in so doing, you condemn the holy religion which is almost the only one which possesses 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 fittest to form the truly good man. But however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men by restraining the impiety of their passions, these last too often become dominant, and the Institution is forgotten.

**Upadevas.** Minor works regarded as appendices to the four Canonical Vedas, and comprising the Apanvedas, on medicine, the Dharmavedas, on archery, the Ganaumanvedas, on music, and the Sulvasastras, or Arthasastras, on mechanics and other practical subjects. These were looked upon as inspired works and sacred.

**Upanishad.** ("Mystic.") A name given to certain Sanskrit works, of which about 180 are known, founded upon the Brahmans portion of the Vedas, and containing the "mysterious doctrine" of the process of creation, the nature of a Supreme Being, and its relation to the human soul. The older Upanishads are placed among the Brux, or writings supposed to be inspired. (See **Srutis**.

**Upper Chambers.** The practice of holding Masonic Lodges in the upper rooms of houses is so universal that, in all my experience, I have no knowledge of a single instance in which a Lodge has been held in a room on the first floor of a building. The most apparent reason for this is, that security from being overseen or overheard may be thus obtained, and hence Dr. Oliver, in his Best of the Lodge (p. 110), says: "A Masonic hall should be isolated, and, if possible, surrounded with lofty walls. . . . As, however, such a situation in large towns, where Masonry is usually practised, can seldom be obtained with convenience to the brethren, the Lodge should be formed in an upper story." This, as a practical reason, will be sufficient to Masons in general. But to those who are more curious, it may be well to say, that for this custom there is also a mystical reason of great antiquity.

Gregory, in his Notes and Observations on some Passages of Scripture (1671, p. 17), says: "The upper rooms in Scripture were places in that part of the house which was highest from the ground, set apart by the Jews for their private orisons and devotions, to be addressed towards Solomon's Temple." This room received, in the Hebrew language, the appellation of Aliah, which has been translated by the Greek hyperoon, and improperly by the Latin consilium. The Hebrew and the Greek both have the signification of an upper room, while the notion of a dining-room or place for eating takes away the sacred character of the apartment. The Aliah was really a secret or recess in the house, devoted to religious uses. Hence the wise men or Rabbius of Israel are called by the Talmudists ben Aliah, or "the son of the Aliah," as they called the holy solomonic Temple. And so, in Psalm civ. 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 Aliah, 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 Solomon's house, he had built—his provisions, servants, and cup-bearers, "and his ascent by which he went up into the house of the Lord—there was no spirit in her." The notion of a secret chamber, which our translators have rendered "his ascents," is again this word Aliah, and the passage should be rendered "his secret chamber," or "upper room"; the one by which, through a private way, he was enabled to pass into the Temple.

On the advent of Christianity, the Jewish custom of worshipping privately in an upper room was adopted by the apostles and disciples, and the New Testament contains many instances of the practise, the word Aliah being, as I have already remarked, translated by the Greek hyperoon, which has a similar meaning. Thus in Acts i. 13, we find the apostles "in an upper room; and again, in the twentyfifth
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 case of the 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 to the mountain by the ancients, for it is said, in the Masonic lectures, that our ancient brethren met on high hills and low vales. The reason there assigned by implication is that the meeting may be secret; that is, the lectures place the Lodge on a high hill, a vale, or other secret place. And this reason is more definitely stated in the nocadic masonic by which they say they met "to observe the approach of cowans and evadecroppers, and to guard against surprise." Yet it is not improbable that the ancient meeting in a city or of a lodge was referred to as well as that more practical idea of secrecy and safety.

"Upright Man and Mason,—and given it strictly in charge with which Alex, as such before God and Man," Admonition in the Apprentice Degree. The definition of Man is interwoven with the triangle or pyramid, hence true and upright. In B.P. Andrew's "Redevelopment," or the origin of Language and Languages, we find the following: "Among the Indo-European families of languages, the syllable sa (changeable to se, si, so, sm) means 'great' or 'gives,' and na (changeable to no, ni, no, mu) means 'small,' as their praisal sense. Hence mana, mena, mona, etc. mean 'great-small,' and the idea of a proportion, with tapering, the cone, pyramid, or triangle. The Latin word senex is 's a surveyor's triangular measuring-board, me(n)a, anything comes, the mind, i.e. ratio; Sanskrit, ma; Latin, mensum; Eng. measure; hence, Sanskrit, mensa, mensa, to think.) (Also "Man.")" [C. F. McClean].

Upright Posture. The upright posture of the Apprentice in the northeast corner, as a symbol of upright conduct, was introduced by Porphyrus, who taught in his lectures that the candidate then represented "a just and upright man and Mason." The same symbolism is referred to by Hutch- inson, who says that "as the builder raises his column by the plane and perpendicular, so should the Mason carry himself towards the world." Indeed, the application of the corner-stone, or the square stone, as a symbol of uprightness of conduct, which is precisely the Masonic symbolism of the candidate in the northeast, was familiar to the ancients, for Plato says that he who valiantly sustains the shock of adverse fortune, demeaning himself uprightly, is truly good and of a square posture.

"Ur. (Hebrew, 'ur, fire.) Fire, light, or spirit.

Uriel, Hebrew, 'ur'el, meaning the "fire of God." The archangel, mentioned only in 2 Esdras. Michael O'lyren, the Byzantine historian, says that his post is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the 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 723, Amun, and 722, Thum- tim, have been variously translated by commentators. The Septuagint translates them, "manifestation and truth"; the Vulgate, "doctrine and truth"; Aquila, "lights and perfections"; Alcali, "oracle," but the most generally received interpretation is, "light and truth." What the Urim and Thummim were has also been a subject of as 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—we know only of them from the Scriptural account, that they were sacred lots to be worn concealed in or behind the breastplate, and to be consulted by the high priest alone, for the purpose of obtaining a revelation of the will of God in matters of great moment. Some writers have supposed that the augury consisted in a more splendid appearance of certain letters of the names of the tribes inscribed upon the stones of the breastplate; others, that it was received by voice from two small images which were placed beyond the folds of the breastplate. A variety of other conjectures have been hazarded, but as God's law (Mose and Aaron, xiv. 38) 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 lawyer borrowed this, as he did the ark, the brazen serpent, and many other of the symbols of his theology, from the usages so familiar to him of the Egyptian priests, with which both he and Aaron were familiar, eliminating, of course, from them their previous heathen allusion and giving to them a purer 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 to which was suspended a small figure of Themis, 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 containing the figures of Re, the sun, and Themis in a double capacity, justice and truth.

Neither in Ancient Craft nor in Royal Arch Masonry have the Urin and Thumnim been introduced; although Oliver discusses them, in his Log scrypt, 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 priests of the Urin and Thumnim, which seem to have given way to the audible interpretation of the Divine will of the prophets, would necessarily disconnect them with Masonry as a symbol, to be accepted even by those who place the foundation of the Order at the Solomonic era.

Yet they have been introduced as a symbol into some of the continental high degrees. Thus, in the last degree of the Order of Brothers of Asia, the presiding officer wears the Urin and Thumnim suspended from a golden chain as the jewel of his office.

Reghellini (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 Ascalye is reminded that Solomon, becoming arrogant, was for a time abandoned by the Divinity, and as he was, although the greatest of kings, only a mortal, he was weak enough to sacrifice to idols, and thereby loss the communication which he had previously had through the Urin and Thumnim."

These two words are found in a degree of the Maître écosais. The Venerables of the Lodges and the Sublime Masters explain the legend to their recipients of an elevated rank, as intended to teach them that they should always be guided by reason, virtue, and honor, and never abandon themselves to an effeminate life or silly superstition."

It is, I think, undeniable that Urin and Thumnim 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 Franc-Maçon, which was published by a Lodge at Frankfort, in 1742. It may be looked upon, says Kloss, as the earliest public exposition of the true principles of Masonry which appeared in Germany. Many editions of it were published. Mr. Uriot also published at Stongard, in 1760, a work entitled Lettres sur la Franche Maçonnerie, which was, however, only an enlargement of the Portrait.

Urn. Among the ancients, cinerary urns were in common use to hold the ashes of the deceased after the body had been subjected to incineration, which was the usual mode of disposing of it. He who would desire to be learned in this subject should read the Thomas Browne's celebrated work entitled Hydriotaphia, or Urn Burial, where everything necessary to be known on this topic may be found. In Masonry, the cinerary urn has been introduced as a modern symbol but always as having reference to the burial of the Temple Builder. In the comparatively modern Masonic Order of the Emblem of the Monument, fabricated by Croos 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. Croos borrowed, it may be supposed, his idea from an older symbol in the high degrees, where, in the description of the tomb of Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangle, the discipline, was affixed, inscribed with the letters M. B. within a wreath of acacia, and placed on the top of an obelisk.

Freemasonry was introduced into the Republic of Uruguay by the Grand Orient of France, which, in 1827, chartered a Lodge called "the Children of the New World," and other Lodges were established by the G. Bodies of France and Brazil. In that year authority was obtained from the Supreme Council and Grand Orient of Brazil, the Grand Valley of Lavradio, to establish a governing Masonic body, and the Supreme Council and Grand Orient of Uruguay was regularly constituted at Montevideo, in the A. A. Scottish Rite.

Usages. The peculiarity of constant intercourse between the kings of Israel and Tyre pending the construction of the Holy House, has been frequently commented upon. That this was so is evident from the old sacred Scriptures, as well as from cumulative history by Josephus and others. This ancient custom of intercourse would not be so 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 profounding problems and difficult questions. Hence the induction 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 beloved ceremonies of the Brotherhood. One of the most beautiful expressions occurring in the Catechism of Freemasonry is the answer to an interrogatory as to the position of the hand in assuming the vow of the First Degree; to wit, "In accordance
with ancient usages the right hand has always been deemed the seat of Fidelity. A somewhat similar expression occurs in relation to the casting off of the shoe; answer, "This was in accordance with the usages of the ancient Israelites; a man plucked off his shoe and gave it to his neighbor; this was testimony in Israel." The shoe was the symbol of submission when sent by rulers to princes. (Ruth iv. 7.) It was the symbol of humiliation and surrender with Germans and Israelites. The formal divestiture was surrender of title.

Utah. Freemasonry was introduced into the Territory, October 7, 1867, by the Grand Lodge of Montana, which chartered Wasatch Lodge, No. 8. Mount Moriah Lodge, No. 70, was chartered October 21, 1868, by the Grand Lodge of Kansas. Argenta Lodge, No. 21, by the Grand Lodge of Colorado, September 26, 1871. All of these Lodges are situated in Salt Lake City. January 10-20, 1870, 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. 3, 10.) The twenty-second letter in the English alphabet; of the Hebrew, numerical value of six. Its definition, a suit, which in form it represents, and as a Divine name connected with it is V, Vasa, cum splendore; the V and O in Hebrew being equal. As a Roman numeral its value is five.

Vacancy: An Masonic officer is elected and installed to hold his office for the time for which he has been elected, and until his successor shall be installed. This is in the nature of a contract between the officer and the Lodge, Chapter, or other body which has elected him, and to its terms he signifies his assent in the most solemn manner at the time of his installation. It follows from this that to resign the office would be on his part to violate his contract. Vacancies in office, therefore, can only occur by death. Even a removal from the jurisdiction, with the intention of permanent absence, will not vacate a Masonic office, because the person removing might change his intention, and return. For the reason why neither resign-ation nor removal can vacate an office, see Succession to the Chair.

Vagno or Bagno. The origin of 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 cestechian 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 Jehovahshaphat, or any other secret place." And Browne, who in the beginning of the present century gave a correct version of the Prestonian lectures, says that "our ancient bretheren met on the highest hills, the lowest dales, even in the valley of Jehovahshaphat, or some such secret place."

Hutchinson (Sp. of Mor., 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 Jehovahshaphat, implying thereby that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord. And he adds: "The highest hills and lowest valleys were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those places.

It is true that worship in high places was an ancient idolatrous usage. But there is no evidence that the superstition extended to valleys. Hutchinson's subsequent reference to the Druidical and Oriental worship in groves has no bearing on the subject, for groves are not necessarily valleys. The particular reference to the valley of Jehovahshaphat would seem in that case to carry an allusion to the peculiar sanctity of that spot, as meaning, in the original, the valley of the judgment of God. But the fact is that the old Masons did not derive their idea that the Lodge was situated in a valley from any idolatrous practice of the ancients.

Valley, in Masonry, is a symbol of secrecy. And although I am not disposed to believe that the use of the word in this sense was borrowed from any meaning which it had in Hebrew, yet it is a curious coincidence that the Hebrew word for valley, gnedeth, signifies also "deep," or, as Bate (Critica Hebrew) defines it, "whatever lies remote from sight, as oases and deserts 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 interpretation agrees precisely with what is said in the passages already cited, where the Lodge is said to stand in the lowest vale or any secret place. It is supported also by the present lecture in this country, the ideas of
which at least Webb derived from Preston. It is in brethern that our ancient brethren met on the highest hills and lowest vales, the better to observe the approach of covesans and cazonsters, and to guard against surprise. They, in fact, a North German or Scandinavian hall of the gods.

Valley. In the capitular degrees of the French Rite, this word is used instead of Orient, to designate that part of the Chapter. Thus, on such a bodily document would be dated from the "Valley of Paris," instead of the "Orient of Paris." The word, says the Dictionnaire Magissonique, is often incorrectly employed to designate the south and north sides of the Lodge, where the expression should be "the column of the south" and "the column of the north." Thus, a Warden will address the brethren of his valley, instead of the brethren of his column. The valley includes the whole Lodge or Chapter; the columns are its divisions.

Van Rensselaer, Killian Henry. Born 1799, died January 28, 1851. A native of Albany, N. Y. State, and descendant of the well-known old Kruellerboeker family, whose name is noted. He held various positions in Craft Masonry, but in 1824 he became prominent in the A. A. Scottish Rite, to which he devoted himself for the remainder of his life, becoming Grand Inspector-General on June 17, 1845. Bro. Van Rensselaer commanded the Supreme Council that rebelled against the rule of Edward A. Raymond, and thus became the leader of the Supreme Body in the Northern States, whose difficulties were finally overcome, as were all schisms of every nature of the Scottish Rite, on the 17th of May, 1867. The breach was finally healed, and peace was restored.

Vaucluse, Willian Gerard. A French physician and Mason, who was born at Manosque, in France, October 14, 1769. He was intended by his parents for the Church, and entered the Seminary of Marseilles for the purpose of pursuing his ecclesiastical studies. At the commencement of the Revolution he left the school and joined the army, where, however, he remained only eighteen months. He then applied himself to the study of medicine, and pursued the practice of the profession during the rest of his life, acquiring an extensive reputation as a physician. He was elected a member of several medical societies, to whose transactions he contributed several valuable essays. He is said to have introduced to the profession the use of the digitalis purpurea as a remedial agent, especially in diseases of the heart. He was initiated into Masonry about the year 1792, and throughout took an active part in the Institution. He presided in the Lodge, Chapter, and Aropecapa of the Sept Ecossais réunis with great zeal and devotion; was in 1819 elected Secretary-General of the Grand Orient, and in 1827 President of the College of Rites. He attained the Thirty-third Degree of the Ancient and Accepted Rite, and was a warm advocate of Scottish Masonry. But his zeal was tempered by his judgment, and he did not hesitate to denounce the errors that had crept into the system, an impartiality of criticism which greatly surprised Ragon. His principal Masonic works are Essai historique sur l'Institution du Rit Ecossais, etc., Paris, 1827, and a valuable historical contribution to Masonry entitled Histoire générale de l'Initiation depuis son Origine jusqu'à son institution en France, Paris, 1832.

Vaucluse, Vault of. (Vau cluse.) The French Masons so call the Arch of Steel, which see.

Vaucluse, Secret. As a symbol, the Secret Vault does not present itself in the profane degrees of Masonry. It is found only in the high degrees, such as the Royal Arch of all the Rites, where it plays an important part. Dr. Oliver in his Historical Illustrations of Freemasonry (London, 1835, p. 302), 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 was communicated to the prince, prophet, and priest of the Jews, the stone was adopted as the chief corner-stone of the re-edified building, and thus confers a moral and 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 having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a keystone amongst the foundations of the sanctum sanctorum.
A careful inspection was then made, and the
invaluable secrets were placed in safe cust-
domy.

To support this legend, there is no his-
torical evidence and no authority except
that of the Talmud writers and, as such, we must
accept it. We cannot altogether reject it,
because it is so intimately and so exten-
sively connected with the symbolism of the
Lost and the Recovered Word, that if we
reject the theory of the Secret Vault, we
must abandon all of that symbolism, and
with it the whole of the science of Masonic
symbolism. Fortunately, there is ample
evidence in the present appearance of Jer-
usalem and its subterranean topography,
to remove from any tinct and, as it were,
completely remove to the theory, features
of absurdity or impossibility.

Considered simply as an historical ques-
tion, there can be no doubt of the existence
of immense vaults beneath the superstruc-
ture of the original Temple of Solomon.
Prime, Robison, and other writers who in
recent times have described the topography
of Jerusalem, insist upon the existence of these
structures, which they visited and, in some
instances, carefully examined.

After the destruction of Jerusalem by
Titus, the Roman He-writers. It is clearly
mentioned in the story of the "House of the Lord"
a temple of Venus, which in its turn was
destroyed, and the place subsequently became
a depository of all the treasures of the
Lost and the Recovered Word. But the
Cesif Omar, after his conquest of Jer-
usalem, sought out the ancient site, and
having caused it to be cleansed of its
imurities, he erected on it a mosque of Masonic
symbolism. Fortunately, there is ample
evidence in the present appearance of Jer-
usalem and its subterranean topography,
to remove from any tinct and, as it were,
completely remove to the theory, features
of absurdity or impossibility.

From this, too, arose the fact, that the
initiation into the ancient mysteries was al-
much 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
death—as to die and to be initiated were syn-
onymous 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 hallowed earth
having beheld these mysteries, for he knows
the end as well as the divine origin of life;"
and in a like spirit Sophocles explains,
"Three times have 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 initia-
tion 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 evanescence temple of our transi-
tory 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 us exclusive
of the history.
VEILS

V. D. S. A. (Vend Dieu Saint Amour.)
Four words supposed to be repeated by the
fraters of the Temple during certain pauses
in the ceremonies. P. D. E. P. refers to the
motto "Pro Deo et Patrai."

Vedantar. ("Vit."
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.

Vedanga. ("Limb of the Veda.") A
collection of Sanskrit works on the grammar,
lexicography, chronology, and ritual of the
Vedic text. They are older than the Upani-
shads, and are placed among the Great
Shastras, though not among the Sutris.

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 Chris-
tians, or the Koran to the Mohammedans.
The word Veda denotes in Sanskrit, the
language in which these books are written,
wisdom or knowledge, and comes from the
verb veda, meaning, like the Greek Oros,
signi-
"I know." The German wissens and the
English wit come from the same root. There
are four collections, each of which is called
a Veda, namely, the Rig-Veda, the Yajur-
Veda, the Sama-Veda, and the Atharva-
Veda; but the first only is the real Veda, the
others being but commentaries on it, as the
Talmud is upon the Old Testament.

The Rig-Veda is divided into two parts: the
Mantras or hymns, which are all metrical,
and the Brahmanes, which are in prose, and
consist of ritualistic directions concerning the
employment of the hymns, and the method
of sacrifice. The other Vedas consist also of
hymns and prayers; but they are borrowed,
for the most part, from the Rig-Veda.

The Vedas, then, are the Hindu canon of
Scripture—his book of the law; and to the
Hindu Mason they are his trestle-board,
just as the Bible is to the Christian Mason.

The religion of the Vedas is apparently
an adoration of the visible powers of nature,
such as the sun, the sky, the dawn, and the
fire, and, in general, the external powers of
light. The supreme divinity was the sky,
called Varuna, whence the Greeks got their
Ouraon; and next was the sun, called
sometimes Svarav, the progenitor, and
sometimes Mitra, the loving one, whence the
Persian Mitbrua. Side by side with these
was Agni, fire, whence the Latin
ignis, who was the divinity coming most
directly in approximation with man on
dearth, and soaring upward as the flame to
the heavenly gods. But in this nature-
worship the Vedas frequently betray an
inward spirit groping after the infinite and
the eternal, and an anxious search for the
Divine name, which was to be reverenced
just as the Hebrew aspired after the un-
utterable Tetragrammaton. Bunsea (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-
lime of the Veda hymns (Rig-Veda, b. x.
hymn 121) ends each strophe with the solemn
question: "Who is the god to whom we shall
offer our sacrifice?" This is the question
which every religion asks; the search after
the All-Father is the labor of all men who are
seeking Divine truth and light. The Semitic,
like the Aryan poet in the same longing spirit
for the knowledge of God, exclaims, "Oh
that I knew where I might find him. that I
might come even to his seat." It is the great
object of all Masonic labor, which thus shows
its true religious character and design.

The Vedas have not exercised any direct
influence on the symbolism of Freemasonry.
But, as the oldest Aryan faith, they became
infused into the subsequent religious sys-
tems of the race, and through the Zend-
Avesta of the Sassanians, 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, the modern belief in a Davinci,
the mysticism of the Gnostics and the secret
societies of the Middle Ages, and have
shown some of their spirit in the religious
philosophy and the symbolism of Speculative
Masonry. To the Masonic scholar, the
study of the Vedic hymns is therefore inter-
esting, and not altogether fruitless in its
results. The writings of Bunsea, of Mair
of Cox, and especially of Max Muller, will
furnish ample materials for the study.

Vehmgerichte. See Westphalia, Secret
Tribunals.

Veils, Grand Masters of the. Three
officers in a Royal Arch Chapter of the Amer-
ican Rite, whose duty it is to protect and de-
defend the Veils of the Tabernacle, for which
purpose they are pontified with a silver
jewel. 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 the capacity of "Master," which is an
abbreviation of all the facts of history, and completely
changes the symbolism.

Veils, Symbolism of the. Neither the
construction nor the symbolism of the veils
in the Royal Arch tabernacle is derived from
that of the Satalite. In the Satalite taber-
nacle there were no veils of separation be-
 tween the different parts, except the one white
one that hung before the most holy place.
The decorations of the tabernacle were cur-
tains, like modern tapestry, interwoven with
many colors; no curtain being wholly of one
color, and not running across the apartment,
but covering its sides and roof. The exterior
form of the Royal Arch tabernacle was taken
from that of Moses, but the interior decora-
tion from a passage of Josephus not properly
understood.
Josephus has been greatly used by the fabricators of high degrees of Masonry, not only for their ideas of symbolism, but for the suggestion of their legends. In the Second Book of Chronicles (iii. 14) it is said that Solomon "made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereof." This description evidently alludes to the single veil, which, like that of the Sinaic tabernacle, was placed before the entrance of the holy of holies. It by no means resembles the four separate and equidistant veils of the Masonic tabernacle.

But Josephus had said (Antiq., i. viii., c. iii., § 3) that the king "also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers wrought upon them, which were to be drawn before these doors." To this description—which is a very inaccurate one, which refers, too, to the interior of the first Temple, and not to the supposed tabernacle subsequently erected near its ruins and which, besides, has no Biblical authority for its support—we must turn our attention, as to the origin of the veils, which the inventors of the Masonic tabernacle adopted in their construction of it. That tabernacle cannot be recognized as historically correct, but must be considered, like the three doors of the Temple in the Symbolic degrees, simply as a symbol. But this does not at all diminish its value.

The symbolism of the veils must be considered in two aspects: first, in reference to the symbolism of the veils as a whole, and next, as to the symbolism of each veil separately.

As a whole, the four veils, constituting four divisions of the tabernacle, present obstacles to the neophyte in his advance to the most holy place where the Grand Council sit. Now he is seeking to advance to that sacred spot that he may there receive his spiritual illumination, and be invested with a knowledge of the true Divine name. But Masonically, this Divine name is itself but a symbol of Truth, the object, as has been often said, of all a Mason's search and labor. The passage through the veils is, therefore, a symbol of the trials and difficulties that are encountered and must be overcome in the search for and the acquisition of Truth.

This is the general symbolism; but we lose sight of it, if we come to the interpretation of the symbolism of each veil independently of the others, for this principally symbolizes the various virtues and affections that should characterize the Mason. Yet the two symbolisms are really connected, for the virtues symbolized are those which should distinguish everyone engaged in the Divine search.

The symbolism, according to the system adopted in the American Rite, refers to the colors of the veils as the miraculous signs of Moses, which are described in Exodus as having been shown by him to prove his mission as the messenger of Jehovah.

Blue is a symbol of universal friendship and benevolence. It is the appropriate color of the Symbolic degrees, the possession of which is the first step in the progress of the search for truth to be now instituted. The Mosaic sign of the serpent was 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 progression 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 not 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 sign now ceases, 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 Magique says that this degree was formerly conferred on those brethren in France who, in receiving it, obtained the right to organize Lodges, and to act as Masters or Venerables for life put about that was subsequently abolished by the Grand Orient.
Ragon and Vasall both make the same statement. It may be true, but they furnish no documentary evidence of the fact.

**Venerable, Perfect.** (Venerable Perfect.)

**Venezuela.** Freemasonry first penetrated into Venezuela in the beginning of the present century, when a Lodge was instituted by the Grand Orient of Spain. Several other Lodges were subsequently established by the same authority. In 1825, Cerneau, having been a member of the Supreme Council at New York, established in Caracas a Grand Lodge and Supreme Council of the Scottish Rite. In 1827, the Liberator, Simon Bolivar, having by his decree prohibited secret societies, the Masonic Lodges, with the exception of the one at Porto Caballo, suspended their labors. In 1830, Venezuela having become independent by the division of the Colombian Republic, several brethren obtained from some of the dignitaries of the extinct Grand Lodge, in their capacity as Sovereign Inspectors-General of the Thirty-third Degree, a temporary Dispensation to hold a Lodge for one year, in the expectation that, within 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 then referred to renewed its labors, the old Lodges were reactivated, and the National Grand Lodge of Venezuela was constituted, whether regularly or not, it is impossible at this time, with the insufficient light before us, to determine. It was, however, recognized by several foreign bodies. The Grand Lodge thus established issued Charters to all the old Lodges, and erected new ones. In conjunction with the Inspectors-General, it established a supreme legislative body, under the name of the Grand Orient, and also constituted a Grand Lodge, which continued to exist, with only a few changes, made in 1852, until the present Grand Lodge and Supreme Council were established, January 12, 1865.

Verge. An officer in a Council of Knights of the Holy Sepulcher, whose duties are similar to those of a Senior Deacon in a Symbolic Lodge.

**Veritas.** Signifying truth, a significant word in Templar Masonry. (See Truth.)

**Vermont.** Freemasonry was introduced into the State of Vermont in 1781, in which year the Grand Lodge of Massachusetts granted a Charter for the establishment of a Lodge at Comish. This town having soon afterward been claimed by New Hampshire, the Lodge removed to Windsor, on the opposite side of the river. In 1793, the Grand Lodge of Massachusetts chartered another Lodge at the town of Manchester. A Grand Lodge was organized October 19, 1794, at Manchester, by a convention of the five Lodges then existing in the State.

In no State of the Union did the anti-Masonic party, as a political power, exercise so much influence as it did in Vermont. The Grand Lodge 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 resume, although at first denied by the Grand Lodge of New York, was generally admitted by the other Grand Lodges of the United States, with a welcome to which the devotion and steady perseverance of the Masons of Vermont had justly entitled them.

The Grand Chapter was organized December 20, 1804, Jonathan Wells being elected first Grand High Priest. It shared the destinies of the Grand Lodge during the period of persecution, but was reorganized July 18, 1849, under a commission from Joseph R. Stephenson, Deputy General Grand High Priest of the United States.

The Grand Council of Royal and Select Masters was organized August 19, 1844, by a Convention of Grand Masters 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 is appearing that the revival was attended by irregularities, and in violation of the Grand Constitution of the Grand Encampment of the United States, the members dissolved the body, and the Deputy Grand Master, William H. Ellis, having, in December, 1830, issued a commission to three subordinate Encampments to organize a Grand Encampment, that body was formed January 14, 1835.

**Vernhes, J. F.** A French litterateur and Masonic writer, who was in 1821 the Venerable of the Lodge of Parfaite Humaneité at Montpellier. He wrote an *Essai sur l' Histoire de la Françoit-Magonerie, depuis son établissement jusqu'à nos jours*. Paris, 1813; and *Le Parfait Maçon ou Reposoir complèt de la Maçonnerie Symbolique*. This work was published at Montpellier, in 1820, in six numbers, of which the sixth was republished the next year, with the title of *Dictionnaire des Maçons*. It contained a calm and rational refutation of several works which had been written against Freemasonry. Vernhes became an active disciple of the Rite of Malta, and published in 1832, at Paris, a defense of it and an examination of the various Rites that practiced in France.

**Vertot d'Aubeuf, Benedicte de.** The Abbé Vertot was born at the Château de Bemelot, 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 Santiago. 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 Abbé principally owes his fame, although he was also the author of many other histories, French critics complain that the style is languishing, and less pure and natural than that of his other writings. Notwithstanding that it has been the basis of almost all subsequent histories of the Order, the judgment of the literary world is, that it needs exactitude in many of its details, and is too much influenced by the personal prejudices of the author. The Abbé Vertot died in 1735.

**Vestes Pictes.** The fish was among primitive Christians a symbol of Jesus. (See Fish.) The eel, resembling literally the air-bladder of a fish, but, as some suppose, being the rough outline of a fish, was adopted as an abbreviated form of that symbol. In some old manuscripts it is used as a representation of the lateral wound of our Lord. As a symbol, it was frequently employed as a church decoration by the Freemasons of the Middle Ages. The seals of all colleges, abbeys, and other religious communities, as well as of ecclesiastical persons, were invariably made of this shape. Hence, in reference to the religious character of the Institution, it has been suggested that the seals of Masonic Lodges should also have that form, instead of the circular one now used.

**Vessels of Gold and Silver**, for the service of the First Temple, were almost numberless, according to Josephus; thus:

<table>
<thead>
<tr>
<th>Item</th>
<th>Gold</th>
<th>Silver</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vessels of gold</td>
<td>20,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Candlesticks</td>
<td>4,000</td>
<td>8,000</td>
</tr>
<tr>
<td>Wine cups</td>
<td>80,000</td>
<td></td>
</tr>
<tr>
<td>Goblets</td>
<td>10,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Measures</td>
<td>20,000</td>
<td>40,000</td>
</tr>
<tr>
<td>Dishes</td>
<td>100,000</td>
<td>200,000</td>
</tr>
<tr>
<td>Censers</td>
<td>20,000</td>
<td>60,000</td>
</tr>
</tbody>
</table>

Total: 234,000 315,000

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 in the Masonic Order known as "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 siphon, or standard, which was simply a pole with the image of an eagle, horse, or some other device on the top. Among the preserved relics of the Order of the Temple is one called "le drap e de guerre, un laine blanche, à quatre râces noires"; i.e., the standard of war, of white linen, with four black rays; and in the statutes of the Order, the Vexillum Belli is described as being "albo nigroque palatium," or pale of white and black, which is the same thing couched in the technical language of heraldry. This is incorrect. The only war-flag of the ancient Knights Templar was the Beaumais. Addisson on the title-page of his Temple Church, gives what he calls "the war-banners of the Order.
of the Temple," and which is, as in the mar-
gin, the Beausaint, bearing in the center the
blood-red Templar cross. Some of the Ma-
sionic Temples, those of Scotland, for ex-
ample, had a Beausaint, see Beausaint bea-
er, and a bearer of the Vesica Belli. The
difference would appear to be that the
Beausaint is the plain white and black flag,
and the Vesica Belli is the same flag charged
with the red cross.

Viany, Auguste de. A Masonic writer
of Tuscany, and one of the founders thereof of the
Philosophical Scottish Rite. He was the au-
thor of many discourses, dissertations, and di-
ductive essays on Masonic subjects. He is,
however, best known as the collector of a
large number of manuscript degrees and car-
hers or rituals, several of which have been
referred to in this work.

Viceroy Eusebius. The name of the sec-
ond officer in the Cosmovie of the Red Cross of
Rome and Constantinople.

Vieille-Brus, Rite of. In 1748, the year
after the alleged creation of the Chapter of
Arms by the Young Pretender, Charles Ed-
ward, 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 aide-
de-camps of the Prince. It was called the Rite
of Vieille-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.
5. Most Corrected Master. 6. Most Super-
ior; 7. Most Justified master; 8. Most Au-
thentic; 9. Most Illustrious Mason. Based on
the Templar system. Third Chapter, 6.
Scientific Masonry. The head of the Rite
was a Council of Monarchists. In 1824 the
Rite was refounded by a Mason of the Grand
Orient of France, because it presented no
moral or scientific object, and because the
Chartier which it claimed to have from Prince
Charles Edward was not proved to be authen-
tic. 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, Abbe Montagnon de. 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 Abbe Villars
is credited to the author of "Le Comte de
Gabalis, or Conversations on the Secret Sciences,
published in 3 vols., at Paris, in 1870. In
this work the author's design was, under the form
of a romance, to unveil some of the Cabalistic
mysteries of Rosicrucianism. It has
passed through many editions, and has been
translated into English as well as into other
languages.

Vincere aut Mori. French, Veinci ou
Mourir, to conquer or to die. The motto of
the degree of Perfect Elect Mason, the first of
the 18 degrees according to the Clementian or
Templar system of Masonry.

Vinton, David. A distinguished lecturer
on Masonry, and the author of the ritual in the
first quarter of the present century. His field
of labors was principally confined to the
Southern States, and he taught his system for
some time with great success in North and
South Carolina. There were, however, lines
upon his character, and he was eventually
expelled by the Grand Lodge of the former
State. He died at Shakerstown, Kentucky, in
July, 1853. Vinton published at Dedham,
Massachusetts, in 1836, a volume containing
Selections of Masonic Sentimental, and Hu-
merous songs, under the title of "The Masonic
Minstrel." Of this rather trifling work no less
than twelve thousand copies were sold by sub-
scription. To Vinton's poetic genius we are
indebted for that beautiful dirge commen-
sing, "So long, viciest of the funeral chime," which has now become in almost all the Lodges
of the United States a part of the ritualistic
ceremonies of the Third Degree, and has been
sung over the graves of thousands of departed
brethren. This contribution should preserve
the memory of Vinton among the Craft, and
is a measure stone for his faults, whatever
they may have been.

Violet. This is not a Masonic color, ex-
et, in some of the high degrees of the Scottish
Rite, where it is a symbol of mourning, and
thus becomes one of the decorations of a
Most Excellent Master. (See page 157.) (Secrets,
p. 230) says that this color was adopted for
mourning by persons of high rank. And
Campini (Vetra Monumenta) states that
violet was the mark of grief, especially among
kings and cardinals. In Christian art, the
Savior is clothed in a purple robe during his
passion; and it is the color appropriated,
says Court de Gebelin (Monde primit., viii.
201), to martyrs, because, like their Divine
Master, they undergo the punishment of the
passion. Prevost (Hist. des Voyages, vi., 132)
says that in China violet is the color of
mourning. Among that people blue is
appropriated to the dead and red to the
living, because with them red represents the
vital heat, and blue, immortality; and hence,
says Portal, violet, which is made by an
equal admixture of blue and red, is a symbol
of the resurrection to eternal life. Such an
idea is peculiarly appropriate to the use
made of violet in the high degrees of Masonry as
a symbol of mourning. It would be equally
appropriate in the primary degrees, for
everywhere we are taught that we are taught
to mourn not as those who have no hope.
Our grief for the dead is that of those who
believe in the immortal life. The red sym-
bol of life is tinged with the blue of immor-
tality, and thus we would wear the violet
as our mourning to declare our trust in the
resurrection.

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, 1783, the "Royal Exchange Lodge" at
Norfolk was chartered by the Atholl or
Ancient York Lodge. But between 1741
and 1758 the Lodge of Fredericksburg had
sprung into existence, for its records show
that General Washington was there initiated.
November 4, 1752. This Lodge was chartered by the Grand Lodge of Massachusetts on July 21, 1758, but had been acting under this charter for several years. In 1777 there were ten Lodges in Virginia, namely, two at Norfolk and one at each of the following places: Fort Royal, Fredericksburg, Hampton, Williamsburg, Gloucester, Cabin Point, Petersburg and Yorktown. On the 6th of May in that year, deputes 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 June 4th after settling 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 within this State should be subject to the Grand Master of the said State."

Accordingly, John Blair, Past Master of the Williamsburg Lodge, was nominated and unanimously elected Master of the Grand 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, infer that such a body was then formed, for Dove—without, however, giving any account of the proceedings in that 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, 1784.

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, 1808. It has never recognized the authority of the General Grand Chapter. The Cryptic degrees were conferred in Virginia in the Chapters preparatory to the Royal Arch. There are therefore no Councils of Royal and Select Masters in the State.

The register, or roll, published in the Proceedings of the Grand Encampment of the United States for 1871 (p. 27), states that the Grand Commandery of Virginia was organized November 27, 1823. But from a report of the committee of the Grand Encampment, made September 17, 1847, we learn the following facts. In 1824 there existed three subordinate Encampments in Virginia, which about the year 1830 formed a Grand Encampment, that was represented that year in the General Grand Encampment. It is supposed that this body ceased to exist soon after its organization, and a Charter was granted, by the General Grand Encampment, for an Encampment to meet at Wheeling. On December 11, 1848, delegates from various Encampments in Virginia met at Richmond and organized a new Grand Encampment which they declared to be independent of the General Grand Encampment. At the session of the latter body in 1847, it declared this new Grand Encampment to be "irregular and unauthorized," and it refused to recognize it or its subordinate. Wheeling Encampment, however, was acknowledged to be a lawful body, as it had not given its adhesion to the irregular Grand Encampment. In January, 1861, the Grand Encampment of Virginia rescinded from the position of independence, and was recognized by the Grand Encampment of the United States.

Virgil. See Weping Virgin.

Virgin, Weeping. See Weeping Virgin.

Virtue et Silentio and Gloria in Excelsis Deo are significant mottoes of the Royal Order of Scotland.

Vishnu. See Puranas.

Visible Masonry. In a circular published March 18, 1775, by the Grand Orient of France, reference is made to two divisions of the Order, namely, Visible and Invisible Masonry. Did we not refer earlier to the fact that Masonic conceptions then existing in France between the Lodges and the supreme authority, we should hardly comprehend the meaning intended to be conveyed by these words. "Visible Masonry" denoted that body of intelligent and virtuous Masons who, irrespective of any connection with dogmatic authorities, constituted "a Mysterious and Invisible Society of the True Sons of Light," who, scattered over the two hemispheres, were engaged, with one heart and soul, in doing everything for the glory of the Great Architect and the good of their fellow-men. By "Visible Masonry" they meant the congregation of Masons into Lodges, which were often affected by the same vices of the age in which they lived. The former is perfect; the latter continually needs purification. The words were originally invented to effect a particular purpose, and to bring the remnant Lodges of France into their obedience.
But they might be advantageously preserved, in the technical language of Masonry, for a more general and permanent object. Invisible Masonry would then indicate the abstract spirit of Masonry as it has always existed, while Visible Masonry would refer to the concrete form which it assumes in Lodge and Chapter organisations, and in different Rites and systems. The latter would be like the material church, or church militant; the former like the spiritual church, or church triumphant. Such terms might be found convenient to Masonic scholars and writers.

**Visitatio, Grand.** The visit of a Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a Grand Visitation. There is no allusion to anything of the kind in the Old Constitutions; because there was no organization of the Order before the eighteenth century that made such an inspection necessary. But immediately after the revival in 1717, it was found expedient, in consequence of the growth of Lodges in London, to provide for some form of visitation and inspection. So, in the very first of the Thirty-nine General Regulations, adopted in 1723, it is declared that "the Grand Master or his Deputy hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in any particular Lodges as Wardens, but in his presence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren, as he pleaseth, to attend and act as his Wardens pro tempore." (Constitutions, 1723, p. 58.)

In compliance with this old regulation, whenever the Grand Master, accompanied by his Wardens and other officers, visits a Lodge in his jurisdiction, for the purpose of inspecting its condition, the Master and officers of the Lodge thus visited surrender their seats to the Grand Master and the Grand Officers.

Grand Visitations are among the oldest usages of Freemasonry since the revival period. In America they are now only 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 formally visits a Lodge, for the Grand Master and, in his absence, the Deputy have the right to preside in all Lodges where they may be present. But this privilege does not extend to the Grand Wardens.

**Visiting Brethren.** Every brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated with hospitality. He must be clothed, that is to say, furnished with an apron, and, if the Lodge use them (as every Lodge should), with gloves, and, if a Past Master, with the jewel of his rank. He must be directed to a seat, and the utmost courtesy 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 Landeswes M.S., it is directed "that every Mason receive or cherish strange Fellows when they come over the Country, and set them on works, if they will work, as the manner is; (that is to say), if the Mason have any mouldie stone in his place on works; and if he have none, the Mason shall refresh him with money unto the next Lodge." A similar regulation is found in all the other manuscripts of the Operative Masons; and from them the usage has descended to their speculative successors.

At all Lodge banquets it is of obligation that a toast shall be drunk "to the visiting brethren." To neglect this would be a great breach of decorum.

**Visit, Right of.** Every affiliated Mason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience, and this is called, in Masonic law, "the right of visit." It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic Institution as one universal family, and is the exponent of that well-known maxim that "in every clime a Mason may find a home, and in every land a brother." It has been so long and so universally admitted, that I have no hesitation in ranked 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 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. Basot (Manuel, p. 165) 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 expresses the wish for the preservation of any one. "The French Masons say, "He was received with the triple vivat," to denote that "He was received with the highest honors of the Lodge."

Vogel, Paul Joachim Sigismund. A distinguished Masonic writer of Germany, who was born in 1735. He was at one time coesoror of the Sebastian School at Aldorf, and afterward First Professor of Theology and Ecclesiastical Counselor at Erlangen. In 1783 he published at Nuremberg, in three volumes, his Briefe die Freimaurer betreffend; or, "Letters concerning Freemasonry." The first volume treats of the Knights Templar; the second, of the Ancient Mysteries; and the third, of Freemasonry. This was, says Kloes, the first earnest attempt made in Germany to trace Freemasonry to a true, historical origin. Vogel's theory was, that the Speculative Freemasons were derived from the Operative or Stone-Masons of the Middle Ages. The abundant documentary evidence that more recent researches have produced were then wanting, and the views of Vogel did not make that impression to which they were entitled. He has, however, the credit of having opened the way, after the Abbé Granddier, for those who have followed him in the same field. He also delivered before the Lodges of Nuremberg, several Discourses on the Design, Character, and Origin of Freemasonry, which were published in one volume, at Berlin, in 1791.

Volgt, Friedrich. A Doctor of Medicine, and Professor and Senator at Dresden. He was a member of the high degrees of the Rite of Strict Observance, where his Order name was Eques a Falcone, or Knight of the Falcon. In 1788 he attacked Starch's Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1789, in the Acta Historico-Eclesiastic of Weimar. Vogel exposed the Roman Catholic tendencies of the new system, and averred that its object was "to erode and command spirits, to find the philosopher's stone, and to establish the reign of the millennium." His development of the Kaballistic character of the Rite made a deep impression on the Masonic world, and was one of the most effective attacks upon it made by its antagonists of the old Strict Observance.

Volshnuus. Those who worship Vishnu, in white garments, and abstain from animal food. Believers in the third member of the Trimurti according to Hindu mythology, in him who was believed to be the preserver of the world, and who had undergone ten Avatara or incarnations, to wit, a bird, tortoise, wild boar, and lion, etc., of which the deity Krishna was the eighth incarnation in this line of Vishnu, and in which form he was supposed to be the son of Devanaguy and reared by the shepherd Nanda.

Voltaire. (Francois-Marie Arouet.) One of the most famous of French writers, born at Chantenay, near Sceaux, in 1694. His early life was obscure and servile. In 1728 he became intimated with a Madame du Chatelet. His literary works cover some 90 volumes. In 1748, the French government despatched him on a mission to Frederick the Great, by whom he was held in high favor, and in 1750, at the request of the king, he made his residence in Berlin, but five years later they quarreled, and Voltaire moved to Ferney, Switzerland. His literary talent was most varied, and his invective he had no equal. During his exile in England he imbibed Deistical theories, which marked his life. He was charged with atheism. He was initiated in the Lodge of the Nine Sisters, at Paris, February 7, 1778, in the presence of Benjamin Franklin and others distinguished in Masonry. His death, on May 30, 1778, gave rise to a memorable Lodge of Sorrow, which was held on the succeeding 28th of November.

Voting. Voting in Lodges can be, or by "aye" and "nay," is a modern innovation in America. During the Grand Mastership of the Earl of Leicoum, 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, 1736, p. 175.)

The usual mode of putting the question is for the presiding officer to say: "So many as are in favor will signify the same by the usual sign of the Order," and then, when those votes have been counted, to say: "So many as are of a contrary opinion will signify the same by the same sign." The votes are now counted by the Senior Deacon in a subordinate Lodge, and by the Senior Grand Deacon in a Grand Lodge, it having been found inconvenient for the Grand Wardens to perform that duty. The number of votes on each side is communicated by the Deacon to the presiding officer, who announces the result. The same method of voting should be observed in all Masonic bodies.
Voting: 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, 1733, p. 70.) But the numerical strength of the Order, which was then in the First Degree, having now passed over to the Third, the modern rule in America (but not in England) is that the right of voting shall be restricted to Master Masons. A Master Mason may, therefore, speak and vote on all questions, except in trials where he is himself concerned as accuser or defendant.

Yet by special regulation of his Lodge he may be prevented from voting on ordinary questions where his dues for a certain period—generally twelve months—have not been paid; and such a regulation exists in almost every Lodge. But no local by-law can deprive a member, who has not been suspended, from voting on the ballot for the admission of candidates, because the sixth regulation of 1721 distinctly requires that each member present on such occasions shall give his consent before the candidate can be admitted. (Ibid., p. 59.) And if a member were deprived by any by-law of the Lodge, in consequence of non-payment of his dues, of the right of expressing his consent or dissent, the ancient regulation would be violated, and a candidate might be admitted without the unanimous consent of all the members present. And this rule is so rigidly enforced, that on a ballot for initiation no member can be excused from voting. He must assume the responsibility of casting his vote, lest it should afterward be said that the candidate was not admitted by unanimous consent.

Vouching. It is a rule in Masonry, that a Lodge may dispense with the examination of a visitor, if any brother present will vouch that he possesses the necessary qualifications. This is an important prerogative that every Mason is entitled to exercise; and yet it is one which may materially affect the well-being of the whole Fraternity, since, by its injudicious use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations.

To vouch for one is to bear witness for him, and in witnessing to truth, every caution should be observed, lest falsehood may cunningly assume its garb. The brother who vouches should know to a certainty that the one for whom he vouches is really what he claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from “strict trial, due examination, or lawful information.”

These are the three requisites which the ritual has laid down as essentially necessary to authorize the act of vouching. Let us inquire into the import of each.

1. Strict Trial. By this is meant that every question is to be asked, and every answer demanded, every way 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 referred 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 modes of recognition he has so little valued as not to have trespassed them in his memory. The “strict trial” refers to the matter which is sought to be obtained by inquiry; and while there are some things which may safely be passed over in the investigation of one who confesses himself to be “rusty” because they are details which require much study to acquire and constant practice to retain, there are still other things of great importance which must be rigidly demanded.

2. Due Examination. If “strict trial” refers to the matter, “due examination” alludes to the mode of investigation. This must be conducted with all the necessary forms and antecedent cautions. Inquiries should be made as to the time and place of initiation as a preliminary step, the Tiler’s Ob. of course never being omitted. Then the good old rule of “commenting at the beginning” should be pursued. Let everything go on in regular course; not is it to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, “I am not satisfied,” or “I do not recognize you,” and not in more specific language, such as, “You did not answer this inquiry,” or “You are ignorant on that point.” The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the law says: “Leading questions,” which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hints.

3. Lawful Information. This authority for vouching is dependent on what has been already described. For no Mason can lawfully give information of another’s qualifications unless he has himself actually tested him. But it is not every Mason who is competent to give “lawful information.” Ignorant or unwilling a man cannot do so, because they are incapable of discovering truth or of detecting error. A “rusty Mason” should never attempt to examine another; and whenever it is necessary, he is himself the 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 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 conserved of weight. He must say something to this effect, "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will secure the necessary care and proper observance of prudence. Lastly, never should an unjustifiable delinquency weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is reversed; so that in Masonry it is better that ninety-nine false men should be turned away from the door of a Lodge, than that one true man should be admitted.

Voyages. The French Masons thus call some of the proofs and trials to which a candidate is subjected in the course of initiation into any of the degrees. In the French Rite, the voyages in the Symbolic degrees are three in the first, five in the second, and seven in the third. Their symbolic designs are thus briefly explained by Ragon (Courc des Init., pp. 90, 132) and Lenoir (La Frasche-Maconnice, p. 265): The voyages of the Entered Apprentice are now, as they were in the Ancient Rites, the symbol of the life of man. Those of the Fellow-Crafts 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. The twenty-third letter of the English alphabet, which originated in the Middle Ages, is a double r, and is peculiar to the English, German, and Dutch alphabets. As a name, it stands for Wotan, of West, of Warden, and of Wisdom.

Waechter, Eberhard, Baron von. Lord of the Chamber to the King of Denmark, and Danish Ambassador at Berlin, 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 Rides & cures, and had been appointed Chancellor of the German Priorss of the 7th Province. When the spiritual schism of the Order made its vast pretensions to a secret authority derived from unknown sources, whose names they refused to divulge, Von Waechter was sent to Italy by the old Scottish Lodge of which Duke Ferdinand was Grand Master, that he might obtain some information from the Pretender, and from other sources, as to the true character of the Rite. Von Waechter was unsuccessful, and the intelligence which he brought back to Germany was unfavorable to Von Hund, and increased the embarrassments of the Strict Observance Lodges. But he himself lost reputation. A host of enemies attacked him. Some declared that while in Italy he had made a traffic of Masonry to enrich himself; others that he had learned and was practising magic; and others again that he had secretly attached himself to the Jesuits. Von Waechter stoutly denied these charges; but it is certain that, from being in very moderate circumstances, he had, after his return from Italy, become suddenly and unaccountably rich. Yet Mosendorf says that he discharged his mission with great delicacy and judgment. There, quoting the Zehntz zur neuesten Geschichte (p. 150), says that in 1782 he proposed to give a new organization to the Templar system of Masonry, on the ruins, perhaps, of both branches of the Strict Observance, and declared that he possessed the true secrets of the Order. 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., 132.) Kloss (Biologie, No. 629) gives the title of a work published by him in 1822 as Wort der Wahrheit an die Menschen, meine Bruder. He died May 28, 1825, one, perhaps, of the last actors in the great Masonic drama of the Strict Observance.

54
Wages of a Master Mason, Symbols.

See Foreign Country.

Wages of Operative Masons. In all the Old Constitutions praise is given to St. Alban because he raised the wages of the Masons. Thus the Edinburgh-Ridlington MS. says: "St. Alban loved Masons well, and cherish them much, and made their pay right good, standing by as the realm did, for he gave them is. a week, and 3d. to their cheer; for before that time, through all the land, a Mason had but a penny a day and his meat, until St. Alban amended it." We may compare this rate of wages in the third century with that of the fifteenth, and we will be surprised at the little advance that was made. In Grose and Aisle's Antiquarian Repository (ii., p. 68) will be found an extract from the Rolls of Parliament, which contains a petition, in the year 1445, to Parliament to regulate the price of labor, in it are the following items: "And yt from the Feast of Ester unto Michelmasse ye wages of any free Mason or master carpenter exceed not by the day halfpenny, with mete and dyryk, and without mete and drink ye, ob.

"A Master Tyler or Slatter, rough mason and meen carpenter, and other artificers concerning belting, by the day iiid., with mete and drynk, and without mete and drynyk, iiid., ob.

"And from the Feast of Michelmasse unto Ester, a free Mason and a master carpenter by the day iiid., with mete and drynk, without mete and drink, iiid., ob.

"Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day iiid., ob, with mete and drynk, without mete and drynk iiid., and every other workman and labourer by the day iiid., ob, with mete and drynk, and without mete and drink iiid., 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 servants of Hiram, "twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

The bath was a measure equal to seven and a half gallons wine measure; and the cor or cordel and a miter, refer to the regal, the prophetic, and the sacerdotal offices of the land, and is the same word that the Saxon used in his landmarks; to the same as the Hebrew אֵלֶּה. Nor is the corn, wise, and oil furnished by King Solomon, as wages to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand bushels of the first, and one hundred and fifty thousand gallons 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 Iah Sabai, or mere laborers.

The legend-makers of Masonry have not been idle in their invention of facts and circumstances in relation to this subject, the whole of which have little more for a foundation than the apocryphal story of St. Edward's travels to Syria and Egypt. They form, however, a part of the legendary history of Masonry, and are interesting for their ingenuity, and sometimes even for their absurdity.

Bahawites. A Mohammedan sect, established about 1740, dominant through the greater part of Arabia. Their doctrine was heretical, to bring back the observances of Islam to the literal precept of the Koran. Mecca and Medina were conquered by them. The founder was Ibn-ahd-ul-Walab, son of an Arab sheik, born in the latter part of the seventeenth century, and died 1787. Their teachings have been received by the Muslim population of India, and much 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 Inshquin granted a Deputation, May 10, 1727, to Hugh Wurberton, Esq., to be Provincial Grand Master of North Wales, and another, June 24th in the same year, to Sir Edward Mansel, 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 in the fraternity there are directly governed by four Provincial Grand Lodges, viz., North Wales with 21 Lodges, Shropshire with 13; South Wales (Eastern Division) with 27; and South Wales (Western Division) with 12.

Wallachia. Grand Scottish Degree of.

Found in Fusié's lists.

Wands. Oliver, under this title in his Dictionary, refers to the three scepters which, in the Royal Arch system of England, are placed in a triangular form beneath the canopy in the East, and which, being surmounted respectively by a crown, an All-seeing eye, and a miter, refer to the regal, the prophetic, and the sacerdotal offices of the land. In his landmarks he calls them 'scepters.' But rod or wand is the
better word, because, while the scepter is restricted to the persons of Kings, the rod or wand was and still is used as an indiscriminate mark of authority for all offices.

**Wardens.** In every Symbolic Lodge, there are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. It exists in every country and in every Rite.

The titles of the officers may be different in different languages, but their functions, as presiding over the Lodge in a tripartite division of duties, are everywhere the same. The German Masons call the two Wardens *vornehe Aufseher;* the French, *premier* and *second Supveillant;* the Spanish, *primer* and *segundo Vigilante;* and the Italians, *primo* and *secondo Sorvegliante.*

In different Rites, the positions of these officers vary. In the American Rite, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish Rites, both the Wardens are in the East, the Senior in the Northwest and the Junior in the Southwest; but in all, the triangular position of the three officers relatively to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points.

The precise time when the presidency of the Lodge was divided between these three officers, or when they were first introduced into Masonry, is unknown. The Lodges of Scotland, during the Operative régime, were governed by a Deacon and one Warden. The Earl of Cassilis was Master of Kilwinning in 1670, though only an Apprentice. This seems to have been not unusual, as there were cases of Apprentices presiding over Lodges. The Deacon performed the functions of a Master, and the Warden was the second officer, and took charge of and distributed the masonic books and records, and 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, at the same time, was called the Warden General. This regulation, however, does not appear to have been universal even in Scotland, for in the "Mark Book" of the Aberdeen Lodge, under date of December 27, 1670, which was published by Bro. W. J. Hughan in the *Voice of Masonry* (February, 1872), we find there a Master and Warden recognized as the presiding officers of the Lodge in the following statute: "And also we assure you that he has been made at our entry, to own the Warden of our Lodge as the next man in power to the Master, and in the Master's absence he is full Mason."

Some of the English manuscripts recognize the offices of Master and Warden. 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 & Assembly & Wardens, as ye said company shall think fit to choose, at every yearly General Assembly."

As the word "Warden" does not appear in the earlier manuscripts, it might be concluded that the office was not introduced into the English Lodges until the latter part of the seventeenth century. Yet this does not absolutely follow. For the office of Warden might have existed, and no statutory provision on the subject have been embraced in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but to the duties of Masons. This, of course, is conjectural, but the conjecture derives weight from the fact that Wardens were officers of the English gilds as early as the fourteenth century. In the Charters granted by Edward III., in 1345, it is permitted that those companies shall elect for their government "a certain number of Wardens."

To a list of the companies of the date of 1377 is affixed what is called the "Oath of the Wardens of Craft," of which this is the commencement: "Ye shall swear that ye shall be true and truly oversee the Craft of —— whereof ye be chosen Wardens for the year."

It thus appears that the Wardens were at first the presiding officers of the gilds. At a later period, in the reign of Elizabeth, we find that the chief officer began to be called Master; and in the time of James II., between 1683 and 1623, the gilds were generally governed by a Master and Warden. An ordinance of the Leather-Sellers Company at that time directed that on a certain occasion "the Master and Wardens shall appear in state."

It is not, therefore, improbable that the government of Masonic Lodges by a Master and two Wardens was 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 west, and he represents the column of Strength. He is placed before him, and carries in all processions, a column, which is the representative of the right-hand pillar that stood at the porch of King Solomon's Temple. The Junior Warden has a similar column, which represents the left-hand pillar. During labor the column of the Senior Warden is erect in the Lodge, while that of the Junior is recumbent. At refresh-
ment, the position of the two columns is reversed.

Junior Warden. The duties of this officer have already been described. (See Junior Warden.)

There is also an officer in a Commandery of Knights Templar, the fifth in rank, who is styled "Senior Warden." He takes an important part in the initiation of a candidate. His jewel of office is a triple triangle, the emblem of Deity.

Wardens, Grand. See Grand Wardens.

Warder. The literal meaning of Warder is one who keeps watch and ward. In the Middle Ages, the 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. His jewel is a trumpet and crossed swords engraved on a square plate.

Warlike Instrument. In the ancient initiations, the aspirant was never permitted to enter on the threshold of the Temple in which the ceremonies were conducted until, by the most solemn warning, he had been impressed with the necessity of secrecy and caution. The use, for this purpose, of a "warlike instrument" in the First Degree of Masonry, is intended to produce the same effect. A sword has always been employed for that purpose; and the substitute of the point of the compasses, taken from the altar at the time, is an absurd sacrifice of symbolism to the convenience of the Senior Deacon. The compasses are peculiar to the Third Degree. In the earliest rituals of the last century it is said that the entrance is "upon the point of a sword, or spear, or some warlike instrument." Krause (Kunstwerke, ii., 142), in commenting on this expression, has completely misinterpreted its signification. He supposes that the sword was intended as a sign of jurisdiction assumed by the Lodge. But the real object of the ceremony is to teach the neophyte that as the sword or warlike instrument will wound or prick the flesh, so will the betrayal of a trust 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 persons 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 disowned by the Craft, is not held as a crime which is amenable to Masonic punishment. For the same charge affirms that "if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitted as unhappy or distressed, or convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion and give no umbrage or ground of political jealousy to the government; for no 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, like every other man, for victory; but when the victory is won, he will remember that the conquered foe is still his brother.

On the occasion, many years ago, of a Masonic banquet given immediately after the close of the Mexican War to General Quitman by the Grand Lodge of South Carolina, that distinguished soldier and Mason reminded them 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 of 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 inculcation of human contention.

Bro. C. W. Moore, in his Biography of Thomas Smith Webb, the great American ritualist, mentions what occurred during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, I think, considerably has given his hearty commendation.

The United States was at that time engaged in a war with England. The people of Providence having commenced the erection of fortifications, the Grand Lodge volunteered its services; and the members, marching in procession as a Grand Lodge to the southern part of the town, erected a breastwork, to which was given the name of Fort Hiram. (See Fort Masonic.) I doubt the propriety of the act. While (to repeat what has been just said) every individual member of the Grand Lodge, as a Mason, was bound by his obligation to be "true to his government," and to defend it from the attacks of its enemies, it was, I think, unseemly, and contrary to the
peaceful spirit of the Institution, for any organized body of Masons, organized as such, to engage in a war-like enterprise. But the patriotism, if not the prudence of the Grand Lodge, cannot be denied.

While writing this paragraph, I have met in Bro. Murray Lyon's *History of the Lodge of Edinburgh* (p. 83) with a record of the Grand Lodge of Scotland, a century ago, which sustains the view that I have taken. In 1777, recruits were being enlisted in Scotland for the British army, which was to fight the Americans in the war of the Revolution, which had just begun. Many of the Scotch Lodges suffered, through the newspapers, bounties to all who should enlist. But on February 2, 1778, the Grand Lodge passed a resolution, which was published on the 12th, through the Grand Secretary, in the following circular:

"At a quarterly meeting of the Grand Lodge of Scotland, held here the second instant, I received a charge to acquaint all the Lodges of Scotland holding of the Grand Lodge that the Grand Lodge has seen with concern advertisements in the public newspapers, from certain Lodges in Scotland, not only for the bounties 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 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 respectability of the Grand Lodge. Whatever share the brethren may take as individuals in aiding these levies, out of zeal to serve their private friends, or to promote the public welfare, the Grand Lodge considers it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business as a collective body. For Masonry is the Order of Peace, and it looks on all mankind to be brethren as Masons, whether they be at peace or at war with each other as subjects of contend ing countries. The Grand Lodge therefore strongly enjoins that the practice may be forthwith discontinued. By order of the Grand Lodge of Scotland. W. Mason, Gr. Sec."

Of all human institutions, Freemasonry is the greatest and purest Peace Society. And this is because its doctrine of universal peace is founded on the doctrine of a universal brotherhood.

**Warrant of Constitution.** The document which authorizes or gives a Warrant to certain persons therein named to organize and constitute a Lodge, Chapter, or other Masonic body, and which ends usually with the formula, "for which this shall be your sufficient warrant."

The practice of granting Warrants for the constitution of Lodges, dates only from the period of the revival of Masonry in 1717, and was prohibited at that period "a sufficient number of brethren," says Preston (*Illustrations*, ed. 1792, p. 248), "met together within a certain district, had ample power to make Masons, and discharge every duty of Masonry without a Warrant of Constitution."

But in 1717 a regulation was adopted "that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four Old Lodges at this time existing, should be legally authorized to act by a Warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such Warrant no Lodge should be hereafter deemed regular or constitutional." And consequently, ever since the adoption of that regulation, no Lodge has been regular unless it is working under such an authority. The word Warrant is appropriately used, because in its legal acceptance it means a document giving authority to perform some specified act.

In England, the Warrant of Constitution emanates from the Grand Master; in the United States, from the Grand Lodge. In America, the Grand Master grants only a Dispensation to hold a Lodge, which may be revoked or confirmed by the Grand Lodge; in the latter case, the Warrant will then be issued. The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office; it continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the Lodge dissolved by a vote of that body, or it may be temporarily arrested or suspended by an edict of the Grand Master. This will, however, never be done, unless the Lodge has violated the ancient landmarks, or failed to pay due respect and obedience to the Grand Lodge or to the Grand Master. At the formation of the first Lodges in a number of the States in the South and Middle West, the Grand Lodges of other States granted both Dispensation and Charter.

When a Warrant of Constitution is revoked or recalled, the jewels, furniture, and funds of the Lodge revert to the Grand Lodge.

Lastly, as a Lodge holds its communications only under the authority of its Warrant of Constitution, no Lodge can be opened, or proceed to business, unless it be present. If it be maligned or destroyed, it must be recovered, and 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 *Illustrations*.

**Washington.** Freemasonry in an organized form was introduced into Washington by the Grand Lodge of Oregon, which established four Lodges there previous to the year 1858. These Lodges were Olympia, No. 5; Salmon, No. 8; Grand Mound, No. 21, and Washington, No. 22. On December 6-9, 1858, delegates from these four Lodges met in convention at the city of Olympia, and organ-
fated the Grand Lodge of Free and Accepted Masons of the Territory of Washington. T. F. McElroy was elected Grand Master, and T. M. Reed, Grand Secretary.

In 1872 the Ancient and Accepted Scottish Rite was introduced by Bro. Edwin A. Sherman, the agent of the Supreme Council of the Southern Jurisdiction, and several bodies of that Rite were organized. The Grand Chapter of Washington was organized in 1884; and the Grand Commandery of Knights Templar in 1887.

**Washington, Congress of.** A Congress of American Masons was convoked at the city of Washington, in the year 1822, at the call of several Grand Lodges, for the purpose of recommending the establishment of a General Grand Lodge of the United States. The result was an unsuccessful one.

**Washington, George.** The name of Washington claims a place in Masonic biography, not because of any services he has done to the Institution either as a worker or a writer, but because of his connection with the Craft is a source of pride to every American Mason, at least, who can thus call the "Father of his Country" a brother. There is also another reason. While the friends of the Institution have felt that the adhesion to it of a man so eminent for virtue was a proof of its moral and religious character, the opponents of Masonry, being forced to admit the conclusion, have sought to deny the premises, and, even if compelled to admit the fact of Washington's initiation, have persistently asserted that he never took any interest in it, disapproved of its spirit, and at an early period of his life abandoned it. The truth of history requires that these misstatements should be met by a brief recital of his Masonic career.

Washington was initiated, in 1752, in the Lodge at Fredericksburg, Virginia, and the records of that Lodge, still in existence, present the following entries on the subject. The first entry is thus:

"Nov. 4th, 1752. This evening Mr. George Washington was initiated as an Entered Apprentice"; and the receipt of the entrance fee, amounting to £2 2s., is acknowledged.

On the 3d of March in the following year, "Mr. George Washington" is recorded as having been passed a Fellow-Craft; and on the 4th of the succeeding August, the record of the transactions of the evening states that "Mr. George Washington," and others whose names are mentioned, have been raised to the sublime degree of Master Mason.

For five years after his initiation, he was engaged in active military service, and it is not likely that during that period his attendance on the communications of the Lodge could have been frequent. Some English writers have asserted that he was made a Master in the old French War in a military Lodge attached to the 40th Regiment. The Bible on which he is said to have been obligated is still in existence, although the Lodge was many years ago dissolved, at Halifax, Nova Scotia. The records of the Lodge are, or were, not long since, extant, and furnish the evidence that Washington was there, and received some Masonic degree. It is equally clear that he was first initiated in Fredericksburg Lodge, for the record is still in possession of the Lodge.

Three methods have been adopted to reconcile this apparent discrepancy. Bro. Hayden, in his work on *Washington and his Masonic Compatriots* (p. 31), suggests that an obligation had been administered to him as a test-oath when visiting the Lodge, or that the Lodge, deeming the authority under which he had been made insufficient, had required him to be healed and rebaptized. Neither of these attempts to solve the difficulty appears to have any plausibility.

Bro. C. W. Moore, of Massachusetts, in the * Freemason's Monthly Magazine* (vol. xi., p. 201), suggests that it was then the custom to confer the Mark Degree as a side degree in Masters' Lodges, and as it has been proved that Washington was in possession of that degree before he 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 1753 to 1758, when he was engaged in military service.

There is ample evidence that during the Revolutionary War, while he was Commander-in-Chief of the American armies, he was a frequent attendant on the meetings of military Lodges. Some years ago, Captain Hugh Malory, a revolutionary veteran, then residing in Ohio, declared that on one of these occasions he was initiated in Washington's marquee, the chief himself presiding at the ceremony. Bro. Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on the communications of the brethren. The proposition made him a Grand Master of the United States, as well as 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 made among American Masons to disapprove their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly created States the Provincial...
Grand Lodges assumed an independent character. The idea of a Grand Master of the whole of the United States had also become popular. On February 7, 1780, a convention of delegates from the military Lodges in the army was held at Philips- town, in New Jersey, when an address to the Grand Masters in the various States was adopted, recommending the establishment of "one Grand Lodge in America," and the election of a Grand Master. This address was sent to the Grand Lodge of Massachu- setts, Pennsylvania and Virginia; and although the name of Washington was 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 15, 1780, it had held a session, and it was unanimously declared that it was for the benefit of the Lodge to have a Grand Master of Masons throughout the United States, and that the name of Washington be employed. It was further ordered that the minutes of the Grand Lodge of Massachusetts, doubting the expediency of electing a General Grand Master, declined to come to any determination on the question, and so the subject was dropped.

This will correct the error into which many foreign Grand Lodges and Masonic writers have fallen, of supposing that Washington was ever a Grand Master of the United States. The error was strengthened by a medal contained in Meinold's "Medals of the Fraternity of Freemasons," which the editor states as 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 word "President, 1797." On the reverse is a tracing-board and the device, "Amor, Honor, et Justitia. G. W. G. M." French and German Masonic historians have been deceived by this medal, and refer to it as their authority for asserting that Washington was a Grand Master. Lenning and Thorz, for instance, placed 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 recom-
record of the Lodge, under the date of December 20, 1788, is as follows:

"His Excellency, General Washington, unanimously elected Master; Robert McCrea, Senior Warden; Wm. Hunter, Jr., Junior Warden; Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Dr. Frederick Spanberger, Senior Deacon; George Richards, Junior Deacon." The subordinate officers had undergone a change: McCrea, who had been named in the petition as Deputy Master, an officer not recognized in this country, was made Senior Warden; Wm. Hunter, who had been nominated as Senior Warden, was made Junior Warden; and the original Junior Warden, John Allison, was dropped. But there was no change in the office of Master. Washington was again elected. The Lodge would scarcely have been so persistent without his consent; and if his consent was given, we know, from his character, that he would seek to discharge the duties of the office to his best abilities. This circumstance gives, if it be needed, strong confirmation to the statement of Bigelow.

But incidents like these are not all that are left to us to exhibit the attachment of Washington to Masonry. On repeated occasions he has announced, in his letters and addresses to various Masonic bodies, his profound esteem for the character, and his just appreciation of the principles of that Institution into which, at so early an age, he had been admitted. And during his long and laborious life, no opportunity was presented of which he did not avail himself to enliven 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 the best application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

And lastly, for I will not further extend these citations, in a letter addressed in November, 1798, only thirteen months before his death, to the Grand Lodge of Maryland he has made this explicit declaration of his opinion of the Institution:

"So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

So much has been said upon the Masonic career and opinions of Washington because American Masons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Mecca of America, was not only a brother of the Craft, but was so 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. The countenance of the 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 "waterfall" is sometimes improperly substituted. (See Shikboles.)

Wayfaring Man. A term used in the legend of the Third Degree to denote the person met near the port of Joppa by certain persons sent out on a search by King Solomon. The part of the legend which introduces the wayfaring man, and his interview with the Fellow-Crafts, was probably introduced into the American system by Webb, or founded by him in the older rituals practised in this country. It is not in the old English rituals of the last century, but is a circumstance detailed in the present English lecture. A wayfaring man is defined by Phillips as "one accustomed to travel on the road." The expression is becoming obsolete in ordinary language, but it is preserved in Scripture—"he saw a wayfaring man in the street of the city" (Judges xix. 17)—and in Masonry, both of which still retain many words long since disused elsewhere.

Weary Sojourners. Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their brethren, had at last been permitted to return to Jerusalem to assist in rebuilding the Temple.

It was while the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued..."
to arrive at Jerusalem from Babylon, that these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the 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 Hiram, Michael, and Azariah, three holy men, who are better known to general readers by their Chaldean names of Shadrach, Meshach, and Abed-nego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar.

Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch Degree.

Such is the legend of the American Royal Arch. It is a known foundation in history, and is therefore altogether mythical. But it presents, as a myth, the symbolic idea of arduous and unfaltering search after truth, and the reward that devotion receives.

Webb-Preston Work. The title given by Dr. Robert Morris to a system of lectures which he proposed to introduce, in 1856, into the Lodges of the United States, and to which he was partly successful. He gave this name to his system because his theory was that the lectures of Thomas Smith Webb and those of Preston were identical. But this theory is untenable, for it has long since been shown that the lectures of Webb were an abridgment, and a very material modification of those of Preston. In 1856, and for a few years afterward, the question of the introduction of the "Webb-Preston work" was a subject of warm, and sometimes of interminable, discussion in several of the Western jurisdictions. It has now, however, at least as a subject of controversy, ceased to attract the attention of the Craft. One favorable result was, however, produced by these discussions, and that is, that they led to a more careful investigation and a better understanding of the nature and history of the rituals which have, during the nineteenth century, been 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 Enos Cornelius Moore, in his Leaflcts 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 inclined to think that it was the former. After completing his apprenticeship he removed to Keene, in New Hampshire, where he worked at his trade, and about the year 1792 (for the precise date is unknown) was initiated in Freemasonry in Rising Sun Lodge in that town.

While residing at Keene he married Miss Martha Hopkins, and shortly afterward removed to Albany, New York, where he opened a bookstore. When and where he received the high degree has not been stated, but we find him, while living at Albany, engaged in the establishment of a Chapter and an Encampment.

It was at this early period of his life that Webb appears to have commenced his labors as a Masonic teacher, an office which he continued to fill with great influence until the close of his life. In 1797 he published at Albany the first edition of his Freemasons' Monitor or Illustrations of Masonry. It purports to be "by a Royal Arch Mason, K. T., K. M., etc." He did not claim the authorship until the subsequent edition; but his name and that of his partner, Spencer, appear in the imprint as publishers. He acknowledges in the preface his indebtedness to Preston for the observations on the first three degrees. But he states that he has differently arranged Preston's distributions of the sections, because they were "not agreeable to the mode of working in America." This proves that the Prestonian system was not then followed in the United States, and ought to be a sufficient answer to those who at a later period attempted to claim an identity between the lectures of Preston and Webb.

About the year 1801 he removed to Providence, Rhode Island, where he engaged in the manufacture of paper on a rather extensive scale. By this time his reputation as a Masonic teacher had been well established, for a committee was appointed by St. John's Lodge, Providence, to wait upon and inform him that this Lodge (for his great exertions in the cause of Masonry; "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 Masters 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. Previously, the Royal Arch degrees had been conferred in Masters' Lodges and under a Lodge Warrant. It is undoubtedly to the influence of Webb that we are to attribute the dissemination of the degree from that jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organization of the American Rite. The circular directed by the convention to the Chapters of the country was most probably from the pen of Webb.

The Grand Chapter having been organized in January, 1798, Webb was elected Grand Scribe, and reelected in 1799, at which time the body assumed the title of the General Grand Chapter. In 1806 he was promoted to the office of Grand Master, 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 paper, and in 1817 removed his machinery to the West, Moore, with the intention of making his residence there.

In 1818 he visited the Western States, and remained there two years, during which time he appears to have been actively engaged in the organization of Chapters, Grand Chapters, and Encampments. It was during this visit that he established the Grand Chapters of Ohio and Kentucky, by virtue of his powers as a General Grand Master.

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 dissected and conveyed to Providence, where, on the 8th of November, it was reinterred by the Grand Lodge of Rhode Island.

Superintendent 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 have been confined to a single work, his Monitor, and this is little more than a syllabus of his lectures. Although, if we may judge by the introductory remarks to the various sections of the degrees, and especially to the second one of the Third Degree, Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as was taught by Hutchinson in England and by his contemporaries in this country, Harris and Towne; he was what Carter properly calls him; "the oldest 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 profound views of the philosophy and symbolism of Masonry as a science; but as it is, with imperfections which time, it is hoped, will remove, and deficiencies which future researches of the Masonic scholar will supply, it still must ever be a monument of the ritualistic skill, the devotion, and the persevering labor of Thomas Smith Webb.

The few odes and anthems composed by Webb for his rituals possess a high degree of poetic merit, and evince the possession of much genius in their author.

Wedekind, Georg Christian Gottlieb, Baron von. A German physician and Professor of Medicine at Metz, 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 Frankfort. His Masonic works, which are numerous and consist of addresses, funeral orations, pamphlets, and contributions to the Altenburg Journal of Freemasonry. He died in 1837.

Weeping Virgin. The weeping virgin with diadem and laurel, in the monument of the Third Degree, used in the American Rite, is interpreted as a symbol of grief for the unfinished state of the Temple. Jeremy Cress, 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 Flammel (Hieroglyphica, cap. xxxiii.), a woman having her hair disheveled and standing near a tomb is a symbol of the soul.

Weishaupt, Adam. He is celebrated in the history of Masonry as the founder of the Order of Illuminati of Bavaria, among whom he adopted the characteristic or Order name of Spartacus. He was born February 16, 1748, at Ingolstadt, and was educated by the Jesuits, toward whom, however, he afterward exhibited the bitterest enmity, and was equally hated by them in return. In 1772 he became Extraordinary Professor of Law, and in 1775, Professor of Natural and Canon Law, at the University of Ingolstadt. As the professorship of canon law had been hitherto held only by an ecclesiastic, his appointment gave great offense to the clergy. Weishaupt, whose views were cosmopolitan, and who knew and condemned the bigotry and superstitions of the priests, established an opposing party in the University, consisting principally of young men whose confidence 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 ad-
vance in intelligence and moral progress.
At first, it was totally unconnected with
Masonry, of which Order Weishaupt was
not at that time a member, but until 1777
he was initiated in the Lodge
Theodore of Good Counsel, at Munich.
Thenceforward Weishaupt sought to in-
corporate his system into that of Masonry,
so that the latter might become subservi-
ent to his views, and with the acceptance
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 espe-
cially the Jesuits, who, although their Order
had been abolished by the government,
still secretly possessed great power, re-
cluded their efforts to destroy their op-
ponent, and they at length succeeded. In
1784, all secret associations were prohibited
by a royal decree, and in the following year
Weishaupt was deprived of his professor-
ship and banished from the country.
He repaired to Gotha, where he was kindly
received by Duke Ernest, who made him a
 counselor and gave him a pension. There
he remained until he died in 1811.
During his residence at Gotha he wrote
and published many works, some on philo-
sophical subjects and several in explana-
tion and defense of Illuminism. Among
the latter were A Picture of the Illuminati,
1780; A Complete History of the Persecu-
tions of the Illuminati in Bavaria, 1780. 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 might expect to
find libels against a Masonic reformer. But
it is possible that their authors should have
permitted such a passage as the follow-
ing to sully his pages (Landmarks, ii. 28):
"Weishaupt was a shameless libertine, who
condemned the death of his sisters-in-
law to conceal his vices from the world and,
as he termed it, to preserve his honor."

To charges like these, founded, in part at
least, in the bitterness of his persecutors, Weishaupt
has made the following reply:
"The tenor of my life has been the op-
posite of everything that is vile; and no
man can lay any such thing to my charge."
Indeed, his long continuance in an im-
portant religious professorship at Inns-
bach, the warm affections of his pupils, and
the patronage and protection, during the
closing years of his life, of the virtuous and
amiable Duke of Gotha, would seem to give
strong grounds to believe that he could not
have been the monster that he has been
painted by his adversaries.

Illuminism, it is true, had its abundant
corruptions, and no one will regret its disso-
lution. 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,"
his says, "is good, though in the detail there
may be faults. I had myself to create. In
another situation, and in an active station
in life, I should have been keenly occupied,
and the founding of an Order would never
have come into my head. But I would
have executed much better things, if the
government had not always opposed my
expectations, and placed others in situations
which suited my talents. It was the full
conviction of this, and of what could be
done, if every man were placed in the office
for which he was fitted by nature, and a
proper education, which first suggested to
me the plan of Illuminism."

What is really of Illuminism to be,
we may judge from the instructions he gave
as to the necessary qualifications of a can-
didate for initiation. They are as follows:
"Whoever does not close his ear to the
lamentations of the miserable, nor his heart
to gentle pity; whoever is the friend and
brother of the unfortunate; whoever has a
heart capable of love and friendship; who-
ever is steadfast in adversity, unwarred
in the carrying out of whatever has been
once engaged in, undaunted in the over-
coming of difficulties; whoever does not
mock and despise the weak; whose soul is
susceptible of conceiving great designs,
destructive of rising superior to all base
motives, and of distinguishing itself by deeds of
benevolence; whoever shuns idleness; who-
ever considers no knowledge as unessential
which he may have the opportunity of ac-
quiring, regarding the knowledge of his
chief study; whoever, when truth and virtue
are in question, despising the approbation of
the multitude, is sufficiently courageous to
folly the dictates of his

The Baron von Knigge, who, perhaps, of all
men, best knew him, said of him that he was
undoubtedly a man of genius, and a profound
thinker; and that he was all the more worthy
of admiration because, while subjected to the
influences of a bigoted Catholic education, he
had formed his mind by his own meditations,
and the reading of good books. His heart,
says this compassion of his labors and sharer
of his secret thoughts, was excited by the most
unselfish desire to do something great, and
that would be worthy of mankind, and in the
accomplishment of this he was deterred by no
opposition and discouraged by no embarrass-
ments.

The truth is, I think, that Weishaupt has
WELCOME

WESTPHALIA

been misunderstood by Masonic writers and abjured by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributable to ecclesiastical persecution, and to the fault and folly of his disciples. The master works to elevate human nature; the scholars, to degrade. Weishaupt’s place in history should be among the unsuccessful reformers and not among the viliate adventurers.

Welcome. In the American ritual, it is said to be the duty of the Senior Deacon “to welcome and clothe all visiting brethren.” That is to say, he is to receive them at the door with all courtesy and kindness, and to furnish them, or see that they are furnished, with the necessary apron and gloves and, if they are Past Masters, with the appropriate collar and jewel of that office, with an extra supply of which all Lodges were in the olden time supplied, but not now. He is to conduct the visitants to a seat, and thus carry out the spirit of the Old Charges, which especially inculcates hospitality to strange brethren. These customs are no longer practised and the ritual paraphernalia for 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 trustworthy.” Borrowed from the technical language of Masonic Masonry, it is symbolically applied in reference to the character which the Entered Apprentice should sustain, when in the course of his initiation, he assumes the place of a typical corner-stone in the Lodge.

Wellington, Duke of. The “Hero of Waterloo,” and the renowned, was initiated in Lodge No. 494, about December, 1790.

Wesley, Samuel. At one time the most distinguished organist of England, and called by Mendelssohn “the father of English organ-playing.” He was initiated as a Mason December 17, 1790, and in 1813, the office of Grand Organist of the Grand Lodge of England being in that year first instituted, he received the appointment from the Grand Master, the Duke of York, and held it until 1818. He composed the anthem performed at the union of the two Grand Lodges in 1813, and was the composer of many songs, glee, etc., for the use of the Craft. He was the son of the Rev. Charles Wesley, and nephew of the celebrated John Wesley, the founder of Methodism. Born February 24, 1706, at Bristol, England, and died October 11, 1787. He was well entitled to the epithet of the “Great Musician of Masonry.”

West. Although the west, as one of the four cardinal points, holds an honorable position as the station of the Senior Warden, and of the pillar of Strength that supports the Lodge, yet, being the place of the sun’s setting and opposite to the east, the recognized place of light, it, in Masonic symbolism, represents the place of darkness and ignorance. The old tradition, that in primeval times all human wisdom was confined to the eastern part of the world, and that those who had wandered toward the west were obliged to return to the east in search of the knowledge of their ancestors, is not confined to Masonry. Creuser (Symbolics) speaks of an ancient and highly respected 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 "House of the Great Behest," or Jerusalem. Hence, in the modern symbolism of Speculative Masonry, it is said that the Mason during his advancement is "traveling from the East to the West in search of light.

"Westminster and Keystone." The third of the three oldest warranted Lodges in England, having its charter 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 hundred and forty, and are called "Royal Somerset House and Invernesses."

Westphalia, Secret Tribunals of. The Vehmergerichte, or Fehmgerichte, were secret criminal courts of Westphalia in the Middle Ages. The origin of this institution, like that of Masonry, has been involved in uncertainty. The true meaning of the name even is doubtful. VYEEM is said by Dreyer to signify holy in the old Northern languages; and, if this be true, a Fehmgericht would mean a holy court. But it has also been suggested that the word comes from the Latin fama, or rumor, and that a Fehmgericht was so called because the accused to the trial of persons whose only accuser was common rumor, the maxim of the German law, "no accuser, no judge," being in such a case departed from. They were also called Tribunals of Westphalia, because their jurisdiction and existence were confined to that country.

The Medieval Westphalia was situated within the limits of the country bounded on the west by the Rhine, on the east by the Weser, on the north by Friesland, and on the south by the Black Forest. WIRTH (Tour through Germany, p. 180) says that the tribunals were only to be found in the duchies of Guelders, Cleves, Westphalia, in the principal cities of Corvey and Minden, in the Landgraviate of Hesse, in the counties of Bentheim, Limburg, Lippe, Mark, Ravensberg, Reinlinghausen, Rietberg, Sayn, Waldeck, and Steinfurt, in some baronies, as Gehmen, Neustadt, and Rheda, and in the free imperial city of Dortmund: but these were all included within the limits of Medieval Westphalia.

It has been supposed that the first secret tribunals were established by the Emperor Charles V on the conquest of Saxony. In 1533 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, or heresy, or secessions, although the trial began in a public session, it always ended in a secret tribunal.

It has been supposed by some writers that these courts of the Counts of the Empire instituted by Charlemagne gave origin to the secret tribunals of Westphalia, which were held in the thirteenth and fourteenth centuries. There is no external evidence of the truth of this hypothesis. It was, however, the current opinion of the time, and all the earlier traditions and documents of the courts themselves trace their origin to Charlemagne.

Paul Wigand, the German jurist and historian, who wrote a history of their tribunals (Fehmgericht Westfalia, Hamburg, 1826), contends for the truth of this tradition, and Sir Francis Palgrave, in his Rise and Progress of the English Commonwealth, says, unhesitatingly, that "the Vehmic tribunals can only be considered as the original jurisdictions of the old Saxons which survived the subjugation of their country." The silence on this subject in the laws and capitularies of Charlemagne has been explained on the ground that these early tribunals were not established authoritatively by that monarch, but only permitted by a tacit sanction to exist.

The author of the article on the Secret Societies of the Middle Ages, published in the Library of Entertaining Knowledge, who has written somewhat exhaustively on this subject, says that the first writers who have mentioned these tribunals are Henry of Hervorden in the fourteenth, and Aneas Sylvius in the fifteenth century; both of whom, however, trace them to the time of Charlemagne; but Jacob (Recherches Historiques sur les Croisades et les Templiers, p. 132) cites a diploma of Count Engelbert de la Mark, of the date of 1297, in which there is an evident allusion to some of their usages. Reader says that the order was first generally known in the year 1299.

But their absolute historical existence is confirmed from the fourteenth and fifteenth centuries.

The secret Westphalian tribunals were apparently created for the purpose of preserving public morals, of punishing crime, and of protecting the poor and weak from the oppressions of the rich and powerful. They were outside of the regular courts of the country, and in this respect may be compared to the modern "vigilance committees" sometimes instituted in this country for the protection of the well-disposed citizens in newly settled territories from the annoyance of lawless men. But the German tribunals differed from the American committees in this, that they were recognized by the emperors, and that their decisions and executions partook of a judicial character.

The Vehmic tribunals, as they are also called, were governed by a minute system of regulations, the strict observance of which preserved their power and influence for at least two centuries.

At the head of the institution was the Emperor, for in Germany he was recognized as the source of law. His connection with the association was either direct or indirect. If he had been initiated into it, as was usually the case, then his connection was direct and immediate. If, however, he was not an initiate, then his powers were delegated to a lieutenant, who was a member of the tribunal.

Next to the Emperor came the free counts. Free counties were certain districts comprising several parishes, where the judges and counselors of the secret ban exercised jurisdiction in conformity with the statutes. The free count, who was called Stuhlherr, or tribunal lord, presided over this free county and the tribunal held within it. He had also the prerogative of erecting other tribunals within his territorial limits, and if he did not preside in person, he appointed a Friggent, or free judge, to supply his place. No one could be invested with the dignity of a free judge unless he was a Westphalian by birth, born in a local 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, serfs being left to the control of their own lords.

Next in rank to the free judges were the Schoppen, or assessors or counselors. They formed the main body of the association, and were nominated by the free judge, with the consent of the stuhlherr, and vouched for by two members of the tribunal. A schoppe 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 schoppen: a lower class or grade called the Ignorant, who had not been initiated, and were consequently not permitted to be present at the secret session; and a higher grade, called the Katholik, 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. The kneeling, with the thumb and forefinger of the right hand on a naked sword and halter, he pronounced the following oath: "I swear by the Holy Trinity that I will, from henceforth, aid, keep, and conceal the holy Fehme from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and earth, especially from the man who knows the law, and will bring before this free tribunal, under which I am sitting, all that belongs to the secret jurisdiction of the Emperor, whether I know it to be true myself or have heard it from trustworthy men, whatever requires correction or punishment.
whatever is committed within the jurisdiction of the Fehm, that it may be judged, or, with the consent of the accuser, be put off in grace; and will not cease so to do for love or for fear, for gold or for silver, or for precious stones; and will strengthen this tribunal and jurisdiction with all my senses and power; and that I do not take on me this office for any other cause than for the sake of right and justice. Moreover, that I will ever advance and honor this free tribunal more than any other free tribunals; and what I thus promise will I steadfastly and firmly keep; so help me God and his Holy Gospel.

He further swore in an additional oath that he would, to the best of his ability, enlarge the holy empire, and would undertake nothing with unrighteous hand against the land and people of the Stuhrher, or Lord of the Tribunal. His name was then inserted in the Book of Gold.

The secrets of the tribunal were then communicated to the candidate, and with the manner of recognition by which he could be discovered, and his fellow-members learned. The sign is described as having been made by placing, when at table, the point of their knife pointing to themselves, and the haft away from them. This was also accomplished by the words Stock Stein, Gras Grein, the meaning of which phrase is unknown.

The duties of the initiated were to act as assessors or judges at the meetings of the courts, to constitute which at least seven were required to be present; and also to go through the country, serve citations upon the accused, and to execute the sentences of the tribunals upon criminals, as well as to trace out and denounce all evil-doers. The punishment of an initiate who had betrayed any of the secrets of the society was severe. His tongue was torn out by the roots, and he was then hung on a tree seven feet higher than any other felon.

The ceremonies practiced when a Fehm court was held were very symbolic in their character. Before the free court stood a table, on which were placed a naked sword and a cord of white. The sword, which was cross-handed, is explained in their ritual as signifying the cross on which Christ suffered for our sins, and the cord the punishment of the wicked. All had their heads uncovered, to signify that they would proceed openly and fairly, in proportion to guilt, and over no right with a wrong. Their hands also were uncoveted, to show that they would do nothing covetously and unhand; and they wore cloaks, to signify their warm love for justice, for as the cloak covers all the other garments and the body, so should their love cover justice.

Lastly, they were to wear neither armor nor weapons, that no one might feel fear, and to indicate that they were under the peace of the empire. They were charged to be cool and sober, lest passion or intoxication should lead them to pass an unjust judgment.

Writers of romance have clothed these tribunals with additional mystery. But the stories that they were held at night, and in subterranean places, have no foundation save in the imagination of those who have invented them. They were held, like other German courts, at break of day and in the open air, generally beneath a tree in the forest, or elsewhere. The public tribunals were, of course, open to all. It was the secret ones only that were held in private. But the time and place were made known to the accused in the notification left at his residence, or, if that were unknown, as in the case of a vagabond, at a place where four roads met, being affixed to the ground or to a tree, and the knowledge might be easily communicated by him to his friends.

The Chapter-General met once a year, generally at Dortmund or Aremberg, but always at some place in Westphalia. It consisted of the tribunal lords and free counts, who were convoked by the Emperor or his lieutenant. If the Emperor was an initiate, he might preside in person; if he was not, he was represented by his lieutenant. At these Chapters the proceedings of the various Fehm courts were reported, and those convicted were given a return of the names of the persons initiated, the suits they had commenced, the sentences they had passed, and the punishments they had inflicted. The Chapter-General acted also as a court of appeals. In fact, the relation of a Chapter-General to the Fehm courts was precisely the same as that of a Grand Lodge of Masons to its subordinate lodges. The resemblance, too, in the symbolic character of the two institutions was striking. But here the resemblance ended, for it has never been contended that there was or could be any connection whatever between the two institutions. But the coincidences show that peculiar spirit and love of mystery which prevailed in those times, and the influence of which was felt in Masonry as well as in the Westphalian tribunals, and all the other secret societies of the Middle Ages.

The crimes of which the Fehmgericht claimed a jurisdiction were, according to the statutes passed at Aremberg in 1490, of two kinds: those cognizant by the secret tribunal, and those cognizant by law and public tribunals. The crimes cognizant by the secret tribunal were, violations of the secrets of Charlemagne and of the Fehmgericht, heresy, apostasy, perjury, witchcraft, or magic, and those cognizant by the public tribunal were, sacrilege, theft, rape, robbery of women in childbirth, treason, highway robbery, murder or manslaughter, and vagrancy. Sometimes the catalogue of crimes was modified and often enlarged. There was one period when all the crimes mentioned in the decalogue were included; and indeed there was no positive restriction of the jurisdiction of the tribunals, which generally were governed by the proceedings by which they deemed expedient for the public peace and safety.

In the early history of the institution, its trials were conducted with impartiality, and its judgments were made in accordance with justice, being constantly restrained by mercy, so
that they were considered by the populace as being of great advantage in those times of lawlessness. But at length the institution became corrupt, and often aided instead of checking oppression, a change which finally led to its decay.

When anyone was accused, he was summoned to appear before the tribunal at a certain specified time and place. If he was an initiate, the summons was repeated three times; but if not, that is, if any other than an inhabitant of Westphalia, the summons was given but once. If he appeared, an opportunity was afforded him of defense. An initiate could purge himself by a simple oath of denial, but any other person was required to adduce sufficient testimony of his innocence. If the accused did not appear, nor render a satisfactory excuse for his absence, the court proceeded to declare him outlawed, and a free judge was delegated to put him to death whenever found. Where the realm judges found anyone flagrant delicto, or in the very act of committing a crime, or having just perpetrated it, they were authorized to put him to death without the formality of a trial. But if he succeeded in making his escape before the penalty was inflicted, he could not on a subsequent arrest be put to death. His case must then be brought for trial before a tribunal.

The sentence of the court, if capital, was not announced to the criminal, and he learned it only when, in some secret place, the executioners of the decree of the February night met him and placed the halter around his neck and suspended him to a neighboring tree. The punishment of death was always by hanging, and after a tree. The fact that aissued and was thus found in the forest, was an intimation to those who found it that the person had died by the judgment of the secret tribunal.

It is very evident that an institution like this could be justified, or even tolerated, only in a country and at a time when the power and voice of the nobles, and the general disorganization of society, had rendered the law itself powerless; and when in the hands of persons of irreproachable character, the weak could only thus be protected from the oppressions of the strong, who, von 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 a hundred thousand. But men of rank and influence sought with avidity admission into its circle.

In time the institution became demoralized. Purity of character was no longer insisted on as a qualification for admission. Its decrees and judgments were no longer marked with unfaileiring justice, and, instead of defending the weak any longer from the oppressor, it often became itself the willing instrument of oppression. Efforts were made from time to time to inaugurate reforms, but the prevailing spirit of the age, now beginning to be greatly improved by the introduction of the Roman law and the spread of the Protestant religion, was opposed to the self-constituted authority of the tribunals. They began to dissolve almost insensibly, and after the close of the sixteenth century we hear no more of them, although there never was any positive decree of dissolution enacted or promulgated by the State. They were destroyed, not by any edict of law, but by the progressive spirit of the people.

West Virginia. Originally, all the Lodges in the western part of Virginia were under the jurisdiction of the Grand Lodge of that State. But the new State of West Virginia having been formed in 1863, nine Lodges sent delegates to a convention held at Fairmont, April 12, 1865, which, after some discussion, adjourned to meet again on May 10th of the same year, when the Grand Lodge of West Virginia was organized, and W. J. Bates elected Grand Master.

The Grand Chapter of Royal Arch Masons of West Virginia was organized, November 16, 1871, by a convention of the Chapters of the Grand Chapter of Virginia, under which these Chapters held their Warrants, had previously given its consent to the organization.

White. An emblem of purity under the name of "Corn." (See Corn, Wine, and Oil.)

White. White is one of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient mysteries, where it constituted, as it does in Masonry, the investiture of the candidate.

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 epistle of the high priest, of his girdle, and of the breastplate. The word bet, labor, which in the Hebrew language signifies "to make white," also denotes "to purify"; and there are to be found throughout the Scripture many allusions to the color as an emblem of purity. "Though thy sins be as scarlet," says Isaiah, "they shall be as white as snow." Jeremiah, describing the once corrupt 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 prophets always imagined the Deity clothed in white, because, says Portal (Des Couleurs Symboliques, p. 35), "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 truths of colors emanate." Thus Daniel, in one of his prophetic visions, saw the Ancient of days, "whose garment was white as snow, and the hair of his head like pure wool." Here, says Dr. Henry (Comm. in
the whiteness of the garment "noted the splendor and purity of God in all the administrations of his justice."

Among the Gentile 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 priests 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 Persia, the Magi wore white robes, because, as they said, they alone were pleasing to the Deity; and the white tunics of Ormuzd is still the characteristic garment of the modern Parsees.

White, among the ancients, was consecrated to the dead, because it was the symbol of the regeneration of the soul. On the monuments of Thebes the mages or ghosts are represented as clothed in white; the Egyptians wrapped their dead in white linen; Homer (Ilad, xvm;, 353) refers to the same custom when he makes the attendants cover the dead body of Patroclus, \( \phi κ ρι \chi \lambda \eta \gamma \), with a white pall; and Pausanias tells us that the Messenians practiced the same customs, clothing their dead in white, and laying garlands upon their heads, indicating by this double symbolism the triumph of the soul over the empire of death.

The Hebrews had the same usage. St. Matthew (xxvii. 59) tells us that Joseph of Arimathea wrapped the dead body of our Lord "in a clean linen cloth." Adopting this as a suggestion, Christian artists have, in their paintings of the Savior after his resurrection, depicted him in a white robe. And it is with this idea that in the Apocalypse white 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 the races was clothed in white, so the same color became the symbol of the victory achieved by the departed in the last combat of the soul with death. "The friends of the deceased wore," says Plutarch, "his ivory, in commemoration of his 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.
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, 1796, he was initiated in Emulation Lodge, No. 13, now called the Lodge of Emulation, No. 21, having been nominated by his father. December 15, 1800, he was elected Master of the Lodge, and presided until 1809. In 1805 he was appointed a Grand Steward, and in 1810 Grand Secretary, as the assistant of his father. This office was held by them conjointly for three years. In 1813, at the union of the two Grand Lodges, he was appointed, with Edwards Harper, Joint Grand Secretary of the United Grand Lodge of England, and in 1838 sole Grand Secretary. In 1837, 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一等奖 and Grand Master, said: "I know of no one, and I believe there never was anyone who has done more, who has rendered more valuable services to Masonry than our worthy Past Grand Master. One of the greatest names in Masonic literature and labor which preceded him, the eulogium 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, 1866.

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 (vi. 14), to have been "a widow's son of Napphath." The Adonhiramite Masons have a tradition which Chapron gives (Necesaire de l'art, 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 myth is a pure invention, and is without the Scriptural foundation of the York myth, which made 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 Abiff 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 July 16, 1782. Its duration extended to thirty sessions, and in its discussions the most distinguished Masons of Germany were engaged. Neither the Grand Lodge of Germany, nor that of Sweden, was represented; and the Grand Lodge of the Three Globes, at Berlin, sent only a letter: but there were delegations from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the Order of the Illuminati was represented by the Baron von Knigge. It is not 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. The Congress was eventually closed without coming to any other positive determination than that Freemasonry was not essentially connected with the Templarism, and that, contrary to the doctrine of the Rite of Strict Observation, the Freemasons were not the successors of the Knights Templar. The real effect of the Congress of Wilhelmsbad was the abolition of that Rite, which soon after dropped and died.

WILL.

In some of the continental Rites, and in certain high degrees, it is a custom to require the reciprocalty 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 weight of death. But it would seem to be a custom which would be "more honored in the breach than the observance." It is not practised in the York and American Rites.
WILLIAM WINDING

William, Emperor of Germany. An
honorary member of the Grand Lodge of Scot-
land and protector of Freemasonry in Ger-
many, 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. Wil-
son 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 mid-
dle chamber was in the right side of the house;
and they went up with winding stairs into the
middle chamber, and out of the middle into the
third." From this passage the Masons of
the last century adopted the symbol of
the winding stairs, and introduced it into the Fel-
low-Craft's Degree, where it has ever since
remained, in the American Rite. In one of
the high degrees of the Scottish Rite the wind-
ing stairs are called cocklebus, which is a cur-
ruption of cochlius, a spiral staircase. The
Hebrew word is latan, from the obsolete root
but, to roll or wind. The whole story of the
winding stairs in the Second Degree of Mas-
sonry is a mere myth, without any other foun-
dation than the slight allusion in the Book of
Kings which has been just cited, and it de-
nects its only value from the symbolaum taught
in its legend. (See Middle Chamber and Wind-
ing Stairs, Legend of the.)

Winding Stairs, Legend of the. I for-
merly 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 Free-
masonry, published in 1889. I might, in
writing a new article, change the language, but
I should furnish no new data. I shall not
therefore, hesitate to transfer much of what I
have said on this subject in that work to the
present article. It is an enlargement and de-
velopment 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 con-
sideration of the great design which an ascent
upon them was intended to accomplish.

The steps of this winding staircase com-
enced, we are informed, at the porch of the
Temple; that is to say, at its very entrance.
But nothing is more doubtful in the science
of Masonic symbolism than that the Temple
was the representative of the world purified
by the Shekinah, or the Divine Presence. The
world of the profane is without the Temple;
the world of the initiated is within its sacred
walls. Hence to enter the Temple, to pass
within the porch, to be made a Mason, and to
be born into the world of Masonic light, are
all the same. In other words, entrance here,
then, the symbolism of the winding stairs
begins.

The Apprentice, having entered within the
porch of the Temple, has begun his Masonic
life. But the First Degree in Masonry, like
the lesser mysteries of the ancient systems
of initiation, is only a preparation and purifica-
tion for something higher. The initiating
prentice is the child in Masonry. The les-
sons which it 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 man-
hood begins, he finds stretching out before him
a winding stair which invites him, as it were,
to ascend, and which, as the symbol of disci-
pline and instruction, teaches him that here
must commence his Masonic labors—here he
must begin to lay the foundations of thought
and to cultivate researches the end of which is to be
the possession of Divine truth. The winding
stairs begin after the candidate has passed
within the porch and between the pillars of
strength and establishment, as a significant
symbol to teach him that as soon as he has
passed beyond the years of irrational childish-
ness and commenced his entrance upon adult
life, the laborious task of self-improve-
ment is the first duty that is placed before him.
He cannot stand still, if he would be worthy
of his vocation; his destiny as an immortal
being requires him to ascend, step by step,
until he has reached the summit, where the
treasures of knowledge await him.

The number of these steps in all the sys-
tems has been odd. Vitruvius remarks—and
the coincidence is at least curious—that the
ancient Romans were always ascended by an
odd number of steps; and he assigns as the
reason, that, commencing with the right foot
at the bottom, the worshipper would find the
same foot foremost when he entered the Temple,
which was considered as a fortunate one.
But the fact is, that the symbolism of numbers
was borrowed by the Masons from Pythago-
ras, in whose system of philosophy it plays
an important part, and in which odd numbers
were considered as more perfect than even
ones. Hence, throughout the Masonic sys-
tem we find a predominance of odd numbers;
and while three, five, seven, nine, fifteen,
and twenty-seven are all-important symbols, we
frequently find a reference to two, four, six,
eight, or ten. The odd number of the stairs
was therefore intended to symbolize the idea
of perfection, to which it was the object of
the aspirant to ascribe himself.

As to the particular number of the stairs,
this has varied at different periods. Tracing-
boards of the last century have been found, in
which only five steps are delineated, and others in which they amount to seven. The Pres-тонian 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 vi-
tiation of the Pythagorean principle of odd numbers as the symbol of perfection, was cor-
rected in the Harmony lectures, adapted at the union of the two Grand Lodges of England, by striking out the eleven, which was also objec-
tional because receiving a sectarian explana-
tion. In this country the number was still further reduced to fifteen, divided into three
series of three, five, and seven. I shall adopt this American division in explaining the sym-
bolism; although, after all, the particular number of the steps, or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the Second Degree of Masonry, represents a man starting forth on the journey of life, with the great task before him, to make a wise and happy and useful life. For the faithful performance of this task, a reward is prom-
sised, 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 rudimentary instruction, to the full fruition of wisdom. This is therefore beautifully sym-
bolized by the winding stair, at whose foot the aspirant stands ready to climb the toilsome steep, while at its top is placed “that hiero-
glyphic bright which none but Craftsmen ever saw,” as the emblem of Divine truth. And hence a distinguished writer has said that “these steps, like all the Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mystical, and metaphysical science, and open to us an extensive range of moral and speculative inquiry.”

The candidate, incited by the love of virtue and knowledge, and most eager for the reward of truth which is set before him, begins at once the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention.

At the first pause which he makes he is in-
structed in the peculiar organization of the order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren, and unworthy of his labor. The rank of the officers who gov-
ern, and the names of the degrees which con-
stitute the Institution, can give him no knowl-
edge which he has not before possessed. We must look therefore to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the 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 things.

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 provid-
ing 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 mankind, which may be considered as the type of civilization, the former bearing the same relation to the savage world as the latter does to the savage state. Hence we at once see the fitness of the symbolism which commences the aspirant’s upward progress in the cultivation of knowledge and the search after truth, by re-
calling to his mind the condition of civilisa-
tion and the social union of mankind as nec-

essary 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 organization of our own society, we clothe in our symbolic language the history of the organization of society.

Advancing in his progress, the candidate is invited to contemplate another series of instruc-
tions. The human senses, as the appro-
priate channels through which we receive all our idea of perception, and which, therefore, constitute the most important sources of our knowledge, are here referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely 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 stair, the aspirant is therefore reminded of the necessity of cultivating prac-
tical knowledge.

So far, then, the instructions he has re-
cived relate to his own condition in society as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society.

But his motto will be, “Excellor.” Still must he go onward and forward. The stair is still before him; its summit is not yet reached, and still further treasures of wisdom are to be sought for, or the reward will not be
gained, nor the middle chamber, the abiding-place of truth, he reached.

In his third pause, he therefore arrives at that point in which the whole circle of human science is to be explained. Symbols, we know, are in themselves arbitrary and of conventional significance, and the complete circle of human science might have been as well 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 trivium and the quadrivium.

The trivium included grammar, rhetoric, and logic; the quadrivium comprehended arithmetic, geometry, music, and astronomy. These seven heads," says Esquieu, "were supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the trivium having furnished him with the key to all language, and that of the quadrivium having opened to him the secret laws of nature."

At a period, says the same writer, when few were instructed in the trivium, and very few studied the quadrivium, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent. The candidate, having reached this point, is now supposed to have accomplished the task upon which he had entered; he has reached the last step, and is now ready to receive the full 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 acquirements 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 entirety, in the present article, for the numeral symbolism of Masonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact, that the total number of the steps, amounting in all to fifteen in the American system, is a significant symbol. For fifteen was a sacred number among the Orientals, because the letters of the holy name Iah, י, were, in their numerical value, equivalent to fifteen; and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the winding stairs are therefore symbolic of the name of God.

But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the winding stairs. Now, what are the wages of a Speculative Mason? No money, nor corn, nor wine, nor oil. All these are but symbols. His wages are Truth, or that approximation to it which will be most appropriate to the degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism that the Mason is ever to be in the service of Truth, but is never to find it. In the Divine truth, the object of all his labors, is symbolized by the Word, for which we all know he can only obtain a substitute; and this is intended to teach the humbling but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes Divine truth, can never be acquired in this life. It is only when the portals of the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained. "Happy is the man," says the father of lyric poetry, "who descends into the broad earth having beheld these mysteries; he knows the end, he knows the origin of life."

The middle chamber is therefore symbolic of this life, where the symbol only of the Word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that truth will consist in the possession of the O. A. O. T. U. This is the reward of the inquiring Mason; in this consist the wages of a Fellow-Craftsman 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 startles 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 an historical narrative without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity. But to believe that all this pictorial repres-
sensation 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 from the mind of ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the higher chamber of life—in the full fruition of manhood—the reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God’s truth; to believe this, is to believe and to know the true design of Speculative Masonry, the only design which makes it worthy of a good man or a wise man’s study.

Its historical details are barren, but its symbols and allegories are fertile with instruction.

Winds 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 the question and answer more in exact terms, and assigns the explanation as follows: “How blows the wind in Masonry?” “Favorable due east and west.” “To what purpose?” “To call men at, and from their labor.” “What does it further allude to?” “To those mercurial winds which proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and proved the overthrow of Pharaoh and all his host when he attempted to follow them.”

It is 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, come from the East. In the German ritual of The Three Wise Men’s Degrees of the Mother Lodge of the Three Gables, the idea is expressed a little differently. The Oration is as follows: “Whence comes the wind?” “From the east towards the west, and from the south to the north, and from the north towards the south, the east, and the west.”

“What weather brings it?” “Variable, hazy, storm, and calm and pleasant weather.”

The explanation given is that these changing winds symbolize the changing progress of man’s life in his pursuit of knowledge—now clear and full of hope, now dark with storms. Bode’s hypothesis that these variable winds of Masonry were intended to refer to the changes of the condition of the Roman Church under English monarchs, from Henry VIII. to James II., and thus to connect the symbolism with the Stuart Masonry, is wholly untenable, as the symbol is not found in any of the high degrees. It is not recognized in the French, and is obsolete in the York Rite.

Winds. One of the elements of Masonic conception, and as a symbol of the inward refreshment of God’s truth, is included under the name of the “winds of refreshment,” to remind us of the eternal refreshments which the good are to receive in the future life for the faithful performance of duty in the present.

Wings of the Cherubim, Extended. The candidate in the degree of Royal Master of the American Rite is said to be received “beneath the extended wings of the cherubim.” The expression is derived from the passage in the 1st Book of Kings (vi. 27), which describes the setting of “the cherubim within the inner house.” Practically, there is an anachronism in the reference to the cherubim in this degree. In the older and purer ritual, the ceremonies are supposed to take place in the council-chamber or private apartment of King Solomon, where, of course, there were no cherubim. And even in some more modern rituals, where a part of the ceremony referred to in the tradition is said to have occurred in the holy of holies, that part of the Temple was at that time unfinished, and the cherubim had not yet been placed there. But symbolically, the reference to the cherubim in this degree, which represents a search for truth, is not objectionable. For although there is a great diversity of opinion as to their exact significance, yet there is a very general agreement that, under some one manifestation or another, they allude to and symbolize the protecting and overshadowing power of the Deity. When, therefore, the candidate is received beneath the extended wings of the cherubim, we are taught by this symbolism how appropriate it is, that he who comes to ask and to seek Truth, symbolized by the True Word, should begin by placing himself under the protection of that Divine Power who alone is Truth, and from whom alone truth can be obtained.

Wisconsin. In January, 1843, Freemasonry was introduced into Wisconsin by the establishment of Mineral Point Lodge at Mineral Point, Melody Lodge at Beaver- ville, and Milwaukee Lodge at Milwaukee, all under the authority of the Grand Lodge of Missouri. December 18, 1847, delegates from these three Lodges assembled in convention at Madison, and organized the Grand Lodge of Wisconsin, Rev. B. T. Kavanaugh, the Master of Melody Lodge, being elected Grand Master.

The Grand Chapter was established February 18, 1859, and Dwight F. Lawton elected Grand High Priest.

The Grand Council of Royal and Select Masters was organized in 1857, and James Collins elected Grand Master.

The Grand Commandery was organized October 20, 1859, and Henry L. Palmer elected Grand Commander.
WISDOM

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; than Ethan the Ezrahite, and Hemath and Chalcol and Darda, the sons of Mahol; and his fame was in all the nations round about."

In all the Oriental philosophies a conspicuous place has been given to wisdom. In the book called the Wisdom of Solomon (vii., 7, 8), but supposed to be the production of a Hebrew Prophet, it is said: "I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her." And farther on in the same book (vii. 25-27) she is described as "the breath of the power of God, and a pure influence (emanation) flowing from the glory of the Almighty, the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness."

The Kabbalists made Chesimah, "Wisdom, the second of the ten Sephiroth, placing it next to the Crown. They called it a male potency, and the third of the Sephiroth. Binah, 20, or Intelligence, female. These two Sephiroth, with Tetar, 73, or the Crown, formed the first triad, and their union produced the Intellectual World."

The Gnostics also had their doctrine of Wisdom, when they called Achamoth. 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 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 imparting the elements of the chaotic world. In short, the world is but the outward manifestation of the spirit of wisdom.

This idea, so universally diffused throughout the East, is said to have been adopted into the secret doctrine of the Templars, who are supposed to have borrowed much from the Gnostics; the Manichaeans, and the Gnostics. From them it easily passed over to the high degrees of Masonry, which were founded on the Templar theory. Hence, in the great decoration of the Thirty-third Degree of the Scottish Rite, the points of the triple triangle are inscribed with the letters S.A.P.I.EN.T.J.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 exanimator of the Supreme Architect—so Solomon was the architect of the Temple, the symbol of the world. He was to the typical world 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 emanates all light, and knowledge, and truth.

Withdrawal of Petition. It is a law of Masonry in America, a petition for initiation having been once presented to a Lodge, cannot be withdrawn. It must be subjected to a ballot. It must be submitted to the action of the Lodge. The rule is founded upon prudential reasons. The candidate having submitted his character for inspection, the inspection must be made. It is not for the interest 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 appealing 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.

Witnesses. See Trial.

Woelner, Johann Christoph von. A distinguished Prussian statesman, and equally distinguished as one of the leaders of the Rosicrucian Order in Germany, and the Rite of Strict Observance, to whose advancement he last gave up his life in his political position. He was born at Dorbitz, May 19, 1732. He studied theology in the orthodox church, and in 1750 was appointed a preacher near Berlin, and afterward a Canon at Babelsberg. 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 Woelner was a Provincial Grand Master, his Order name being Eques in 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 laid many enemies as well as friends. On the demise of King William, he was dismissed from his political appointment, and retired to his estate at Grossen, where he died September 11, 1800.

Wolf. In the Egyptian mysteries, the candidate represented a wolf and wore a
wolf's skin, because Osiris once assumed the form of that animal in his contest with Typhon. In the Greek mythology, the wolf was consecrated to Apollo, or the sun, because of the connection between lute, light, and lutes, a wolf. In French, wolf is louve, and hence the word louewete, signifying the son of a Mason. (See Lewis No. 5.)

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.

Wolfgang, Albert, Prince of Lippe-Schaumburg. Born in 1690, died in 1748. One of the Masonic circle whom Frederick the Great favored and sought at times to meet.

Woman. The law which excludes women from initiation into Masonry is not contained in the precise words in any of the Old Constitutions, although it is continually implied, as when it is said in the Lancowise MS. (circa 1600) that the Apprentice must be "of limbs whole, as a man ought to be," and that he must "be no bondsman." All the regulations also refer to men only, and many of them would be wholly inapplicable to women. But in the Charges compiled by Anderson and Desaguliers, and published in 1723, the word "woman" is for the first time introduced; and the law is made explicit. Thus it is said that "the persons admitted members of a Lodge must be good and true men, . . . no bondmen no women," etc. (Constitutions, 1723, p. 61.)

Perhaps the best reason that can be assigned for the exclusion of women from our Lodges will be found in the character of our organization as a mystic society. Speculative Freemasonry is only an application of the art of Operative Masonry to purposes of a spiritual nature, and 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, the Masonic Bible retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, as in this latter art only bale and hearty men, in possession of all their limbs and members, so that they might endure the fatigue of labor, were employed, so in the former the rule still holds, of excluding all who are not in the possession of these requisite qualifications. Woman is not permitted to participate in our rites and ceremonies, as she is not in her unwardly or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but, because on our entrance into the Order, we do not enter; regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed, without an entire disorganization of the whole system of Speculative Masonry.

Wood-Cutters, Order of. See Fendius.

Woodford Manuscript. A manuscript formerly in the possession of one of England's most esteemed Masons, Rev. A. F. A. Woodford, editor of Kennedy's Cyclopedia of Freemasonry, of 700 pages, London. Bro. Hughan says it is almost a verbatim copy of the Cooke MSS. The indorsement upon it reads, "This is a very ancient record of Masonry, which was copied for me by Wm. Reid, Secretary to the Grand Lodge, 1729." It formerly belonged to Mr. William Cowper, clerk to the Parliament, and is now in the library of the Quatuor Coronati Lodge, No. 2076, London, England.

Woog, Carl Christian. Born at Dresden in 1713, and died at Leipzig, April 22, 1771. Moessdorff says that he was, in 1740, a resident of London, and that he was initiated into Ancient Craft Masonry, and also into the Scottish degree of Knight of St. Andrew. In 1749, he published a Latin work entitled Prefatio Fltorum et Discororum Achatia de Mar tyrjio Sancti Andrea Apostoli, Epistola Eucyclus, in which he refers to the Freemasons (p. 32) in the following language: "Unicum alium addi esse inter commentarios sen lauditos, qui Franco muratoriorum Franc Mogas nomine communiti interpugnatur qui rota quadratis insignis dicuntur, quod quadam S. Andreae memoriam summae venerandas recollat. Ad minimum, si scriptis, quae detecta eorum mysteria et arcana recemunt, fides non est deneganda, certum erit, eos quotidiam dieque Andrews, ut Sancti Johannis diem solent, festum agere atque ceremoniosius celebrare, esse inter ecos sectam aliquam, quae per crucem, quam in pectorate gerunt, in qua Sanctus Andreas tuncbus alligatus heraret, ad reliquis se designant:" i.e., "I add only this, that among the Freemasons (commonly called Franco-Masons, who are said to make circles with squares), there are certain ones who cherish the memory of St. Andrew with singular veneration. At all events, if we may credit those writings in which their mysteries and secrets are detected and exposed, it will be evident that they are accustomed to keep annually, with ceremonies, the festival of St. Andrew as well as that of St. John; and that there is a sect among them which distinguish themselves from the others by wearing on their breast the cross on which St. Andrew was fastened by cords." Woog, in a subsequent passage, defends the Freemasons from the charge made by these Expositions that they were irreligious, but declares that they never revealed their mysteries shall remain buried in profound silence—"per me vero manent eorum mysteria alto silentiis secula." It is, apparently, from these passages that Moessdorff draws his conclusions that Woog was a Freemason, and had received the
Scottish degree of Knight of St. Andrew. They at least prove that he was an early friend of the Institution.

**Word.** When emphatically used, the expression, "the Word," is in Masonry always referred to the Third Degree, although there must be a word in each degree. In this latter and general sense, the Word is called by French Masons "la parole," and by the Germans "ein Worterzeichen." The use of a Word is of great antiquity. We find it in the ancient mysteries. In those of Egypt it is said to have been the Tetragrammaton. The German Stone-Masons of the Middle Ages had one, which, however, was probably only a password by which the traveling Companion might make himself known in his professional wanderings. Lyon (Hist. of the L. of Edinb., p. 22) shows that it existed, in the sixteenth and subsequent centuries, in the Scotch Lodges, and he says that "the Word is the only secret that is ever alluded to in the minutes of Mary's Chapel, or in those of Kilwinning, Aitcheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Grand Lodge." Indeed, he thinks that the communication of this Word constituted the only ceremony of Initiation practised in the Operative Lodges. At that time there was evidently but one Word for all the ranks of Apprentices, Craftsmen, and Masters. He thinks that this communication of the Mason Word to the Apprentices under oath constituted the germ whence has sprung the Symbolical Masonry. But it must be remembered that the learned and laborious investigations of Bro. Lyon refer only to the Lodges of Scotland. There is no sufficient evidence that a more extensive system of Initiation did not prevail at the same time, or even earlier, in England and Germany. Indeed, Finkel has shown that it did in the latter country; and it is difficult to believe that the system, which we know was in existence in 1717, was a sudden development out of a single Word, for which we are indebted to the inventive genius of those who were engaged in the revival at that period. Be this as it may, the evidence is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

But it must be admitted that this Word, whatever it was, was at first a mere mark of recognition. Yet it may have had, and probably did have, a mythical significance, and had not been altogether arbitrarily adopted. The word given in the Sloane MS., No. 3329, which Bro. Hughan places at a date not posterior to 1700, is undoubtedly a corrupted form of that now in use, and with the signification of which we are well acquainted. Hence we may conclude that the legend, and the symbolism connected with it, also existed at the same time, but only in a nascent and incomplete form.

The modern development of Symbolic Masonry into a philosophy has given a perfected form to the symbolism of the Word no longer confined to use as a means of recognition, but elevated, in its connection with the legend of the Third Degree, to the rank of a symbol.

So viewed, and by the scientific Mason it is now only so viewed, the Word becomes the symbol of Divine Truth, the loss of which and the search for it constitute the whole system of Symbolic Masonry. So important is this Word, that it lies at the very foundation of the Masonic edifice. The Word might be changed, as might a grip or a sign, if it were possible to obtain the universal consent of the Craft, and Masonry would still remain unimpaired. But were the Word abolished, or released from its intimate connection with the Hiramic legend, and with that of the Royal Arch, the whole symbolism of Speculative Masonry would be obliterated. The Institution might withstand such an innovation, but its history, its character, its design, would belong to a newer and a totally different society. The Word is what Dermott called the Royal Arch, "the marrow of Masonry.

**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.

Nicola, in his Essay on the Accusations against the Templars, quotes a "small dictionary published at the beginning of the eighteenth century," in which the "Mason's word" is defined.

**Word, Sacred.** A term applied to the chief or most prominent word of a degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into "secret word." All significant words in Masonry are secret. Only certain ones are sacred.

**Word, Significat.** See Significant Word.

**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.

**Work.** See Labor.

**Working-Tools.** In each of the degrees of Masonry, certain implements of the Operative art are consecrated to the Speculative science, and adopted to teach as symbols lessons of morality. With these the Speculative Mason is instructed to erect his spiritual temple, as his Operative predecessors with the same implements constructed their material temples. Hence they are called the working-tools of the degree. They vary but very slightly in the different rites, but the
same symbolism is preserved. The principal working-tools of the Operative art that have been adopted as symbols in the Speculative science, confined, however, to Ancient Craft Masonry, and not used in the higher degrees, are, the twenty-four-inch gage, common gavel, square, level, plumb, skirrit, compasses, pencil, trowel, mallet, pickax, crow, and shovel. (See the chapter under their respective heads.)

**Work, Master of the.** An architect or superintendent of the building of an edifice. Du Cange ( Glossaries ) thus defines it: "Maister operatores vel operarios vulgo, magister de operis publicis vocatus inuentor,", i.e., "Master of the work or of the works, commonly, master de l'ouvrer, one whose duty is to attend to the public works." In the Cooke MS. (line 629) it is said: "And also be that were most of cunning (skill) shold be governor of the works, and schold be called the master." In the old record of the date of Edward III., cited by Anderson in his second edition (p. 71), it is prescribed "thus Master Masons, or Masters of Work, shall be examined whether they be able of running 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 Hereford, 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 Great Master, but sometimes Master of the Works.

**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 a historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account, and with that given in the Apocrypha, is necessary as a part of the education of a Masonic student. I furnish the legends, therefore, simply as a matter of curiosity, without any pretense intention to vouch for their authenticity, at the same time trusting that the good sense and common fairness of the reader will prevent him from including such unauthenticated matter in lectures usually given in the Third Degree and often with much pretense to learning.

In the 2d Book of Chronicles, chap. ii., verses 17 and 18, we read as follows:

"And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work."

The same numerical details are given in the second verse of the same chapter. Again, in the 1st Book of Kings, chap. v., verses 13 and 14, it is said:

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses, six months 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:

<table>
<thead>
<tr>
<th>Craftsmen</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harodim, Princes, Rulers, or Provosts</td>
<td>300</td>
</tr>
<tr>
<td>Meniachim, Overseers, or Master Masons</td>
<td>3,300</td>
</tr>
<tr>
<td>Abimelech, Stone-Squarers</td>
<td>3,300</td>
</tr>
<tr>
<td>Shechem, Hewers</td>
<td>80,000</td>
</tr>
<tr>
<td>Benai, Builders</td>
<td>30,000</td>
</tr>
<tr>
<td>The levy out of Israel, who were timber-cutters</td>
<td>30,000</td>
</tr>
<tr>
<td>All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens</td>
<td>113,600</td>
</tr>
</tbody>
</table>

Besides the Jah Shabul, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among the Masons.

In relation to the classification of these workmen, Anderson says: "Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be paid regularly every week, and be duly fed and clothed; and the Fellow Crafts took care of their succession by educating Entered Apprentices."

Josephus makes a different estimate. He includes the 3,300 Overseers in the 80,000 Fellow-Crafts, and makes the number of Masons, exclusive of the 70,000 bearers of burden, amount to only 110,000.

A work published in 1764, entitled The Masonic Pocket-Book, gives a still different classification. The number, according to this authority, was as follows:

<table>
<thead>
<tr>
<th>Craftsmen</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harodim</td>
<td>300</td>
</tr>
<tr>
<td>Meniachim</td>
<td>3,300</td>
</tr>
<tr>
<td>Abimelech</td>
<td>80,000</td>
</tr>
<tr>
<td>Ghiblim</td>
<td>83,000</td>
</tr>
<tr>
<td>Adoniram's men</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>116,600</strong></td>
</tr>
</tbody>
</table>

which, together with the 70,000 Jah Shabul, or laborers, will make a grand total of 184,000 workmen.
According to the statement of Webb, which has been generally adopted by the Fraternity in the United States, there were:

- Grand Masters: 3
- Overseers: 3,500
- Fellow-Crafts: 80,000
- Entered Apprentices: 70,000

This account makes no allusion to the 300 Harodin, nor to the levy of 30,000; it is, therefore, manifestly incorrect. Indeed, no certain authority can be found for the complete classification of the workmen, since neither the Bible nor Josephus gives any account of the number of Tyrians employed. Oliver, however, in his Historical Landmarks, has collected the Masonic traditions as an account of the classifications of the workmen, which I shall insert, with a few additional facts taken from other authorities.

According to these traditions, the following was the classification of the Masons who wrought in the quarries of Tyre:

<table>
<thead>
<tr>
<th>Classification</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superexcellent Masons</td>
<td>6</td>
</tr>
<tr>
<td>Excellent Masons</td>
<td>48</td>
</tr>
<tr>
<td>Grand Architects</td>
<td>8</td>
</tr>
<tr>
<td>Architects</td>
<td>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>55,900</td>
</tr>
<tr>
<td>Total</td>
<td>58,454</td>
</tr>
</tbody>
</table>

These were arranged as follows: The six Superexcellent Masons formed twelve Lodges, including one under the Superexcellent Masons as Master. The four Grand Architects constituted one Lodge, and the five 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 provided the former as Masters and the latter as Wardens, or 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 "laying, squaring, and numbering" the stones, and in "felling and preparing" the timbers, these two bodies of Masons, from the quarries and the forest, united for the purpose of properly arranging and fitting the materials, so that no metallic tool might be required in putting them up, and they were then carried up to Jerusalem. Here the whole body was congregated under the superintending care of Hiram Abif, and to them were added four hundred and twenty Lodges of Tyrian and Sidonian Fellow-Crafts, having eighty in each, and the twenty thousand Entered Apprentices of the levy from Israel, who had heretofore been at rest, and who were added to the Lodges of their degree, making them now consist of three hundred in each, so that the whole number then engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-nine, who were arranged as follows:

- 9 Lodges of Excellent Masons, 9 in each, were: 81
- 12 Lodges of Master Masons, 300 in each, were: 3,600
- 1,000 Lodges of Fellow-Crafts, 80 in each, were: 80,000
- 420 Lodges of Tyrian Fellow-Crafts, 60 in each, were: 33,600
- 100 Lodges of Entered Apprentices, 300 in each, were: 30,000
- 70,000 Ish Salal, or laborers: 70,000

Total: 217,281

Such is the system adopted by our English brethren. The American ritual has greatly simplified the arrangement. According to the system now generally adopted in this country, the workmen engaged in building King Solomon's Temple are supposed to have been classified as follows:

- 3 Grand Masters.
- 300 Harodins, or Chief Superintendents, who were Past Masters.
- 3,300 Overseers, or Master Masons, divided into Lodges of three in each.
- 80,000 Fellow-Crafts, divided into Lodges of five in each.
70,000 Entered Apprentices, divided into
Lodges of seven in each.

According to this account, there must
have been eleven hundred Lodges of Master
Masons; sixteen thousand of Fellow-Crafts;
and ten thousand of Entered Apprentices.
No account is here taken of the levy of
thirty thousand who are supposed not to
have been Masters, nor of the builders sent
by Hiram, King of Tyre, whom the English
ritual places, at thirty-three thousand six
centered, and most of whom we may suppose
to have been members of the Diocesan
Fraternity of Artificers, the institution from
which Freemasonry, according to legendary
authority, took its origin.

On the whole, the American system seems
too defective to meet all the demands of
the inquirer into this subject—an objection
to which the English is not so objectional.
But, as I have already observed, the whole
account is mythical, and is to be viewed
rather as a curiosity than as having any
historical value.

Worship. The French Masons call a
Lodge an "atelier," literally, a workshop,
or, as Bailey defines it, "a place where Craf
men work under the same Master.

World. The Lodge is said to be a symbol
of the world. Its form—an oblong square,
whose greatest length is from east to west,
represents the shape of the inhabited world
according to the theory of the ancients.
The "clouded canopy," or the "star-shaped cov
ering" of the Lodge, is referred to the sky.
The sun, which enlightens and governs the
world at morning, noon, and evening, is represen
ted by the three superior officers. And,
lastly, the Craft, laboring in the work of the
Lodge, present a simile to the inhabitants
of the world engaged in the toils of life. While
the Lodge is adopted as a copy of the Temple,
not less universal is that doctrine which makes
it a symbol of the world. (See Form of the
Lodge.)

Worldly Possessions. In the English
lectures of Dr. Heming, the word Tubal Cain
is said to denote worldly possessions," and
has been adopted in that system as the symbol of worldly possessions. The idea
is derived from the derivation of Cain from
kanah, to acquire, to gain, and from the theory
that Tubal Cain, his inventions, had enab
bled 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 son by the
help of the Lord; and any system which gives
importance to mere wealth as a Masonic sym
bol, is not in accord with the moral and intel
lectual designs of the Institution, which is
thus represented as a mere instrument of
Mammon. The symbolism is quite modern,
and has not been adopted elsewhere than in
English Masonry.

Worldly Wealth. Partial clothing is, in
Masonry, a symbol teaching the aspirant that
Masonry regards no man on account of his
worldly wealth or honor; and that it looks
not to his outward clothing, but to his internal
qualifications.

Worship. Originally, the term "to wor
ship" meant to pay that honor and reverence
which are due to one who is worthy. Thus,
where our authorized version translates
Matthew xix. 19, "Honour thy father and thy
mother," Wesley says, "Worship thine father
and thine mother." And in the marriage service
of the Episcopal Church, the expression is still
retained, "with my body I thee worship,
that is, honor or reverence thee. Hence the
still common use in England of the words wor
shipful and right worshipful as titles of honor
applied to municipal and judicial officers.
Thus the mayors of small towns, and justices
of the peace, are styled "Worshipful," while
the mayors of large cities, as London, are
called "Right Worshipful." The usage was
adopted and retained in Masonry. The word
worship, or its derivatives, is not met
with in any of the old manuscripts. In the
"Manner of constituting a New Lodge,"
adopted in 1722, and published by Anderson
in 1723, the word "worshipful" is applied as a
title to the Grand Master. (Constitutions,
1723, p. 71.) In the seventeenth century, the
gilds of London began to call themselves
"Worshipful," as, "the Worshipful Company
of Grocers," etc.; and it is likely that the
Lodges at the revival, and perhaps a few years
before, adopted the same style.

Worshipful. A title applied to a symbolic
Lodge and to its Master. The Germans
sometimes use the title "hochwürdig." The
French style the Worshipful Master "Vener
able," and the Lodge, "Bonne Loge.

Worshipful Lodge. See Worshipful.

Worshipful Master. See Worshipful.

Worshipful, Most. The prevailing title
of a Grand Master and of a Grand Lodge.

Worshipful, Right. The prevailing title
of the elective officers of a Grand Lodge below
the Grand Master.

Worshipful, Very. A title used by cer
tain of the Grand Officers of the Grand Lodge
of England.

Wound, Mason's. Nicolai, in the appen
dix to his Essay on the Art against the
Templars, says that in a small dictionary, pub
lished at the beginning of the eighteenth cen
tury, the following definition is to be found:
"Mason's Wound. It is an iron, iron 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 Knots in Wiltshire, and was born
there October 20, 1632. He was entered as
a gentleman commoner at Wadham College,
Oxford, in his fourteenth year, being already
distinguished for his mathematical knowledge.
He is said to have invented, before this period,
several astronomical and mathematical instruments. In 1645, he became a member of a scientific club connected with Gresham College, from which the Royal Society subsequently arose. In 1653, he was elected a Fellow of All Souls' College, and had already become known to the learned men of Europe for his various inventions. In 1657, he removed permanently to London, having been elected Professor of Astronomy at Gresham College.

During the political disturbances which led to the abolition of the monarchy and the establishment of the commonwealth, Wren, devoted to the pursuits of philosophy, appears to have kept away from the contests of party. Soon after the restoration of Charles II., he was appointed Savilian Professor at Oxford, one of the highest distinctions which could then have been conferred on a scientist. Major. During this time he was distinguished for his numerous contributions to astronomy and mathematics, and invented many curious machines, and discovered many methods for facilitating the calculations of the celestial bodies.

Wren was not professionally educated as an architect, but from his early youth had devoted much time to his scientific 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 was induced to make this visit, and to enter into these investigations, because, in 1660, he had been appointed by King Charles II. one of a commission to superintend the restoration of the Cathedral of St. Paul's, which had been much dilapidated during the times of the commonwealth. Before the designs could be carried into execution, the great fire occurred which laid so great a part of London, including St. Paul's, in ashes.

In 1661, he was appointed assistant to Sir John Denham, the Surveyor-General, and directed his attention to the restoration of the burnt portion of the city. His plans were, unfortunately for the good of London, not adopted, and 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 largest reputation, is the Cathedral of St. Paul's, which was commenced in 1670 and finished in 1710. The original plan that was proposed by Wren was rejected through the ignorance of the authorities, and differed greatly from the one on which it has been constructed. Wren, however, superintended the erection as master of the work, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words: "All' I recite, master, the prophecies," i.e., "If you seek his monument, look around!"

In 1672, Wren was made a Knight, and in 1674 he married a daughter of Sir John Coghill. To a son by this marriage are we indebted for memoirs of the family of his father, published under the title of Parentalia. After the death of this wife, he married a daughter of Viscount Fitzwilliam.

In 1680, Wren was elected President of the Royal Society, and continued to a latter period his labors on public edifices, building, among others, additions to Hampton Court and to Windsor Castle.

On 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-first 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 the Speculative as well as in the Operative Order. The Rev. J. W. Laughlin, in a lecture on the life of Wren, delivered in 1857, before the inhabitants of St. Andrew's, Holborn, and briefly reported in the Freemasons' Magazine, said that "Wren was for eighteen years a member of the old Lodge of St. Paul's, then held at the Goose and Gridiron, near the Cathedral, now the Lodge of Antiquity; and the records of that Lodge show that the maul and trowel used at the laying of the stone of St. Paul's, together with a pair of carved mahogany candlesticks, were presented by Wren, and are now in possession of that Lodge." By the order of the Duke of Saxe-Meiningen, 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 based on Wren’s work on the Gnostics (p. 170), the following statement, which is here quoted merely to show that the traditionary belief of Wren’s connection with 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 Freemasons (the trade) that their first meetings were held under Christopher Wren, president, in the time of the Commonwealth. Their real object was political—the restoration of monarchy; hence the necessary exclusion of the public, and the oath of secrecy enjoined on the members. The presence of
promoting architecture, and the choice of the place where to hold their meetings, suggested by the profession of their president, were no more than blind to deceive the existing government."

Anderson, in the first edition of the *Constitutions*, makes but a slight reference to Wren, only calling him "the ingenious architect, Sir Christopher Wren." I am almost afraid that this passing notice of him who has been called "the Vitruvius of England," must be attributed to servility. George I. was the stupid monarch who removed Wren from his office of Surveyor-General, and it would not do to be too diffuse with praise of one who had been marred by the disfavor of the king. But in 1727 George I. died, and in his second edition, published in 1738, Anderson gives to Wren all the Masonic honors to which he claims that he was entitled. It is from what Anderson has said in that work, that the Masonic writers of the eighteenth century and the first half of the nineteenth, not requiring the records of authentic history, have drawn their views of the official relations of Wren to the Order. He first introduces Wren (p. 101) as one of the Grand Wardens at the Grand Assembly held December 27, 1703, when the Earl of St. Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1666 Wren was again a Grand Warden, under the Grand Mastership of the Earl of Rivers; but immediately afterward he calls him "Deputy Wren," and continues to give him the title of Deputy Grand Master until 1665, when he says (p. 106) that "the Lodges met, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edmund Savage Grand Wardens; and while carrying on St. Paul's, he annually met those brethren who could attend him, to keep up good old usages." Anderson (p. 107) makes the Duke of Richmond and Lennox Grand Master, and reduces Wren to the rank of a Deputy; but he says that in 1668 he was again chosen, and as such "celebrated the Cape-stone of St. Paul's in 1703. "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.

Noorthouck, however, repeats substantially the statements of Anderson, in reference to Wren's Grand Mastership. How much of these statements can be authenticated by history is a question that must be decided only by more extensive investigations of documents not yet in possession of the Craft. Findel says (*Hist., p. 123*) that Anderson, having been commissioned in 1735 by the Grand Lodge to make a list of the ancient Patrons of the Masons, so as to afford something like an historical basis, "transformed the former Patrons into Grand Masters, and the Masters and Superintendents into Grand Wardens and the like, which were unknown until the year 1717."

Of this there can be no doubt; but there is other evidence that Wren was a Freemason. In Aubrey's *Natural History of Wiltshire* (p. 277), a manuscript in the library of the Royal Society, Halliwell finds and cites, in his *Early History of Freemasonry in England* (p. 46), the following passage: "This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. Paul's Church of the Fraternity of the Ancient and Accepted Rite. Sir Christopher Wren is to be adopted a Brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

If this statement be true—and we have no reason to doubt it, from Aubrey's general antiquarian accuracy—Anderson is incorrect in making him a Grand Master in 1695, 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 with the duties 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 pensionsious Duchess of Marlborough, when contrasting the charges of her own architect with the scanty remuneration of Wren, observed that "he was content to be dragged up in a basket three or four times a week to the top of St. Paul's, and at great hazard, for 2000 a year." All this brought him into close connection with the gild of Free-masons, of which he naturally became the patron, and subsequently he was by initiation adopted into the sodality. Wren was, in fact, what the Medieval Masons called *Magister Operis*, or Master of the Work. Anderson, writing 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."

Wrestle. A degree sometimes called the "Mark and Link," or Wrestle. It was formerly connected with the Mark Degree in England. Its ceremonies were founded on the passage contained in Genesis xxxii. 24-40.

Writing. The law which forbids a Mason to commit to writing the esoteric parts of the ritual is exemplified in some American Lodges by a peculiar ceremony; but the usage is not universal. The Druids had a similar rule; and we are told that they, in keeping their records, used the letters of the Greek alphabet, so that they might be unintelligible to those who were not authorized to read them.

Wykeham, William of. Bishop of Winchester. Born at Wykeham, in Hampshire, in 1324, and died in 1404. He was eminent both as an ecclesiastical and statesman. In 1359, before he reached the episcopate, Edward III. appointed him surveyor and works at Windsor, which castle he rebuilt. In his Warrant or Commission, he was invested with power "to appoint all workmen, to provide materials, and to order everything relating to building and repairs." He was, in fact, what the old manuscript Constitutions call "The Lord," under whom were the Master Masons. Anderson says that he was at the head of four hundred Freemasons (Constitutions, 1738, p. 70), was Master of Work under Edward III., and Grand Master under Richard II. (Ibid., p. 72). And the Freemasons' Magazine (August, 1796) styles him "one of the brightest ornaments that Freemasonry has ever boasted." In this

*R. F. Gould, in his History of P. M. (vol. ii., ch. 12) has cast grave doubts upon the alleged fact that Wren was a Freemason.

X. The twenty-fourth letter of the English alphabet and the last letter of the proper Latin alphabet. As a numeral it stands for ten.

Xaintrailles, Madame de. A lady who was initiated into Masonry by a French Lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss St. Leger. Clavel (Hist. Frères Artisans, p. 34) tells the story, but does not give the date, though it must have been about the close of the last century. The law of the Grand Orient of France required each Lodge of Adoption to be connected with and placed under the immediate guardianship of a regular Lodge of Masons. It was in one of these guardian Lodges that the female initiation which we are about to describe took place. The Lodge of "Frères Artistes" at Paris, over which Bro. Cuvelier de 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 ante-chamber 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 visitor, for the purpose of having it inspected by the Lodge. After some little hesitation, he handed the party seeking 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 Xauntraillas, a lady who, like several others of her sex in those troubled 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 excited and they were gallant; and consequently, in a sudden and exalted fit of enthusiasm, which as Masons we cannot excuse, they unanimously determined to confer the First Degree, not of Adoption, but of regular and legitimate Freemasonry, on the brave woman who had so often exhibited every manly virtue, and to whom she country had on more than one occasion committed trusts requiring the greatest discretion and prudence as well as courage. Madame de Xauntraillas was made acquainted with the resolution of the Lodge, and her acquiescence in its wishes was requested. To the offer, she replied, "I have been a man for my country, and I will again be a man for my brethren." She was forthwith introduced and initiated as an Entered Apprentice, and repeatedly afterward assisted the Lodge in its labors in the First Degree.

Doubtless the Irish Lodge was, under all the circumstances, excused, if not justified, in the initiation of Miss St. Leger. But for the reception of Madame de Xauntraillas 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 avenged by the plea that the offense was committed in a sudden spirit of enthusiasm and gallantry.

Xavier Mier y Campello, Francisco. He was Bishop of Almeria, and Inquisitor-General of Spain, and an ardent persecutor of the Freemasons. In 1815, Ferdinand VII. having reestablished the Inquisition in Spain and suppressed the Masonic Lodges, Xavier published the bull of Pius VII. against the Order, in an ordinance of his own, in which he denounced the Lodges as "Societies which lead to sedition, to independence, and to all errors and crimes." He threatened the utmost 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."

Xerophagists. On the 24th of April 1736, Pope Clement XII. issued his bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Masons of Italy continued, however, to meet; but, for the purpose of escaping the temporal penalties of the bull, which extended, in some cases, to the infliction of capital punishment, they changed their mystic name, and called themselves Xerophagists. This is a compound of two Greek words signifying "eaters of dry food," and by it they alluded to an engagement into which they entered to abstain from the drinking of wine. They were, in fact, the first temperance society on record. Thory says (Act. Lat., i., 346) that a manuscript concerning them was contained in the collection of the Mother Lodge of the Philosophic Scottish Rite.

Xerxes. A significant word in the degree of Sublime Prince of the Royal Secret, the Thirty-second of the Ancient and Accepted Scottish Rite. He is referred to in the old rituals of that degree as represented by Frederick the Great, the supposed founder of the Rite. Probably this is on account of the great military genius of both.

Ximne. A significant word in the high degree. Delaunay (Talier, p. 49) gives it as Ximneus, and says that it has been translated as "the seat of the soul." But in either form it has evidently undergone such corruption as to be no longer comprehensible.

Xystus. In ancient architecture a long and open, but sometimes covered, court with porticoes, for athletic exercises.

Xysuthrus. The name of the Babylonian king at the time of the Deluge. According to Berossus, ninth of a race who reigned 433,000 years. Also, Adu-ahasion of Suriippak, son of Ubara-Tutu, the patriarch, to whom, according to the Deluge Tablet, the gods revealed the secret of the impending deluge, and who erected an ark accordingly, whereby he and his family and all the beasts were saved. Xysuthrus means "shut up in a box or ark," from the two characters signifying "enclosed," and "box," respectively. In Assyrian he is called Tammuz, "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, τ, for which, on account of the similarity of shape, the Romans adopted the letter Y of their own alphabet. Pythagoras said that the two horuses 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 Pythagorae," the letter of Pythagoras. Thus the Roman poet Martial says, in one of his epigrams:

"Littera Pythagorae, discrimine secta biocorn,
Humane vitis speciem praestans videtur."

i. e.,

"The letter of Pythagoras, parted by its two-branched division, appears to exhibit the image of human life."

Yakshe. The name of a class of demigods in Hindu mythology, whose care is to attend on Kuvera, the god of riches, and see to his gardens and treasures.

Yalls. A word said to have been used by the Templars in the adoration of the Baphometus, and derived from the Saracens.

Yama. (Sankr. Yama, a twin.) According to the Hindu mythology, the judge and ruler of the departed; the Hindu Pluto, or king of the infernal region; 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 learned Mason and scholar. His gentle mien won the love, his virtuous life the esteem, and his profound but unobtrusive scholarship the respect, of all who knew him.

Giles Fonda Yates was born in 1796, in what was then the village of Schenectady, in the State of New York. After acquiring at the ordinary schools of the period a preliminary liberal education, he entered Union College, and graduated with distinction, receiving in due time the degree of Master of Arts. He subsequently commenced the study of the law, and, having been admitted to the bar, was, while yet young, appointed Judge of Probate in Schenectady, the duties of which office he discharged with great ability and fidelity.

Being blessed with a sufficient competency of the world's goods (although in the latter years of his life he became poor), Bro. Yates did not find it necessary to pursue the practice of the legal profession as a source of livelihood.

At an early period he was attracted, by the bent of his mind, to the study not only of general literature, but especially to that of archeology, philosophy, and the occult sciences, of all of which he became an ardent investigator. The 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 Masonic 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, 1860.

Yeremon 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 sentence, ירמונ חמאים, ירמון חמאים, 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, Solar 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 1274, which in Masonic documents is year 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 5806. Dalcho (Athen. Rev., 4th ed., p. 37) says: "If Masons are determined to fix the origin of their Order at the time of its creation, they should agree among themselves at what time before Christ to place that epoch. At that agreement they have now arrived. Whatever differences may have once existed, there is now a general consent to adopt the incorrect theory that the world was created 4000 B.C. The error is too unimportant, and the practical too universal, to expect that it will ever be corrected.

Noothouck (Constitutions, 1794, p. 5), speaking of the necessity of adding the four years to make a correct date, says: "But this being a degree of accuracy that Masons in general do not attend to, we must, after this intimation, still follow the vulgar mode of computation to be intelligible."

As to the meaning of the expression, it is by no means to be supposed that Masons, now, intend by such a date to assume that their Order is as old as the creation. It is simply used as expressive of reverence for that physical light which was caused by the first of the Grand Architect, and which is adopted as the type of the intellectual light of Masonry. The phrase is altogether symbolic.

**Year of Masonry.** Sometimes used as synonymous with Year of Light. In the eighteenth century, it was in fact the more frequent expression.

**Year of the Deposit.** An era adopted by Royal and Select Masters, and refers to the time when certain important secrets were deposited in the first Temple. (See Anno Depositionis.)

**Year of the Discovery.** An era adopted by Royal Arch Masters, and refers to the time when certain secrets were made known to the Craft at the building of the second Temple. (See Anno Inventiorum.)

**Year of the Order.** The date used in documents connected with Masonic Templarism. It refers to the establishment of the Order of Knights Templar in the year 1118. (See Anno Ordinis.)

**Year of the World.** This is the era adopted by the Ancient and Accepted Scottish Rite and is borrowed from the Jewish computation. The Jews formerly used the era of contracts, dated from the first conquest of Solomon's Temple in Syria. But since the fifteenth century they have counted from the creation, which they suppose to have taken place in September, 3700 before Christ. (See Anno Mundis.)

**Yea and Nay.** The rule existing in all parliamentary bodies that a vote may be called for "by yeas and nays," so that the vote of each member may be known and recorded, does not apply to Masonic Lodges. Indeed, such a proceeding would be unnecessary. The vote by yeas and nays in a representative body is taken that the members may be held responsible to their constituents. But in a Lodge, each member is wholly independent of any responsibility, except to his own conscience. To call for the year and nays being then repugnant to the principles which govern Lodges, to call for them would be out of order, and such a call could not be entertained by the presiding officer.

But in a Grand Lodge the responsibility of the members to a constituency does exist, and there it is very usual to call for a vote by Lodges, when the vote of every member is recorded. Although the mode of calling for the vote is different, the vote by Lodges is actually the same as a vote by yeas and nays, and may be demanded by any member.

**Yelds.** 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 institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored heraldry, the small dots, by which the shield of arms is differentiated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says (Science Heritique, p. 30), in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors; so gold is the most noble of metals. Portal (Des Couleurs Symboliques, p. 64) says that the sun, gold, and yellow are not synonymous, but mark different degrees which it is difficult to define. The natural sun was the symbol of the spiritual sun, gold represented the natural sun, and yellow was the emblem of gold. But it is evident that yellow derives all its significance as a symbolic color from its connection with the hues of the rays of the sun and the metal gold.

Among the ancients, the Divine light or wisdom was represented by yellow, as the Divine heat or power was by red. And this appears to be about the whole of the ancient symbolism of this color.

In the old ritual of the Scottish and Hermetic degree of Knight of the Sun, yellow was the symbol of wisdom darting its rays, like the yellow beams of the morning, to enlighten a waking world. In the Prince of Jerusalem, it was also formerly the characteristic color, perhaps with the same meaning, in reference to the elevated position that that degree occupied in the Rite of Perfection, and afterward in the Ancient and Accepted Rite.

Thirty or forty years ago, yellow was the characteristic color of the Mark Master's Degree, derived, perhaps, from the color of the Prince of Jerusalem, who originally issued charters for Mark Lodges; for it does not seem to have possessed any symbolic meaning.

In fact, as has been already intimated, all the symbolism of yellow must be referred.
to and explained by the symbolism of gold as the sun, of which it is simply the representative.

Yellow Caps, Society of. The name of a society said to have been founded by Ling-Ti, in China, in the eleventh century.

Yellow Jacket. Prichard says that in the early part of the last century the following formed a part of the Catechism:

"Have you seen your Master to-day?"

"Yes.

"How was he clad?"

"In a yellow jacket and a blue pair of breeches."

And he explains it by saying that the yellow jacket is the compasses, and the blue breeches the steel points.

On this Krause (Krause, ii., 78) remarks that this sportive comparison is altogether in the puerile spirit of the peculiar interrogatories which are found among many oriental crafts, and is without doubt genuine as originating in the working Lodges. Prichard's explanation is natural, and Krause's remark correct. But it is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure—the blue sky and the meridian sun. No such thought entered into the minds of the illustrious operatives with whom the question and answer originated.

Yevde, Henry. He was one of the Magistri Operis, or Masters of the Work, in the reign of Edward III., for whom he constructed several public edifices. Anderson says that he is called, "in the Old Records, the King's Freemason" (Constitutions, 1738, p. 70); but his name does not occur in any of the old manuscript Constitutions that are now extant.

Yezdegardian. Pertaining to the era of Yezdegard, the last Sassanian monarch of Persia, who was overthrown by the Mohammedans. The era is still used by the Parsees, and began 16th of June, 632 A.D.

Yezdeec. One of a sect bordering on the Euphrates, whose religious worship mixes up the Devil with some of the doctrines of the Magi, Mohammedans, and Christians.

Yggdrasill. The name given in 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 Aas-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, Nithögg, lies at the under-world fountain and gnaws the root of Yggdrasill; the squirrel, Ratatosker, runs up and down, and tries to breed strife between the serpent and the eagle, which sits aloft. Dr. Oliver (Signs and Symbols, p. 165) considers it to have been the Theological Ladder of the Gothic mysteries.

Y-ha-ho. Higgins (Anacalypsis, ii., 17) cites the Abbé Bazin as saying that this was the name esteemed most sacred among the ancient Egyptians. Clement of Alexandria asserts, in his Stromata, that all those who entered the temple of Serapis were obliged to wear conspicuously on their persons the name I-ha-ho, which he says signifies the Eternal God. The resemblance to the Tetragrammaton is apparent.

Yod. The Hebrew letter י, equivalent in sound to I or Y. It is the initial letter of the word יהוה, or Jehovah, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Baumann (lib. iii., c. 12), while treating of the mysteries of the name Jehovah among the Jews, says of this letter:

"The yod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and matter are incomprehensible; it is not lawful to meditate upon it. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessable light, that primitive light, that existed in the letter yod; and indeed the masters call the letter thought or idea, and prescribe no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations. It wearied itself by the way, but assumed a new vigor by the sense of the letter י, which makes the second letter of the Ineffable Name."

In Symbolic Masonry, the yod has been replaced by the letter G. But in the high degrees it is retained, and within a triangle thus, constitutes the symbol of the Deity.

Yoni. Among the Orientalists, the yoni was the female symbol corresponding to the lingam, or male principle. The lingam and yoni of the East assumed the names of Phallus and Cteis among the Greeks.

York Constitutions. This document, which is also called Krause's MS., purports to be the Constitutions adopted by the General Assembly of Masons that was held at York in 1236. (See York Legend.) No original manuscript copy of it can be found, but a German translation from a Latin version was published, for the first time, by Krause in Die drei ältesten Kunsterkunden der Freimaurerbruderschaft. It will be found in the third edition of that work (vol. ii., pp. 58-101). Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1808, and signed "Stonehouse," to have been written on parchment in the ancient language of the country, and preserved at the city of York, "apud Rev. summan societatem architectonica," 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 1808 by Bro. Schneider of Altenberg, the correctness of which, having been examined by three linguists, is
certified by Carl Erdmann Weller, Secretary of the Government Tribunal of Saxony. And it is this certified German translation that has been published by Krause in his *Kunsturkunden*. An English version was inserted by Bro. Hughan in *Old Charges of British Freemasons*. The document consists, like all the old manuscripts, of an introductory invocation, a history of architecture or the "Legend of the Craft," and the general statutes or charges; but several of the charges differ from those in the other Constitutions. There is, however, a general resemblance sufficient to indicate a common origin. The appearance of this document gave rise in Germany to discussions as to its authenticity. Krause, Schneider, Fessler, and many other distinguished Masons, believed it to be genuine; while Kluse denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1806, and that in preparing it an ancient manuscript had been remodeled on the basis of the 1763 edition of Anderson's *Constitutions*, because the term "Noachida" is employed in both, but is found nowhere else. At length, in 1864, Bro. Findel was sent by the "Society of German Masons" to England to discover the original. His report of his journey was that it was negative in its results; so such document was to be found in the archives of the old Lodge at York, and no such person as Stonehouse was known in that city. These two facts, to which may be added the further arguments that no mention is made of it in the *Fabric Rolls of York Minister*, published by the Bursees Society, nor in the inventory of the Grand Lodge of York which was extant in 1777, nor by Drake in his speech delivered before the Grand Lodge in 1736, and a few other reasons, have led Findel to agree with Kluse that the document is not a genuine York Charter. Such, too, is the general opinion of English Masonic scholars. (See Gould's *Hist. of F. M.*, i., pp. 494-5.) There can be little doubt that the General Assembly at York in 1726 did frame a body of laws or Constitutions; but there is almost as little doubt that they are not represented by the Stonehouse or Krause document.

*York. Augustus, Duke of.* Initiated a Mason in 1768.


**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 Minister, during its erection, is preserved, of the fourteenth century; and legend and actual history agree in the fact that York was the home of the Mason-craft until modern times—the "Charter of Prince Edwin" being one of the earliest traditions. The Grand Lodge preserved its position in the north of England until 1792, when it finally died out, having constituted other Lodges, and a "Grand Lodge, south of the Trent" (at London). All of the "York" Lodges succumbed on the decease of their "Mother Grand Lodge." There has not been a representative of the Ancient York Grand Lodge anywhere whatever throughout this century.

**York Legend.** The city of York, in the north of England, is celebrated for its traditional connection with Masonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic scholars, or given occasion to more discussion, than the alleged facts of the existence of Masonry in the tenth century at the city of York as a prominent point, of the calling of a congregation of the Craft there in the year 926, of the organization of a General Assembly and the adoption of a Constitution. During the whole of the last and the greater part of the present century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part legendary. Recently, the discovery of many old manuscripts has directed the labors of such scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Masonry, and that of York has particularly engaged their attention.

For a thorough comprehension of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Masonry at York, and then that he should examine the new hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history.

In pursuance of this plan, I propose to commence with the legends of York Masonry, as found in the old manuscript Constitutions, and then proceed to a review of what has been the result of recent investigations. It may be presumed that, of all those who have subjected these legends to the crucible of historical criticism, Bro. William James 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
tsunlight of history.

The legend which connects the origin of
English Masonry at York in 926 is some-
times called the "York Legend," sometimes
the "Atheistane 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 con-

covked them together to form a Constitution.
The earliest extant of the old manuscript
Constitutions is the ancient poem com-
monly known as the Halliwel 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 England y as yow say,
Yn tyne of good kynges Aethelstanus day;
Hym made the both halles and eke bowre,
And bys temples of gret honourowe,
To sportyn him ym bothe day and nyght,
An wass cresse the bys God with alle bys nyght,
Thys goode lorde loved thys craft ful wele,
And forsproud to strethyn hyt evry day.
For dyvers defawthes ym ym the craft he londe;
He sende aboute ym the londe
After alle the masones the craftes,
To come to hym ful eveyn straynte,
For to amende these defawtes alle
By good consel gaf hyt myghtef feale.

seemeth the craft be vnto ym to make
Of dyvers lordis ym yere state,
Drinky, eyry, and barme also,
Kynges, sowers and mony mo,
And the gret burge of that tyte,
They were thel alle ym yere degree;
These were thes cresse aliga,
To cerzenie for these masones artate,
Ther they sowtoun by here wyitte
How they myghtyn governe kyhte:
Fytyone artcyllus they there sowtoun,
And fyftene poyntyen ther they sowtoun."
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
practised in Greece, that he was able to
come and talk with Masons and to learn
of them the Craft. And after, for the love he
had to Masons and to the Craft, he was made
Mason at Wimborne, and he gott of the King,
his Father, a Charter and commission once
every yeare to have Assembly, within the
realm where they would within England,
and to correct within themselves faults &
Trespasses that were done as touching the
Craft, and he held them an Assembly, and
there he made Masons and gave them Charges,
and taught them the Manneres and Comendas
the same to be practised ever afterwards. And
took the Charter and commission to keep
their Assembly, and Ordained that it
should be renewed from King to King, and
when the Assembly were gathered together
he made a Cry, that all old Masons or young,
that had any Writings or Understanding of
the Charges and manner that were made
before their Lands, wheresoeuer they were
made Masons, that they should shew them
forth, there were found some in French, some
in Greek, some in Hebrew, and some in Engli,
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 Book to be made thereof how
this worthy Craft of Masons was first
founded, and he himselfe comanded, and also
then caused, that it should be read at any tyme
when it should happen any Mason or Masons
to the Assembly, to be made to give him or them their Charges,
and from that, until this Day, Manners of
Masons have been kept in this Manner and
forme, as well as Masons might Govern it, and
Furthermore at diverse Assemblies have been
put and Ordained diverse Charges by the best
advice of Masters and Fellows.
All the subsequent manuscripts contain the
legend substantially as it is in the Landowme;
and most of them appear to be mere copies of
it, or, most probably, of some original one of
which both they and it are copies.
In 1723 Dr. Anderson published the first
edition of the Book of Constitutions, in which
the history of the Fraternity of Freemasons is,
he says, "collected from their genuine records
and their faithful traditions of the several
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 re-
cently but few of them have been discovered),
it is the publication of the legend by Anders-
on, and subsequently by Preston, that we are
to attribute its general adoption by the Craft
for more than a century and a half. The form
of the legend, as given by Anderson in his first
edition, varies slightly from that in the second.
In the former, he places the date of the occur-
rence at 930; in his second, at 926; in the
former, he styles the congregation at York a
General Lodge; in his second, a Grand Lodge.
Now, as the modern and universally accepted
form of the legend agrees in both respects
with the latter statement, and not with the
former, it must be concluded that the se-
cond edition, and the subsequent ones by
Engleck and Noothouck who only repeat
Anderson, furnished the form of the legend
as now popular.
In the second edition of the Constitutions (p.
68), published in 1738, Anderson gives the
legend in the following words:
"In all the Old Constitutions it is written
to this purpose, viz.
""That though the ancient records of the
Brotherhood in England were most of them
destroyd or lost in the war with the Danes,
who burnt the Monestery and where the Records
were kept; yet King Athelstan, (the Grand-
son of King Alfred,) the first appointed King
of England, who translated the Holy Bible
into the Saxon language, when he had brought
the land into rest and peace, built many great
works, and encouraged many Masons from
France and elsewhere, whom he appointed
overseers thereof: they brought with them
the Charges and common use of the foreign
Lodges, and prevaild with the King to in-
crease the wages.
"That Prince Edwin the King's Brother,
being taught in Geometry and Masonry, for the
love he had to the said Craft, and to the hon-
orable principes wherein it is grounded, pur-
chased a Free Charter of King Athelstan his
Brother, for the Free Masons having among
themselves a Connection or a power and freed-
ond to regulate themselves to amend what
might happen amiss and to hold an yearly
Communication in a General Assembly.
"That accordingly Prince Edwin summon'd all the Free and Accepted Masons in
the Realm, to meet him in the Congrall, in
York, who came and where the second
Lodge under him as their Grand Master, A. D.
926.
"That they brought with them many old
Writings and Records of the Craft, some in
Greek, some in Latin, some in French, and
other languages; and from the contents
thereof, they framed the Constitutions of
the English Lodge, and made a Law by them-
sehelves, 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. 155) in the following
words:
"Edward died in 924, and was succeeded
by Athelstan his son, who appointed his
brother Edwin patron of the Masons. This
prince procured a Charter from Athelstan,
empowering them to meet annually in com-
munication at York. In this city, the first
Grand Lodge of England was formed in 926,
at which Edwin presided as Grand Master.
Here many old writings were produced in
Greek, Latin, and other languages, from which
it is said the Constitutions of the English
Lodge have been extracted."
Such is the "York Legend," as it has been accepted by the Craft, contained in all the old manuscripts from at least the end of the fourteenth century to the present day; officially sanctioned by Anderson, the historiographer of the Grand Lodge in 1723, and repeated by Preston, by Oliver, and by almost all succeeding Masonic writers. Only recently has anyone thought of doubting its authenticity; and now the important question in Masonic literature is whether it is a myth or a history—whether it is all or in any part fiction or truth—and if so, what portion belongs to the former and what to the latter category. In coming to a conclusion on this subject, the question necessarily divides itself into three forms:

1. Was there an Assembly of Masons held in or about the year 926, at York, under the patronage or by the permission of King Athelstan?

There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility or even probability. He was liberal in his ideas, like his grandfather the great Alfred; he was a promoter of civilisation; he founded many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the "chirch-gildner," free gilds or societies, were incorporated by law. There is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons. That 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 reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction. The Rev. Mr. Woodforl, in an essay on The Connection of York with the History of Freemasonry in England, inserted in Hughan's Unpublished Records of the Craft, has critically discussed this subject, and comes to this conclusion: "I see no reason, therefore, to reject the old 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 not the son or brother of Athelstan, but Edwin, King of Northumbria. Francis Drake, in his speech before the Grand Lodge of York in 1726, was, I think, the first who publicly advanced this opinion; but he does so in a way that shows the view must have been generally accepted by his auditors, and not advanced by him as something new. He says: "You know we can boast that the first Grand Lodge ever held in England was held in this city, where Edwin, the first Christian king of Northumbria, about the six hundredth year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master."

Edwin, who was born in 586, ascended the throne in 617, and died in 633. He was pre-eminent, among the Anglo-Saxon kings who were his contemporaries, for military genius and statesmanship. So inflexible was his administration of justice, that it was said that in his reign a woman or child might carry every where a purse of gold without danger of robbery—high commendation in those days of almost unbridled rapine. The chief event of the reign of Edwin was the introduction of Christianity into the kingdom of Northumbria. Previous to his reign, the northern metropolis of the Church had been placed at York, and the king patronized Paulinus the bishop, giving him a house and other possessions in that city. The only objection to this theory is its date, which is three hundred years before the reign of Athelstan and the supposed meeting at York in 926.

3. Are the Constitutions which were adopted by that General Assembly now extant? That, as the Assembly that met at York in 926 was held, it must have adopted Constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the Regulations now called the "York Constitutions," or the "Gothic Constitutions," are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, and that it formed the type from which all the more modern manuscript Constitutions have been formed. There is the strongest internal evidence that all the manuscripts, from the Halliwell to the Papworth, had a common original, from which they were copied with more or less accuracy, or on which they were framed with more or less modification. And this original I suppose to be the Constitutions which must have been adopted at the General Assembly at York.

The theory, then, which I think may safely be advanced on this subject, and which must be maintained until there are better reasons than we now have to supplant it, is that the year 926 a General Assembly of Masons was held at York, under the patronage of Edwin, brother of Athelstan, at which Assembly a code of laws was adopted, which became the basis on which all subsequent Masonic Constitutions were framed.

**York Manuscripts.** Originally there were six manuscripts of the Old Constitutions bearing this title, because they were deposited in the Archives of the now extinct Grand Lodge of all England, whose seat was at the city of York. But the MS. No. 3 is now missing, although it is mentioned in the inventory made at York in 1779. Nos. 2, 4, and 5 are now in possession of the York Lodge. Recently Bro. Hughan discovered Nos. 2 and 6 in the Archives of the Grand Lodge of England, at London. The dates of these manu-
scripts, which do not correspond with the number of their titles, are as follows:

No. 1 has the date of 1600.
" 2 " 1704.
" 3 " 1630.
" 4 " 1693.
" 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 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 York MS., No. 1, the sentence is thus: "Tune unus ex senectibus senatum librum et tis vel itis," etc., i.e., "he or they." The writer of No. 4 copied, most probably, from No. 1, and his translation of "hee or shee" from "tis vel itis," instead of "he or they," was either the result of ignorance in mistranslating tis, they, for tis, she, or of carelessness in writing shee for she. It is evident that the charges thus to be sworn to, and which immediately follow, were of such a nature as made most of them physically impossible for women to perform; nor are females alluded to in any other of the manuscripts. All Masons there are "Fellow," and are so to be addressed.

There are two other York Manuscripts of the Operative Masons, which have been published in the Fabric Rolls of York Master, an invaluable work, edited by the Rev. James Raine, and issued under the patronage and at the expense of the Surtees Society.

York Rite is one of all the Rites, and consisted originally of only three degrees: 1. Entered Apprentice; 2. Fellow-Craft; 3. Master Mason. The last included a part which contained the True Word, but which was disrupted by it from Dunckerley in the latter part of the last century, and has never been restored. The Rite in its purity does not exist anywhere. The nearest approach to it is the St. John's Masonry of Scotland, but the Master's Degree of the Grand Lodge of Scotland is not the Master's Degree of the York Rite. When Dunckerley dismembered the Third Degree, he destroyed the identity of the Rite. In 1813, it was apparently recognized by the United Grand Lodge of England, when it defined "pure Ancient Masonry to consist of three degrees, and no more: viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." Had the Grand Lodge abolished the Royal Arch Degree, which was then practiced as an independent Order in England, and reincorporated its secrets in the degree of Master Mason, the York Rite would have been revived. But by recognizing the Royal Arch as a separate degree, and retaining the Master's Degree in its mutilated form, they repudiated the Rite. In the United States it has been the almost universal usage to call the Masonry there practiced the York Rite. But it has no better claim to this designation than it has to be called the Ancient and Accepted Rite, or the French Rite, or the Rite of Schröder. It has no pretensions to the York Rite. Of its first three degrees, the Master's is the mutilated one which took the Masonry of England out of the York Rite, and it has added to these three degrees six others which were never known to the Ancient York Rite, or that which was practised in England, in the earlier half of the eighteenth century, by the legitimate Grand Lodge. In all my writings for years past, I have ventured to distinguish the Masonry practised in the United States, consisting of nine degrees, as the "American Rite," a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practised in no other country.

Bro. Hughan, speaking of the York Rite (Unpubl. Rec., p. 148), says "there is no such Rite, and what it was no one now knows." I think that this declaration is too sweeping in its language. He is correct in saying that there is at this time no such Rite. I have just described its decadence; but he is wrong in asserting that we are now ignorant of its character. In using the title, there is no reference to the Grand Lodge of all England, which met for some years during the last century, but rather to the York legend, and to the hypothesis that York was the cradle of English Masonry. The York Rite was that Rite which was most probably organized or modified at the revival in 1717, and practised for fifty years by the Constitutional Grand Lodge of England. It consisted of only the three Symbolic degrees, the last one, or the Master's, containing within itself the secrets now transferred to the Royal Arch. This Rite was carried in its purity to France in 1725, and entered America at a later period. About the middle of the eighteenth century the continental Masons, and about the end of it the Americans, began to superimpose upon it those high degrees which, with the necessary mutilation of the third, have given rise to numerous other Rites. But the Ancient York Rite, though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.

Yug or Yuga. One of the ages, according to Hindu mythology, into which the Hindus divide the duration or existence of the world.
Z. (Heb., Zain.) Twenty-sixth and last letter of the English alphabet. In Hebrew the numerical value is seven. This letter was selected for the last letter of the Greek in the time of Cicero. The Greek letter is zeta, ζ.

Zabud. An historical personage at the court of King Solomon, whose name appears in several of the high degrees. In that of Select Master in the American Rite, it has been corrupted into Isbud. He is mentioned in 1 Kings iv. 5, where he is described in the authorized version as being "principal officer and the king's friend." The original is zabud ben Nathan cohen regneholahalek, which is literally "Zabud, son of Nathan, a priest, the friend of the king." Adam Clarke says he was "the king's chief favorite, his confidential." Smith (Dict. Bib.) says: "This position, if it were an official one, was evidently distinct from that of counsellor, occupied by Ahithophel under David, and had more of the character of private friendship about it." Kitto (Cyclopaedia, Bib. Lit.) says of Zabud and his brother Asariah, that their advancement in the household of King Solomon "may doubtless be ascribed not only to the young king's respect for the venerable prophet (their father), who had been his instructor, but to the friendship he had formed 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 Zobulun, the tenth son of Jacob. Delsaunay (Thuliteur, p. 79) says that some ritualists suppose that it is the true form of the word of which Jocabum is a corruption. This is incorrect. Jocabum is a corrupt form of Jobbam. Zobulun has no connection with the high degrees, except that in the Royal Arch he represents one of the stones in the Pectoral.

Zachah. (Heb.,  זחא) A name applied to the Deity.

Zadok. The name of one of the angels of the seven planets, according to the Jewish rabbis—the angel of the planet Jupiter.

Zadok. A personage in some of the indefeasible degrees of the Scottish Rite. In Scripture he is recorded as having been one of the two chief priests in the time of David, Abiathar being the other. He subsequently, by order of David, replaced Solomon to be king, by whom he was rewarded with the post of high priest. Josephus (Ant., x., 8, § 6) says that "Sadoe, the high priest, was the first high priest of the Temple which Solomon built." Yet it has been supposed by some authors, in consequence of his name not being mentioned in the detailed account of the dedication, that he had died before the completion of the Temple.

Zaphenath-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.

Zarath. The Zarath of 1 Kings vii. 46 appears to be the same place as the Zerezath of 2 Chron. iv. 17. In the Masonic ritual, the latter word is always used. (See Zerath.)

Zarran-akar-onu. ("Time without limit.") According to the Parsees, the name of a deity or abstract principle which existed even before the birth of Ahura and Ormuzd.

Zeal. Ever since the revival in 1717 (for it is found in the earliest lectures) it was taught that Apprentices served their Masters with "freedom, fervency, and zeal"; and the symbols of the first two of these virtues were chalk and charcoal. In the oldest rituals, earthen pan (which see) was designated as the symbol of zeal; but this was changed by Preston to clay, and so it still remains. (See Ferocity and Freedom.)

The instruction to the Operative Mason to serve his Master with freedom, fervency, and zeal—to work for his interests willingly, ardently, and zealously—is easily understood. In its application to Speculative Masonry, for the Master of the Work we substitute the Great Architect of the Universe, and then our zeal, like our freedom and our fervency, is directed to a higher end. The zeal of a Speculative Mason is shown by advancing the morality, and by promoting the happiness of his fellow-creatures.

Zebulon. Son of Jacob and Leah; in the exodus his tribe marched next to Judah and Issachar, and received the territory bounded on the east by the south half of the Lake of Galilee, including Rimmon, Nazareth, and the plain of Butlauf, where stood Cana of Galilee. Heb. 11:21, Heaven, or the abode of God. (See Jachum.)

Zechariah. "The son of Iddo," born in Babylonia during the captivity, who joined Zerubbabel on his return to Palestine. A leader and a man of influence, being both priest and prophet.

Zedekiah. A personage in some of the high degrees, whose melancholy fate is de-
scribed in the 2d Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last king of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead. By this act Zedekiah became tributary to the king of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, “he rebelled against King Nebuchadnezzar, who had made him swear by God.” (2 Chron. xxxvi. 13.)

This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army. Remaining himself at Riblah, a town on the northern border of Palestine, he sent the army under his general, Nebuzaradan, to Jerusalem, which was invested by the Babylonian forces. After a siege of about one year, during which the inhabitants endured many hardships, the city was taken by an assault, the Chaldeans entering it through breaches in the northern wall.

It is very natural to suppose, that when the enemy were most pressing in their attack upon the devoted city; when the breach which was to give them entrance had been effected; and when, perhaps, the streets most distant from the Temple were already filled with Chaldean soldiery, a council of his princes and nobles should have been held by Zedekiah in the Temple, to which they had fled for refuge, and that he should ask their advice as to the most feasible method of escape from the impending danger. History, it is true, gives no account of any such assembly; but the written record of these important events which is now extant is very brief, and, as there is every reason to admit the probability of the occurrence, there does not appear to be any historical objection to the introduction of Zedekiah into the legend of the Superexcellent Master’s Degree, as having been present and holding a council at the time of the siege, and of the advice of this council, Zedekiah attempted to make his escape across the Jordan. But he and his attendants were, says Jeremiah, pursued by the Chaldean army, and overtaken in the plains of Jericho, and carried before Nebuchadneszar. His sons and his nobles were slain, and, his eyes being put out, he was bound in chains and carried captive to Babylon, where at a later period he died.

ZELATOR. 1. The First Degree of the German Rosicrucians. The title expresses the spirit of contention which should characterize the neophyte.

2. The First Degree in the First Order of the Rosicrucians.

ZENEM. The holy well in Mecca.

ZENNAAR. The sacred word used in the Hindustance initiation, which writers on ritualism have compared to the Masonic apron. Each woman has a small cell, on the second or third story, fronting on the inner court of the square structure.

ZENDAVesta. The scriptures of the Zoroastrian religion containing the doctrines of Zoroaster. Avesta means the sacred text, and Zend the commentary. The work as we now have it is supposed to have been collected by learned priests of the Sassanian period, who translated it into the Pehlevi, or vernacular language of Persia. The greater part of the work was lost during the persecutions by the Mohammedi an conquerors of Persia. One only of the books has been preserved, the Vendidad, comprising twenty-two chapters. The Yasna and the Vayspada together constitute the collection of fragments which are termed Vendidad Sadé. There is another fragmentary collection called Yesht Sadé. And these constitute all that remain of the original text. So that, however comprehensive the Zendavesta must have been in its original form, the work as it now exists makes but a comparatively small book.

The ancients, to whom it was familiar, as well as the modern Parsees, attribute its authorship to Zoroaster. But Dr. Haag, rightly conceiving that it was not in the power of any one man to have composed so vast a work as it must have been in its original extent, supposes that it was the joint production of the original Zarathustra, Sitema and his successors, the high priests of the religion, who assumed the name Zendavesta is the scripture of the modern Parsees, and hence for the Parsee Mason, of whom there are not a few, it constitutes the Book of the Law, or Trestle-Board. Unfortunately, however, to the Parsee it is a sealed book, for, being written in the old Zend language, which is now extinct, its contents cannot be understood. But the Parsees recognize the Zendavesta as of Divine authority, and say in the Catechism, or Compendium of Doctrines in use among them: “We consider these books as heavenly books, because God sent the tidings of these books to us through the holy prophets.”

ZEMIN. That point in the heavens which is vertical to the spectator, and from which a perpendicular line passing through him and extended would reach the center of the earth. All the old commentaries of the Ancient and Accepted Scottish Rite are dated “under the Celestial Caspory 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 although the south of the Lodge may vary, its chief point must always be in the east, the point of sunrise, where longitude begins.
Between eight and fifteen years of age, every Hindu boy is imperatively required to receive the investiture of the seorra. The investiture is accompanied by many solemn ceremonies of prayer and sacrifice. After the investiture, the boy is said to have received his second birth, and from that time a Hindu is called by a name which signifies "twice born."

Coleman (Mythology of the Hindus, p. 155) thus describes the seorra:

The sacred thread must be made by a Brahman. It consists of three strands, 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 a single thread and tied at each end in knots. It is worn over the left shoulder (next the skin, extending half down the right thigh) by the Brahmanas, Kesaries, and Vaisyas castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisyas at twelve. The period may, from special causes, be deferred; but it is indispensable that it should be received, or the parting omission it become outcaste.

Zeraias. One of the three officers appointed by King Solomon to superintend the hewing of the timbers in the forests of Lebanon.

Zerbal. The name of King Solomon's Captain of the Guards, is the degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the degree. If derived from Hebrew, its root will be found in "zer," an enemy, and "bal," a word, and it would signify "an enemy of Baal."

Zeredathah. The name of the place between which and Succoth were the clay grounds where Hebrews was said to have, and the brazen utensils for the use of the Temple. (See Clay Ground.)

Zerubbabel. In writing the life of Zerubbabel from a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of Arabia, and at Jerusalem of the high degrees, Zerubbabel is not less intimately connected than is Solomon with those of Ancient Craft Masonry. To understand these traditions properly, they must be placed in their appropriate place in the life of him who played so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete.

Zerubbabel, who, in the Book of Ezra, is called "Shekelhazar, the prince of Judah," was the grandson of that King Jehoiasin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried away as a captive to Babylon. In him, therefore, was vested the royal 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, Jehoiasin.

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 Babylonia. The greater number, however, remained; and even of the priests, who were divided into twenty-four orders, only four orders returned, who, however, divided themselves into each class into six, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back, many years after, by Ezra. Only forty-two thousand three hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most valiant, whom he placed as an advanced guard at the head of the people. Their progress homeward was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the intent of Cyrus, disputed their passage. Zerubbabel, however, repulsed the enemy with such ardor as to insure a signal victory; most of the Assyrians having slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninteresting, and, after a march of four months, Zerubbabel arrived at the head of his weary followers, at seven o'clock in the morning of the 22nd of June, five hundred and thirty-five years before the birth of 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 Rabbinal traditions, had they instituted their mystic fraternity at Naharda, on the Euphrates; and, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch Degree.

As soon as the pious pilgrims arrived at Jerusalem, and taken a needful rest of seven days, a tabernacle for the temporary purposes
of Divine worship was erected near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jesus as High Priest, and Haggai as Scribe, or principal officer of State. It was there determined to commence the building of the second Temple upon the same holy spot which had been occupied by the first, and the people liberally contributed sixty-one thousand drachmas of gold, and five thousand minas of silver, or nearly a quarter of a million of dollars, toward defraying the expenses; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple.

The site having been thus determined upon, it was found necessary to begin by removing the rubbish of the old Temple, which still encumbered the earth, and prevented the workmen from making the necessary arrangements for laying the foundation. It was during this operation that an important discovery was made by three workmen, who had not originally accompanied Zerubbabel, but who, sojourning some time longer at Babylon, followed their countrymen at a later period, and had arrived at Jerusalem just in time to assist in the removal of the rubbish. These three sojourners, whose fortune it was to discover that stone of foundation, so intimately connected with the history of Freemasonry, and to which we have before had repeated occasion to allude, are supposed by a Masonic tradition to have been Esdras, Zachariah, and Nehemiah, the three holy men, who, for refusing to worship the golden image, had been thrown by Nebuchadnezzar into a fiery furnace, from which they emerged unjured. In the Chaldee language, they were known by the names of Sisack, Meshach, and Abednego. It was in penetrating into some of the subterranean vaults, that the Masonic stone of foundation, with other important mysteries connected with it, were discovered by the three fortunate sojourners, and presented by them to Zerubbabel and his companions Jesus and Haggai, who were the only living members 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 the discovery.

As soon as that wonderful discovery was made, on which depends not only the existence of the Royal Arch Degree, but the most important mysteries of Freemasonry, the Jews proceeded on a certain day, before the rising of the sun, to lay the foundation-stone of the second Temple; and for that purpose, we are told, Zerubbabel selected that stone of foundation which had been discovered by the three sojourners. On this occasion, we learn that the young rejoiced with shouts and acclamations, but that the ancient people disturbed them with their groans and lamentations, when they reflected on the superb magnificence of the first Temple, and compared it with the expected inferiority of the present structure. As in the building of the first Temple, so in this, the Tyrians and Sidonians were engaged to furnish the timber from the forests of Lebanon, and to conduct it in the same manner on floats by sea to Joppa.

Scarcely had the workmen well commenced their labors, when they were interrupted by the Samaritans, who made application to be permitted to unite with them in the construction of the Temple. But the Jews, who looked upon them as idolaters, refused to accept of their services. The Samaritans in consequence became their bitter enemies, and so prevailed, by misrepresentations, with the ministers of Cyrus, as to cause them to put such obstructions in the way of the construction of the edifices as seriously to impede its progress for several years. With such difficulty and danger were the works conducted during this period, that the workmen were compelled to labor with the trowel in one hand and the sword in the other. To commemorate these worthy craftsmen, who were thus ready, either to fight or to labor in the cause of God and his people, the architrave of the doors, and the lintel crosswise, or, as the heralds say en saillie, have been placed upon the Royal Arch Tracing-Board or Carpet of our English brethren. In the American ritual this expressive symbol of valor and piety has been unfortunately omitted.

In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor, died, and his son Cambyses, in Scripture called Ahaseurus, ascended the throne. The Samaritans and the other enemies of the Jews, then becoming bolder in their designs, succeeded in obtaining from Cambyses a peremptory order for the stoppage of all the works at Jerusalem, and the Temple consequently remained in an unfinished state until the second year of the reign of Darius, the successor of Cambyses.

Darius appears to have had, like Cyrus, a great friendship for the Israelites, and especially for Zerubbabel, with whom he was well acquainted in his youth. We are informed, as an evidence of this, that, when a private man, he made a vow, that if ever he became king, he would restore all the vessels of the Temple that had been retained by Cyrus. Zerubbabel, being well aware of the friendly disposition of the king, determined, immediately after his accession to power, to make a personal application to him for his assistance and protection in rebuilding the Temple. Accordingly, he departed from Jerusalem, and, after a journey full of peril, in which he was continually attacked by parties of his enemies, he was arrested as a spy by the Persian guards in the vicinity of Babylon, and carried in chains before Darius, who, however immediately recognized him as the friend and companion of his youth, and ordering him instantly to be released from his bonds, invited him to be present at a magnificent feast which he was about to give to the Court. It is said that on this occasion, Zerubbabel explained to Darius the occasion of his visit, implored the interposition of his authority for
the protection of the Israelites engaged in the restoration of the Temple. The king promised to grant all his requests, provided he would reveal to him the secrets of Freemasonry. But this the faithful prince at once refused to do. He declined the favor of the monarch at the price of his infamy, and expressed his willingness rather to meet death or exile than to violate his sacred obligations as a Mason. This firmness and fidelity only raised his character still higher in the estimation of Darius, who 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 made by different persons, assigning to each of these the precedence in power; but when Zerubbabel was called on to assert his opinion, he declared that though the power of wine and of the king might be great, that of women was still greater, but that above all things truth bore the victory. Josephus says that the sentiments of Zerubbabel having been deemed to contain the most wisdom, the king commanded him to seek something over and above what he had promised as the prize of the victor in the philosophic discussion. Zerubbabel then called upon the monarch to fulfill the vow that he had made in his youth, to rebuild the Temple, and restore the vessels that had been taken away by Nebuchadnezzar. The king forthwith granted his request, promised him the most ample protection in the future prosecution of the works, and sent him home to Jerusalem laden with honors, and under the conduct of an escort.

Henceforth, although from time to time annoyed by their adversaries, the builders met with no serious obstruction, and finally, twenty years after its commencement, in the sixth year of the reign of Darius, and on the third day of the month Adar, 515 years B.C., the Temple was completed, the cope-stone celebrated, and the house solemnly dedicated to Jehovah with the greatest joy.

After this we hear nothing further of Zerubbabel, nor is the time or manner of his death either recorded in Scripture or preserved by Masonic tradition. We have, however, reason for believing that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judaea, 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 1735, and initiated in the "Princes of Wales Lodge, No. 259," on June 18, 1759. Appointed by J. G. Warden in 1832, Deputy in 1839, Pro. G. M. in 1840. Upon the decease of the Duke of Sussex, in 1843, the Earl became the chief ruler of the Craft, until March 21, 1846, when he was elected M. W. G. M., which office he held until 1870.

He was Prov. G. Master of North and East Yorkshire from 1839 until he died, in 1873.

ZEU. Greatest of the national deities of Greece, son of Chronos and Rhoe, brother of Poseidon and Hera, and husband of the latter. Mostly worshiped in Crete, Arcadia, and Dodona. Finally the great Hellenic divinity, identified with Jupiter of the Romans and Ammon of the Libyans. Zeus was represented as of majestic form, holding in one hand a scepter, and in the other a thunderbolt, signified by the above symbol.

Zi. In the Isdubar legends, a kind of spiritual essence residing in every organic thing, each created object having its special Zi, of which the Supreme Being was a more exalted genus. Zi was also by a parity of reasoning regarded as the soul of man, and even man himself.

Zier, Maria. The Accadian name for primeval matter.

Zif. (Lynx) 𒈹𒇹. The eighth month of the civil and the second of the sacred year of the Hebrews, commencing on the first of the new moon in the month of April. The name of this month is mentioned but once in the Scriptures, and then as relating to the date of the commencement of Solomon's Temple, (1 Kings vi. 1.) The month Bul or Marchesvan, is mentioned as the date of the completion of the Temple. (Ibid, vi., 33.)

Zindor, Wife of Lamed, mother of Tubal Cain and Naamah. One of the few females mentioned as of the antediluvian period.

ZINNENDORF, Johann Wilhelm von. Few men made more noise in German Masonry, or had warmer friends or more bitter enemies, than Johann Wilhelm Ellenberger, who, in consequence of his adoption by his mother's brother, took subsequently the title of Von Zinnendorf, by which name he is universally known. He was born at Halle, August 10, 1731. He was initiated into Masonry in place of his birth. He afterward removed to Berlin, where he received the appointment of General Staff Surgeon, and chief of the medical corps of the army. There he joined the Lodge of the Three Globes, and became an ardent disciple of the Rite of Strict Observance, in which he took the Order name of Eques à l'apide noir. He was elected Master of the Scottish Lodge. He had the absolute control of the funds of the Order, but refusing to render any account of the disposition which he had made of them, an investigation was commenced. Upon this, Zinnendorf withdrew from the Rite, and sentence of excommunication was immediately afterward pronounced against him.

Zinnendorf in return declared the Strict Observance an imposture, and denounced its theory of the Templar origin of Masonry as false.
In the meantime, he sent his friend Hans Carl Baumann to Stockeholm, that he might receive manuscripts of the degrees of the Swedish system which had been promised him by Carl Friederich von Eckfeld, Scottish Grand Master of the Chapter in that city. Baumann returned with the manuscripts, which, however, it appears from a subsequent declaration made by the Duke of Suddermania, were very imperfect.

But, imperfect as they were, out of them Zinnendorf constructed a new Rite in opposition to the Strict Observance. Possessed of great talent and energy, and, his enemies said, of but little scrupulosity as to means, he succeeded in attracting to him many friends and followers. In 1766, he established at Potsdam the Lodge "Minerva," and in 1767, at Berlin, the Lodge of the "Three Golden Keys." Masons were found to give him countenance and assistance in other places, so that on June 24, 1770, twelve Lodges of his system were enabled to unite in the formation of a body which they called the Grand Lodge of all the Freemasons of Germany.

The success of this body, under the adverse circumstances by which it was surrounded, can only be attributed to the ability and energy of its founder, as well as to the freedom with which he made use of every means for its advancement without any reference to their want of firmness. Having induced the Prince of Hesse-Darmstadt to accept the Grand Mastership, he succeeded, through his influence, in obtaining the recognition and alliance of the Grand Lodge of England in 1773; but that body seven years after withdrew from the connection. In 1774, Zinnendorf secured the protectorship of the King of Prussia for his Grand Lodge. Thus patronized, the Grand Lodge of Germany rapidly extended its influence and increased in growth, so that in 1778 it had thirty-four Lodges under its immediate jurisdiction, and provincial Lodges were established in Austria, Silesia, Pomerania, Lower Saxony, and Russia. Findel explains this great extension 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 Sudderania, Grand Master of Sweden, in an official document issued in 1777, declared that the Warrant which had been granted by Eckfeld 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 formidable disturber and an insolent calumniator of the Swedish Grand Master, and in 1780 the Grand Lodge of England withdrew from its alliance.

But Zinnendorf was undismayed. Having quit the service of the government in 1779, he made a journey to Sweden in an unsuccessful effort to secure all the documents connected with the Swedish system. Returning hence, he continued to preside over the Grand Lodge with unabated zeal and undiminished vigor until his death, which took place June 6, 1782.

Von Zinnendorf undoubtedly committed many errors, but we cannot withhold from him the praise of having earnestly sought to introduce into German Masonry a better system than the one which was prevailing in the last quarter of the eighteenth century.

Zinnendorf, Rite of. The Rite invented by Count Von Zinnendorf, and fabricated out of imperfect copies of the Swedish system, with additions from the Illuminism of Arvignon and the revolts of Saxony. 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. Capitol 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.

Zison. This is said, in one of the Ineffable degrees of the Scottish Rite, to be the name of the balustrade before the Sanctum Sanctorum. There is no such word in Hebrew.
but it may be a corruption of the Talmudic נ"א, nitzah, which Buxtorf (Luz. Talm.) defines as "a beam, a little beam, a small rafter."

Zoan. This Greek town, known to the Greeks as Tanais, presumed to have been founded 3700 B.C., and probably the residence of the Pharaoh of the Exodus.

Zodiac. Many of the Egyptian temples contain astronomical representations; notably those of Esneh, Contra Latopolis, and Denderah, which were famous for their zodiacal ceilings. Antiquity was accorded to the records of the Egyptian empire by calculations made from the positions of the stars on the monuments and on these ceilings. Closer criticism now reveals these positions to be fantastic and the data unreliable. The zodiac of Denderah has been removed to Paris, where it forms the chief ornament of the museum of the Louvre. Those remaining in Egypt are suffering from deterioration. Crosses will be found to be a portion of five of the signs of the zodiac.

Zodiac, Masonic. (Bouclier Magностью.) A Masonic list of the signs of the Zodiac, named after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitan Chapter of France, and in the manuscript collection of Fuverdt.

Zohar. (Heb. צ"ה, Ẓewar.) After the surrender of Jerusalem, through the victory of Vespasian, among the fugitives was Rabbi Simon ben Zohai, who remained an Anchorite for twelve years, became visionary, and believed he was visited by the prophet Elias. His son, Rabbi Elizer, and his clerk, Rabbi Abba, when visiting him, took down his pronounced Divine precepts, which were in time gathered and formed into the famous Zohar or Zohar. From this work, the Sepher Jesubhah, and the Commentary of the Ten Sephiroth was formed the Kabbala. The Zohar, its history, and as well that of its author, overflow with beautiful yet ideal mysticism.

Zoharit. ("The Illuminated."), a society founded by Jacob Franck at the beginning of the last century.

Zoroaster. The symbolical girdle of the Christian and Jews worn in the Levant, as a mark of distinction, that they may be known from the Mohammedans. Zoroaster, correctly, Zarathustra. He was the legislator and prophet of the ancient Persians, out of whose doctrine the modern religion of the Parsees has been developed. As to the age in which Zarathustra flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mention his name is Xenophon of Lydia, and he places his era at about 900 years before the Trojan war, which would be about 1500 years before Christ. Herodotus and Eusebius say that he lived 6000 years before Plato; while Berossus, the Babylonian historian, makes him a king of Babylon, and the founder of Zoroaster. More credulous over Babylon between 2200 and 2000 B.C. The Parsees are more moderate in their calculations, and say that their prophet was a contemporary of Hystaspes, the father of Darius, and accordingly place his era at 550 B.C. Haug, however, in his Essays on the Sacred Language, etc., of the Parsees, declares that this supposition is utterly groundless. He thinks that we, under no circumstances, assign him a later date than 1000 B.C., and is not even disinclined to place his era much earlier, and make him a contemporary of Moses.

Bro. Albert Pike, who has devoted much labor to the investigation of this confused subject of the Zoroastrian era, says, in an able article in Mackey's National Freemason (vol. iii. No. 3):

"In the year 1903 before Alexander, or 2234 B.C., a Zarathustrian king of Media conquered Babylon. The religion even then had degenerated into Magic, and was of unknown age. The unfortunate theory that Vitacpa, one of the most efficient allies of Zarathustra, was the father of Darius Hystaspes, has long ago been set at rest. In the Chinese list of the Persians, after the Armenian edition of Eusebius, the name Zoroaster appears as that of the Median conqueror of Babylon; but he can only have received this title from being a follower of Zarathustra and professing his religion. He was preceded by a series of eighty-four Median kings; and the real Zarathustra lived in Bactria long before the title of emigration had flowed thence into Media. Aristotle and Eudoxus, according to Pliny, place Zarathustra 6000 years before the death of Plato; Hermogenes 6000 years, as before the Trojan war; Plato died 348 B.C; so that the two dates substantially agree, making the date of Zarathustra's reign 5690 or 5680 B.C., and I have no doubt that this is not far from the truth."

Bunsen, however (God in History, vol. i., b. iii. ch. vi., p. 276), speaks of Zarathustra as living under the reign of Vitaspa 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 says of him: "Accounted by his contemporaries a blasphemer, atheist, and firebrand worthy of death; regarded even by his own adherents, after ages centuries, as the founder of atheism, 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 primitive epoch-reaching back to 5000 years before their date—by Eudoxus, Plato, and Aristotle."

The name of this great reformer is always spelled in the Zendavesta as Zarathustra, with which is often coupled Spatama; this, Haug says, was the family name, while the former was his titles name, and hence both he and Bunsen designate him as Zarathustra Spatama. The Greeks corrupted Zarathustra into Zarastrades and Zoroastra, and the Romans corrupted Zoroaster, by which name he has always, until recently, been known to
ZOAROSTER

ZURHOST 879

Europeans. His home was in Bactria, an ancient country of Asia between the Oxus River on the north and the Caspian Sea on the south, and in the immediate vicinity, therefore, of the primal seat of the Aryan race, one of whose first emigrations, indeed, was into Bactria.

The religion of Zoroaster finds its origin in a social, political, and religious schism of the Bactrian Iranians from the primitive Aryan. These latter led a nomadic and pastoral life in their native home, and continued the same habits after their emigration. But a portion of these tribes, whom Haug calls "the proper Iranians," becoming weary of these wanderings, after they had reached the highlands of Bactria abandoned the pastoral and wandering life of their ancestors, and directed their attention to agriculture. This political secession was soon followed by wars, principally of a predatory kind, waged, for the purpose of booty, by the nomadic Aryans on the agricultural settlements of the Iranians, whose rich fields were tempting objects to the spoiler.

The political estrangement was speedily and naturally followed by a religious one. It was at this time that Zoroaster appeared, and, denouncing the nature-worship of the old Aryan faith, established his spiritual religion, in which, says Bunsen, "the antagonism of fire and water, of sun and storm, become transformed into antagonisms of good and evil, of powers exerting a beneficent or corrupting influence on the mind."

The doctrine of pure Zoroastrianism was monothetic. 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 Ahriman, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroasteric teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in 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 of evil. Evil was the absence of good as darkness was the absence of light.

Zoroaster taught the idea of a future life and the immortality of the soul. The doctrine of the resurrection is one of the principal dogmas of the Zend-Avesta. He also clearly inculcated the belief of a heaven and a hell. The former was called the house of hymns, because the angels were supposed to sing hymns there, the latter the house of destruction, and to it were relentlessly consigned the poets and priests of the old Aryan religion.

The doctrine of sacred names, so familiar to the Hebrews, was also taught by Zoroaster. In one of the Yashta, a portion of the Zend-Avesta, Ahuramazda tells Zarathustra that the utterance of one of his sacred names, of which he enumerates twenty, is the best protection from evil. Of these names, one is ahmi, "I am," and another, ahmi yai ahmi, "I am who I am." The reader will be reminded here of the holy name in Exodus, Ehyeh asher Ehyeh, or "I am that I am."

The doctrine of Zoroaster was not forever confined to Bactria, but passed over into other countries; nor in the transmission did it fail to suffer some corruption. From its original seat it spread into Media, and under the name of Magism, or the doctrine of the Magi, the mighty ones, was incorporated at Babylon with the Chaldean philosophy, whence we find its traces in the Rabbinism and the Kabbalism of the Hebrews. It was carried, too, into Persia, where it has been developed into the modern and still existing sect of the Parsees, of whom we now find two divisions, the conservatives and liberals; the former cultivating the whole modified doctrine of Zoroaster, and the latter retaining much of the doctrine, but rejecting to a very great extent the ceremonial ritual used by the first.

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 supplicant kneels at the altar to take his vows, after being received upon the point of an instrument of torture to the flesh. Among their forms and ceremonies are facing the east, circumambulation, tests of endurance, and being peculiarly clothed. Incense is burned, and the sun worshiped at its rising.

Zurhost. The name given by the modern Parsees to Zarathustra or Zoroaster. They call him their prophet, and their religious sect the Zurhosti community.
PRONOUNCING DICTIONARY
FOR USE BY THE
MASONIC FRATERNITY,
Containing over Fourteen Hundred Words liable to Mispronunciation.
The Form of Instruction for Pronunciation is the same Defined
in the American Dictionary, by Noah Webster, LL.D.

BY CHARLES T. MCCLENACHAN.

KEY TO THE PRONUNCIATION.
VOWELS, REGULAR LONG AND SHORT SOUNDS.

\[\text{A, A (long), as in \textit{Ata, Faté}.}\]  
\[\text{E, E (long), as in \textit{Éve, Míté}.}\]
\[\text{I, I (long), as in \textit{Ito, Fíne}.}\]
\[\text{Y, Y (long), as in \textit{Iúf, Fén}.}\]
\[\text{O, Ö (long), as in \textit{Oéd, Níté}.}\]
\[\text{Ö, Ò (short), as in \textit{Ödd, Nút}.}\]
\[\text{û, Ù (long), as in \textit{Uto, Húma}.}\]
\[\text{ú, ü (short), as in \textit{Ú, Húm}.}\]
\[\text{ý, ý (long), as in \textit{Mý, Flý}.}\]
\[\text{y, y (short), as in \textit{Ost, Nymp}.}\]

The above simple process is adopted, omitting instruction relating to diphthongs or
triphongs, occasional sounds, or references to consonants.

ACCENT.—The principal accent is denoted by a heavy mark; the secondary, by a
lighter mark, as in \textit{Ab'ra-ca-dá-brá}. In the division of words into syllables, these marks
also supply the place of the hyphen.

<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PRONUNCIATION.</th>
<th>PROPER MASONIC PRONUNCIATION.</th>
<th>NOTATIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ab</td>
<td>\textit{Xb}</td>
<td>Heb. Father; 11th Hebrew month.</td>
</tr>
<tr>
<td>Abacius</td>
<td>\textit{A'ba'cís-us}</td>
<td>Flooring blocks.</td>
</tr>
<tr>
<td>Abacus</td>
<td>\textit{A'ba'cús}</td>
<td>A drawing-board—a tray.</td>
</tr>
<tr>
<td>Abaddon</td>
<td>\textit{A'ba'd'don}</td>
<td>The destroyer, or angel of darkness.</td>
</tr>
<tr>
<td>Abasar</td>
<td>\textit{A'ba'sár}</td>
<td>Master of Ceremonies of 6th Degree.</td>
</tr>
<tr>
<td>Abchal</td>
<td>\textit{A'ba'chal}</td>
<td></td>
</tr>
<tr>
<td>Abda</td>
<td>\textit{A'ba'dá}</td>
<td>Father of Adoniram.</td>
</tr>
<tr>
<td>Abdamon</td>
<td>\textit{A'ba'd'mán}</td>
<td>To serve.</td>
</tr>
<tr>
<td>Abdiel</td>
<td>\textit{A'ba'd'iel}</td>
<td>Servant of God.</td>
</tr>
<tr>
<td>Abditorium</td>
<td>\textit{A'b'd-to'r-tám}</td>
<td>A secret place for deposit of records.</td>
</tr>
<tr>
<td>Abelles</td>
<td>\textit{A'b'el'tés}</td>
<td>A secret order of the 18th century.</td>
</tr>
<tr>
<td>Abib</td>
<td>\textit{A'b'ib}</td>
<td>Seventh Jewish month.</td>
</tr>
</tbody>
</table>

880
<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abibais</td>
<td>Ab'í-baís</td>
<td>Derived from Hebrew Abi and Balah. Chief of the three assassins.</td>
</tr>
<tr>
<td>Abibalk</td>
<td>Ab'í-balk</td>
<td>Literally, his father.</td>
</tr>
<tr>
<td>Abif</td>
<td>Ab-fí</td>
<td>Father of Strength.</td>
</tr>
<tr>
<td>Abihael</td>
<td>Abi-há-el</td>
<td>A son of Aaron.</td>
</tr>
<tr>
<td>Abihu</td>
<td>Ab-hú</td>
<td>Ab rahm</td>
</tr>
<tr>
<td>Abiram</td>
<td>A-bí-rám</td>
<td>Abrahm Aksop, traitorous craftsman.</td>
</tr>
<tr>
<td>Abishun</td>
<td>Abi-shun</td>
<td>Washing, baptizing.</td>
</tr>
<tr>
<td>Abrae</td>
<td>Ab-ra'</td>
<td>Acquiring the science of Abrac.</td>
</tr>
<tr>
<td>Abracadabra</td>
<td>Ab-ra-ká-dá-brá</td>
<td>A term of incantation.</td>
</tr>
<tr>
<td>Abraxas</td>
<td>Ab-rá-ké-as</td>
<td>A symbol of the year.</td>
</tr>
<tr>
<td>Acacia</td>
<td>A-ká-si-a</td>
<td>Symbolic of the soul's immortality.</td>
</tr>
<tr>
<td>Acanthus</td>
<td>A-cán-thus</td>
<td>A part of the Corinthian capital.</td>
</tr>
<tr>
<td>Accessory</td>
<td>Ak-sés-so-rí</td>
<td>Private companionship.</td>
</tr>
<tr>
<td>Acedolade</td>
<td>Á-coo-la-dé</td>
<td>The welcome into knighthood.</td>
</tr>
<tr>
<td>Acedolam</td>
<td>Á-coo-la-má</td>
<td>Field of blood.</td>
</tr>
<tr>
<td>Ached</td>
<td>Á-kéd</td>
<td>A-kid.</td>
</tr>
<tr>
<td>Achias</td>
<td>A-chí-as</td>
<td>A-kías.</td>
</tr>
<tr>
<td>Achishar</td>
<td>A-chí-shar</td>
<td>One over the household of Solomon.</td>
</tr>
<tr>
<td>Achmetha</td>
<td>A-chí-mé-thá</td>
<td>Name of a Hebrew city.</td>
</tr>
<tr>
<td>Achteriel</td>
<td>A-chí-ter-é-él</td>
<td>Kaballistic name of God.</td>
</tr>
<tr>
<td>Acylete</td>
<td>A ké-lí-te</td>
<td>Candle bearer. Church servant.</td>
</tr>
<tr>
<td>Adan</td>
<td>A-dán</td>
<td>Jephtha's daughter.</td>
</tr>
<tr>
<td>Adar</td>
<td>A-dár</td>
<td>The twelfth Jewish month.</td>
</tr>
<tr>
<td>Adarel</td>
<td>A-dár-rél</td>
<td>Angel of fire.</td>
</tr>
<tr>
<td>Adept</td>
<td>A-dept</td>
<td>An expert.</td>
</tr>
<tr>
<td>Adeptus Coronatus</td>
<td>A-dept'ús Coro-na'tus</td>
<td>Seventh Degree of the Swedish Rite.</td>
</tr>
<tr>
<td>Adhere</td>
<td>A-dehí-re'</td>
<td>Cling to.</td>
</tr>
<tr>
<td>Adjudicate</td>
<td>A-de-jú'di-kate</td>
<td>To determine.</td>
</tr>
<tr>
<td>Admahl</td>
<td>A-d'má</td>
<td>A Hebrew city.</td>
</tr>
<tr>
<td>A Majorum Del Gioriam</td>
<td>A má-jo-rum Del gé-ri-ám</td>
<td>To the greater glory of God.</td>
</tr>
<tr>
<td>Adoniram</td>
<td>A-don-ri-ar-a-mam</td>
<td>Signifying the master who is exalted.</td>
</tr>
<tr>
<td>Adoniram</td>
<td>A-don-ri-ar-a-mam</td>
<td>Son of Abda.</td>
</tr>
<tr>
<td>Adonis</td>
<td>A-dón-is</td>
<td>Son of Myrrha and Cinyras.</td>
</tr>
<tr>
<td>Ador</td>
<td>A-dór</td>
<td>Of full age.</td>
</tr>
<tr>
<td>Adorant</td>
<td>A-dór-ant</td>
<td>For life.</td>
</tr>
<tr>
<td>Adyrum</td>
<td>A-dý-rum</td>
<td>A retired part of the ancient temples.</td>
</tr>
<tr>
<td>Zend</td>
<td>Z-én-dé</td>
<td>A creation of Virgil.</td>
</tr>
<tr>
<td>Zenon</td>
<td>Z-en-on</td>
<td>On. Age or duration of anything.</td>
</tr>
<tr>
<td>Affilicate</td>
<td>A-fi-li-cát</td>
<td>An adopted one.</td>
</tr>
<tr>
<td>Agepe</td>
<td>A-gé-pe</td>
<td>Agape, love feast.</td>
</tr>
<tr>
<td>Agate</td>
<td>A-gá-té</td>
<td>The eighth stone in the breastplate.</td>
</tr>
<tr>
<td>Agathopades</td>
<td>A-gá-thó-pá-day-des</td>
<td>Ecclesiastical Order of 16th century.</td>
</tr>
<tr>
<td>Age</td>
<td>A-jé</td>
<td>Of a given number of years.</td>
</tr>
<tr>
<td>Agia</td>
<td>A-gi-a</td>
<td>One of the Kaballistic names of God.</td>
</tr>
<tr>
<td>Agius Deli</td>
<td>A-gi-us Di-lí</td>
<td>Agius Di-lí. Lamb of God.</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>
<tr>
<td>Ahad</td>
<td>À'had</td>
<td>A name of God.</td>
</tr>
<tr>
<td>Ahabath Olam</td>
<td>À'hà-bàth Òl'am</td>
<td>Eternal love.</td>
</tr>
<tr>
<td>Ahashuerus</td>
<td>À-hà'sù'-ù-rùs</td>
<td>Name of a Persian king.</td>
</tr>
<tr>
<td>Abel</td>
<td>À'bel</td>
<td>A curtain of the Tabernacles.</td>
</tr>
<tr>
<td>Abiah</td>
<td>À-bí'áh</td>
<td>À-bí'áh. One of the scribes of Solo-</td>
</tr>
<tr>
<td>Ahitud</td>
<td>À-hí'tùd</td>
<td>(mon.</td>
</tr>
<tr>
<td>Ahman Rezon</td>
<td>À-hà'màn Rô-sà'nô'</td>
<td>The father of Josephat.</td>
</tr>
<tr>
<td>Ahinadab</td>
<td>À-hí'ná-dább</td>
<td>The son of Jetio.</td>
</tr>
<tr>
<td>Ahiram</td>
<td>À-hí'rám</td>
<td>The father of Aholiab.</td>
</tr>
<tr>
<td>Ahiasar</td>
<td>À-hí'sàr</td>
<td>À-hí'sàr.</td>
</tr>
<tr>
<td>Abeshar</td>
<td>À-bú'shàr</td>
<td>An officer over Solomon’s house.</td>
</tr>
<tr>
<td>Aholab</td>
<td>À-hò'láb</td>
<td>A skillful artificer.</td>
</tr>
<tr>
<td>Aburman</td>
<td>À'bú-r'màn</td>
<td>Principle of evil in Zoroaster system.</td>
</tr>
<tr>
<td>Alcmailotarch</td>
<td>Àl-ch-ma'i'l-tarch</td>
<td>The Prince of Captivity.</td>
</tr>
<tr>
<td>Atlicacheppe</td>
<td>Àl-ts'á-le'á-pel'</td>
<td>A city of Germany.</td>
</tr>
<tr>
<td>Akar</td>
<td>À'kâr</td>
<td>Or Achar, a password.</td>
</tr>
<tr>
<td>Akkrop</td>
<td>À-kk'róp</td>
<td>One of the ruffians of the Third De-</td>
</tr>
<tr>
<td>Alapa</td>
<td>À-là-pá</td>
<td>A symbol of manumission.</td>
</tr>
<tr>
<td>Alichey</td>
<td>Àl-'li-ni-yi</td>
<td>The science of Chemistry.</td>
</tr>
<tr>
<td>Aldebaran</td>
<td>Àl-deb'á-rà-nàan</td>
<td>A star of the first magnitude.</td>
</tr>
<tr>
<td>Aleppo</td>
<td>À-le'póó</td>
<td>A town in northern Syria.</td>
</tr>
<tr>
<td>Alknaphele</td>
<td>À-lk'na-phi-le</td>
<td>Lover of Truth.</td>
</tr>
<tr>
<td>Alfarad</td>
<td>Àl-fär'ár</td>
<td>Chief God of the Scandinavians.</td>
</tr>
<tr>
<td>Algabi</td>
<td>Àl-gà-bíi</td>
<td>Signifying The Builder.</td>
</tr>
<tr>
<td>Allah</td>
<td>Àl'á</td>
<td>The God of the Moslem.</td>
</tr>
<tr>
<td>Allegiance</td>
<td>Àl'á-lí-jánàé</td>
<td>Penity.</td>
</tr>
<tr>
<td>Allegory</td>
<td>Àl'á-lí-gó'-á-rý</td>
<td>A fable, or figurative expression.</td>
</tr>
<tr>
<td>Alletuah</td>
<td>Àl-le'tú-u'yá</td>
<td>Praise Jehovah.</td>
</tr>
<tr>
<td>Alleriate</td>
<td>Àl-le'tú-é-ste</td>
<td>To relieve.</td>
</tr>
<tr>
<td>Allies</td>
<td>Àl-lis'</td>
<td>Companions in enterprise.</td>
</tr>
<tr>
<td>Allocution</td>
<td>Àl-ló-kú'shun</td>
<td>The official opening address.</td>
</tr>
<tr>
<td>Almoner</td>
<td>Àl'mó-nér</td>
<td>Dispenser of alms.</td>
</tr>
<tr>
<td>Alms</td>
<td>Àlms</td>
<td>Charitable gifts.</td>
</tr>
<tr>
<td>Al-om-Jah</td>
<td>Àl-om-jáh</td>
<td>A name of the Supreme Being.</td>
</tr>
<tr>
<td>Alga</td>
<td>Àl'á</td>
<td>Greek letter A.</td>
</tr>
</tbody>
</table>
| Alpina                           | Àl-pí-ná                    | Name of Grand Lodge of Swisser-
<p>| Als                               | Àls                          | The All-powerful God. |
| Al Shaddai                        | Àl-shá-dá'í                   | The second sanctified name of God. |
| Al-Sirat                          | Àl'á-st'-á'í                | The path. |
| Alshemer                         | Àl-e-shémér                  | Master of the Tribe of Manasseh. |
| Amal-Sagghi                       | Àmál-sá-gÁ'gí               | Fifth step of Kadosh ladder. |
| Ammar-Jah                         | Àm'már-jáh                  | God spake. |
| Amboth                            | Àm'bóth                     | A country in Syria. |
| Amenti                            | Àm-'mèn-'út                  | Place of Judgment of the Dead. |
| Ameth                             | À'mèth                      | See Emeth. |
| Amethyst                          | Àm'-é-thist                 | A stone in the breastplate. |
| Amicists                          | À'mís-weíst                  | Association of students of Germany. |
| Amukdab                           | À-múk'dább                  | One of the Chiefs of Israel. |
| Aris Benulis                      | Àrës Be'-ñís               | À'ris Be'-ñís. |
| Ammonities                        | Àm-mo'-nís                  | Descendants of Lot. |</p>
<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PROVENCIATION.</th>
<th>PRONOMIC PROVENCIATION.</th>
<th>NOTATIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amulets.</td>
<td>Ám-u-leths.</td>
<td>Mystic gems.</td>
</tr>
<tr>
<td>Amun.</td>
<td>Ám'mún</td>
<td>The Supreme God of the Egyptians.</td>
</tr>
<tr>
<td>Anakim.</td>
<td>Án-a-kim.</td>
<td>Giants.</td>
</tr>
<tr>
<td>Ancient.</td>
<td>Án-shtunt.</td>
<td>Indefinite time.</td>
</tr>
<tr>
<td>Andrea.</td>
<td>Án-dré.</td>
<td>Christopher Karl André.</td>
</tr>
<tr>
<td>Andrea.</td>
<td>Án-dré.</td>
<td>John Valentine Andrea.</td>
</tr>
<tr>
<td>Angel.</td>
<td>Án-jel.</td>
<td>Messenger.</td>
</tr>
<tr>
<td>Anno Depositionis.</td>
<td>An-nó Dé-pó-si-tión-is.</td>
<td>In the year of the Deposition.</td>
</tr>
<tr>
<td>Anno Domini.</td>
<td>An-nó Dó-mín-i.</td>
<td>The year of the Lord.</td>
</tr>
<tr>
<td>Anno Hebraico.</td>
<td>An-nó He'brá-ic-o.</td>
<td>In the Hebrew year.</td>
</tr>
<tr>
<td>Anno Inventionis.</td>
<td>An-nó In-vé-ní-tión-is.</td>
<td>The year of discovery.</td>
</tr>
<tr>
<td>Anno Lucis.</td>
<td>An-nó Lu'cís.</td>
<td>In the year of light.</td>
</tr>
<tr>
<td>Anno Mundi.</td>
<td>An-nó Mund'i.</td>
<td>The year of the world.</td>
</tr>
<tr>
<td>Anno Ordinis.</td>
<td>An-nó Or-di-nís.</td>
<td>In the year of the Order.</td>
</tr>
<tr>
<td>Antarctic.</td>
<td>An-tár-k'tic.</td>
<td>Opposite to the northern circle.</td>
</tr>
<tr>
<td>Antepenult.</td>
<td>An-té-pén'-nút.</td>
<td>The last syllable except two.</td>
</tr>
</tbody>
</table>
| Anubis or Anepu.                | Anú-bís or An'é-pú.    | Egyptian deity. Son of Osiris and Wife of King Darius. [Nepenthes.]
| Aphelemy.                       | Áf'he-lí-mi.           | A Persian tribe. |
| Apollon.                        | Á-pó-ló'ñ.             | A Greek deity. |
| Apparent.                       | Á-pár-ént.             | Evident. |
| Apprentice.                     | Á-prénti-sé.           | The servitor of a mechanic. |
| Arab.                           | Ar'bár                    | Inhabitants of Arabia. |
| Arabiel.                        | Ar'áréel.              | Pertaining to the Wilderness. |
| Aral.                           | Ar'ál.                  | "Lion of God." |
| Arrabois.                       | Ar-rá-bóis.            | An appendage to the Veda's of the See Ormon. [Indians.]
| Archangel.                      | Ark-án'jél.            | An angel of the highest order. |
| Archetype.                      | Ar'ké-tá-pé.           | An original model. |
Pronouncing Dictionary

<table>
<thead>
<tr>
<th>WORDS OF HONEST PUNONCIATION</th>
<th>PROPER MAORIC PRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Archimagnus.</td>
<td>ᾦ'chi-ma'gus</td>
<td>Chief Ruler.</td>
</tr>
<tr>
<td>Archipelago.</td>
<td>ᾦ-ki-pel'a-go</td>
<td>Group of islands.</td>
</tr>
<tr>
<td>Architect.</td>
<td>ᾦ-kit-tekt</td>
<td>Skilled in the art of building.</td>
</tr>
<tr>
<td>Architectonicus.</td>
<td>ᾦ-chi-tê-o-ton'tcus</td>
<td>Relating to Architecture.</td>
</tr>
<tr>
<td>Archives.</td>
<td>ᾦ-kvvs</td>
<td>Place for records.</td>
</tr>
<tr>
<td>Archivist.</td>
<td>ᾦ-chi-vist</td>
<td>An officer in charge of the archives.</td>
</tr>
<tr>
<td>Arcit.</td>
<td>ᾦ-rik</td>
<td>A northern circle of space.</td>
</tr>
<tr>
<td>Arneus.</td>
<td>ᾦ-din-us</td>
<td>With difficulty.</td>
</tr>
<tr>
<td>Arcus.</td>
<td>ᾦ-neu</td>
<td>The given surface.</td>
</tr>
<tr>
<td>Arelim.</td>
<td>ᾦ-re-lim</td>
<td>Literally, valiant, heroic.</td>
</tr>
<tr>
<td>Areopagus.</td>
<td>ᾦ-re-ôp'as-gus</td>
<td>A tribunal.</td>
</tr>
<tr>
<td>Arianism.</td>
<td>ᾦ-ri-an-lam</td>
<td>The doctrine of Arians.</td>
</tr>
<tr>
<td>Arid.</td>
<td>ᾦ-rid</td>
<td>Exhausted of moisture.</td>
</tr>
<tr>
<td>Aries.</td>
<td>ᾦ-riese</td>
<td>The sign Ram in the Zodiac.</td>
</tr>
<tr>
<td>Armenian.</td>
<td>ᾦ-men-buches</td>
<td>The poor box.</td>
</tr>
<tr>
<td>Armenobuchae.</td>
<td>ᾦ-men-buchese</td>
<td>Temporary truce.</td>
</tr>
<tr>
<td>Armistic.</td>
<td>ᾦ-mis-tis</td>
<td>Pledge, covenant.</td>
</tr>
<tr>
<td>Arboa.</td>
<td>ᾦ-böa</td>
<td>An agreeable color.</td>
</tr>
<tr>
<td>Aroma.</td>
<td>ᾦ-ro'ma</td>
<td>Overbearing.</td>
</tr>
<tr>
<td>Arrogant.</td>
<td>ᾦ-rog-gant</td>
<td>A Scries in the Scottish Rite.</td>
</tr>
<tr>
<td>Artaban.</td>
<td>ᾦ-ta-ban</td>
<td>A Persian king.</td>
</tr>
<tr>
<td>Artaxerxes.</td>
<td>ᾦ-ta-sêr-kes-ses</td>
<td>Designer of buildings.</td>
</tr>
<tr>
<td>Ariffee.</td>
<td>ᾦ-if-i-sor</td>
<td>One of three historical divisions of religion.</td>
</tr>
<tr>
<td>Aryan.</td>
<td>ᾦ-ry-an</td>
<td>A variegated pavement.</td>
</tr>
<tr>
<td>Asarota.</td>
<td>ᾦ-sar-o'ta</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Asher.</td>
<td>ᾦ-sh'er</td>
<td>Stones as taken from the quarry.</td>
</tr>
<tr>
<td>Ashlar.</td>
<td>ᾦ-sh'lár</td>
<td>An Eastern continent.</td>
</tr>
<tr>
<td>Asia.</td>
<td>ᾦ-shl-a</td>
<td>One who aspires.</td>
</tr>
<tr>
<td>Asnapper.</td>
<td>ᾦ-nap'per</td>
<td>Companion with.</td>
</tr>
<tr>
<td>Aspistant.</td>
<td>ᾦ-pir'ant</td>
<td>Assyria.</td>
</tr>
<tr>
<td>Associate.</td>
<td>ᾦ-so'ahl-at</td>
<td>Female deity of the Phoenicians.</td>
</tr>
<tr>
<td>Assur.</td>
<td>ᾦ-su'ur</td>
<td>The Grand Lodge of Russia.</td>
</tr>
<tr>
<td>Astarte.</td>
<td>ᾦ-tar'te</td>
<td>Place of retreat.</td>
</tr>
<tr>
<td>Astrea.</td>
<td>ᾦ-tré-a</td>
<td>A workshop where workmen are assembled.</td>
</tr>
<tr>
<td>Asylum.</td>
<td>ᾦ-tl'mum</td>
<td>A building for philosophic instruction.</td>
</tr>
<tr>
<td>Atelier.</td>
<td>ᾦ-ti-l'er</td>
<td>Daughter of Cyrus.</td>
</tr>
<tr>
<td>Athenenum.</td>
<td>ᾦ-th-nu-num</td>
<td>Ition.</td>
</tr>
<tr>
<td>Atossa.</td>
<td>ᾦ-tos'at</td>
<td>Commentary on Canonical books of Buddhism.</td>
</tr>
<tr>
<td>Attacked.</td>
<td>ᾦ-tak-tō'</td>
<td>The Phrygian god.</td>
</tr>
<tr>
<td>Attakathas.</td>
<td>ᾦ-th-kâ-thâ</td>
<td>Containing law.</td>
</tr>
<tr>
<td>Attouchement.</td>
<td>ᾦ-tow'sh-man</td>
<td>An assembly of hearers.</td>
</tr>
<tr>
<td>Attys.</td>
<td>ᾦ-tis</td>
<td>Hear, see, and be silent.</td>
</tr>
<tr>
<td>Audience.</td>
<td>ᾦ-din-ensa</td>
<td>Inspector, overseer.</td>
</tr>
<tr>
<td>Aude, Vode, Tace.</td>
<td>ᾦ-dî, Vî-dî, Tê-cês</td>
<td>Angel of Fire.</td>
</tr>
<tr>
<td>Aufseher.</td>
<td>ᾦ-s'éher</td>
<td>Or Urin.</td>
</tr>
<tr>
<td>Auriel.</td>
<td>ᾦ-ri-el</td>
<td>Chosen, selected.</td>
</tr>
<tr>
<td>Aurim.</td>
<td>ᾦ-riim</td>
<td>God of the Hindus.</td>
</tr>
<tr>
<td>Auserwahiter.</td>
<td>ᾦ-sér-wâhl'-ter</td>
<td></td>
</tr>
<tr>
<td>Aum or Om.</td>
<td>ᾦm, Om.</td>
<td></td>
</tr>
</tbody>
</table>
Aunt Moré | Aunt Moré
---|---
Aunt Vincere | Aunt Vincere
Avatar | Avatar
Avis | Avis
Axtor | Axtor
Ays | Ays
Aye | Aye
Aynon | Aynon
Arzarah | Arzarah
Arzel | Arzel
Baal | Ba'el
Baana | Ba'ana
Babylon | Babö-lön
Bacttias | Bacttias
Buceurus | Buceurus
Bafomet | Bafomet
Bagulcal | Bagulcal
Baldachin | Baldachin
Balduc | Balduc
Bam | Bam
Balosmo | Balosmo
Balztor | Balztor
Banacis | Banacis
Raphomet | Raphomet
Barabhas | Barabhas
Barbarous | Barbarous
Barbati Fratres | Barbati Fratres
Bar Mitsvah | Bar Mitsvah
Barruel, Abbé | Barruel, Abbé
Basmoth | Basmoth
Basilica | Basilica
Bath Kol | Bath Kol
Beth Machab | Beth Machab
Beauceifer | Beauceifer
Beauchaine | Beauchaine
Beaumante | Beaumante
Beegone | Beegone
Beli | Beli
Belenus | Belenus
Belshazzar | Belshazzar
Belus | Belus
Benac | Benac
Benal | Benal
Bendekar | Bendekar
Benjamin | Benjamin
Benkiturim | Benkiturim
Benyaah | Benyaah
Berith | Berith
Beryl | Beryl
Bethlehem | Bethlehem

**Proper Manichean Pronunciation:**

- Aunt Moré: Aunt Mo'mär
- Aunt Vincere: Aunt Vín'ür-e
- Avatar: Avatár
- Avis: Avís
- Axtor: Axtór
- Ays: Ays
- Aye: Æ
- Aynon: Ǽńón
- Arzarah: Arzará
- Arzel: Arzél
- Baal: Ba'él
- Baana: Ba'áná
- Babylon: Babö-lón
- Bacttias: Bacttías
- Buceurus: Búcü-rús
- Bafomet: Báfö-mët
- Bagulcal: Bágü'l-kál
- Baldachin: Baldachín
- Balduc: Balduc
- Bam: Bám
- Balosmo: Balosmó
- Balztor: Balztór
- Banacis: Banács
- Raphomet: Rápö-mët
- Barabhas: Barábhas
- Barbarous: Bará-brús
- Barbati Fratres: Barbati Frá'tres
- Bar Mitsvah: Bar Mitsváh
- Barruel, Abbé: Bar'ruel, Ab'bé
- Basmoth: Bas'moth
- Basilica: Basé'l-ká
- Bath Kol: Bath Kol
- Beth Machab: Beth Mák'á
- Beauceifer: Bóö-sóö-fer
- Beauchaine: Bóö-cháín
- Beaumante: Bóö-mánt
- Beegone: Be-gón
- Beli: Bél
- Belenus: Bél'nüs
- Belshazzar: Bel-sházár
- Belus: Bélüs
- Benac: Bénác
- Benal: Bénál
- Bendekar: Ben'dékár
- Benjamin: Ben'é-min
- Benkiturim: Ben-kí'tú-rim
- Benyaah: Ben'yáh
- Berith: Beríth
- Beryl: Bérl
- Bethlehem: Beth'é-lém

**Notes:**

- Either conquer or die.
- The descent of a Hindu deity.
- Self-evident truth.
- An affirmative vote.
- Agnop. Ajucn.
- Solomon's Captain of the Guards.
- "Scapegoat," the demon of dry places.
- Ba'á'shim. Master.
- Son of grief.
- Gate of Bel. A kingdom.
- The pastoral staff carried by a bishop.
- See Bapionmet.
- Guardian of the sacred ark.
- A canopy supported by pillars.
- A ribbon worn from shoulder to hip.
- A medicinal gum.
- Joseph Balsamo. See Capioestro.
- The support of a stair-rail.
- A Captain of Guards.
- An imaginary idol or symbol.
- A father's son. Son of Abba or Not Bäb-bë's-rious. [Father]
- Bearded Brothers.
- Son of Commandment.
- Augustin Barruel.
- Fragrant, spicy. [lows.
- Court-room for administration of A voice from the Shekinah.
- To be with God.
- To carry.
- A war banner.
- Not Be-gawn'.
- A contraction of Baal.
- The Baal of Scripture.
- King of Babylon.
- The Intelligent God.
- One of the Princes of Solomon.
- Youngest son of Jacob.
- Free since birth.
- The son of Jah.
- Alliance.
- Chrysacite, topaz.
- Literally, Place of food. Of Judah.
<table>
<thead>
<tr>
<th>WORDS OF DOUBTFUL PRONUNCIATION</th>
<th>PROPER MAISONIC PRONUNCIATION</th>
<th>NOTATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beyerle</td>
<td>Bey'ér-le</td>
<td>Français Louis de Beyerle.</td>
</tr>
<tr>
<td>Beyond</td>
<td>Be-yond'</td>
<td>Not Be-yund'.</td>
</tr>
<tr>
<td>Besaleel</td>
<td>Be-sál'e-el</td>
<td>A builder of the Ark of the Covenant.</td>
</tr>
<tr>
<td>Biennial</td>
<td>Bi-en'ni-al</td>
<td>Not Bi-en'yal.</td>
</tr>
<tr>
<td>Binah</td>
<td>Bi'ná</td>
<td>The mother of understanding.</td>
</tr>
<tr>
<td>Blantant</td>
<td>Blantant</td>
<td>Not Blantant.</td>
</tr>
<tr>
<td>Blessed</td>
<td>Bless-ed</td>
<td>Not Blest.</td>
</tr>
<tr>
<td>Boas</td>
<td>Bo'ás</td>
<td>Literally, fleetness, strength.</td>
</tr>
<tr>
<td>Beehihm</td>
<td>Be'híhm</td>
<td>Be'kim. The weepers.</td>
</tr>
<tr>
<td>Beeler</td>
<td>Be-é-lér</td>
<td>Johann Beeler.</td>
</tr>
<tr>
<td>Bohemen</td>
<td>Bó-é-men</td>
<td>Jacob Bohemen.</td>
</tr>
<tr>
<td>Bone</td>
<td>Bóné'</td>
<td>Bó-nak'ím.</td>
</tr>
<tr>
<td>Bosomian</td>
<td>Bo-so'mi-an</td>
<td>Johann Gottlieb Buhle.</td>
</tr>
<tr>
<td>Bourn</td>
<td>Bórn</td>
<td>Johann Gottlieb Buhle.</td>
</tr>
<tr>
<td>Bramin</td>
<td>Brám'in</td>
<td>Johann Gottlieb Buhle.</td>
</tr>
<tr>
<td>Brethren</td>
<td>Bree-then</td>
<td>An ancient city of Phoenicia.</td>
</tr>
<tr>
<td>Buddha</td>
<td>Bo'dá</td>
<td>An ancient city of Phoenicia.</td>
</tr>
<tr>
<td>Buh</td>
<td>Bóh</td>
<td>A Hindu god.</td>
</tr>
<tr>
<td>Buhle</td>
<td>Bóhle</td>
<td>A corruption of the word Bel.</td>
</tr>
<tr>
<td>Bul</td>
<td>Bóul</td>
<td>The rain-god.</td>
</tr>
<tr>
<td>Burl or Bure</td>
<td>Bó'r (or Bó're)</td>
<td>The first god of Norse mythology.</td>
</tr>
<tr>
<td>Byblos</td>
<td>Byb'los</td>
<td>An ancient city of Phoenicia.</td>
</tr>
<tr>
<td>Byzantine</td>
<td>Bis'an-tín</td>
<td>An ancient city of Phoenicia.</td>
</tr>
<tr>
<td>Caaba or Kaaba</td>
<td>Ca's-bá (or Ka's-bá)</td>
<td>Square building or temple in Mecca.</td>
</tr>
<tr>
<td>Cabals</td>
<td>Ca's-bá's</td>
<td>Ka'bala. Mystical philosophy, or dry, sandy.</td>
</tr>
<tr>
<td>Cabrie</td>
<td>Ca'brí-e</td>
<td>Theosophy of Jews.</td>
</tr>
<tr>
<td>Cable-tow</td>
<td>Ca's-bíe-tó</td>
<td>A man's reasonable ability.</td>
</tr>
<tr>
<td>Cabul</td>
<td>Ca'bul</td>
<td>A district containing twenty cities.</td>
</tr>
<tr>
<td>Caduceus</td>
<td>Ca'dú-sé-as</td>
<td>Peace, power, wisdom.</td>
</tr>
<tr>
<td>Cementarius</td>
<td>Ca'mén-tar'-í-as</td>
<td>A builder of walls.</td>
</tr>
<tr>
<td>Cagliostro</td>
<td>Ca-gí-os'tró</td>
<td>A Masonic charlatan.</td>
</tr>
<tr>
<td>Cahler</td>
<td>Cah'ler</td>
<td>Sheets of paper or parchments fastened together.</td>
</tr>
<tr>
<td>Cairns</td>
<td>Ca'íns</td>
<td>Heaps of stones of a conical form.</td>
</tr>
<tr>
<td>Calatrava</td>
<td>Ca-lát'rá-vá</td>
<td>Military Order, instituted 1158.</td>
</tr>
<tr>
<td>Calid</td>
<td>Ca'lid</td>
<td>A sultan of Egypt about 1110.</td>
</tr>
<tr>
<td>Callimachus</td>
<td>Ca'il-im'a-chus</td>
<td>Noted Greek artist.</td>
</tr>
<tr>
<td>Calm</td>
<td>Kám</td>
<td>Tranquil, serene.</td>
</tr>
<tr>
<td>Casas</td>
<td>Ka'má</td>
<td>A Hindu god.</td>
</tr>
<tr>
<td>Cassanite</td>
<td>Ka'sán-it</td>
<td>Descendants of Cassan.</td>
</tr>
<tr>
<td>Candelastra</td>
<td>Ká'n-de-la-brá</td>
<td>A brachied candlestick.</td>
</tr>
<tr>
<td>Canisvier</td>
<td>Ca'ní-sí-vé'r</td>
<td>A projecting block or bracket.</td>
</tr>
<tr>
<td>Capistular</td>
<td>Ka-pí's-u-lar</td>
<td>Pertaining to a Chapter.</td>
</tr>
<tr>
<td>Capella</td>
<td>Ka-pé'la</td>
<td>The name of a star.</td>
</tr>
<tr>
<td>Capricornus</td>
<td>Káp-ri-korn'ús</td>
<td>A Zodiacial sign, the Goat.</td>
</tr>
<tr>
<td>Capuchin</td>
<td>Ca-pú'chún</td>
<td>A monk of the Order of St. Francis.</td>
</tr>
<tr>
<td>Caravan</td>
<td>Ká'r-a-ván</td>
<td>Not Ká-r-á-ván'. Company of mer-</td>
</tr>
<tr>
<td>Carbonarism</td>
<td>Cár-bö-nar-ism</td>
<td>A secret society of Italy.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MARSONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Carbuncle</td>
<td>Kár'bum-kél</td>
<td>A stone in the breastplate.</td>
</tr>
<tr>
<td>Carmel</td>
<td>Kár'mel</td>
<td>Literally, a fruitful place.</td>
</tr>
<tr>
<td>Carystides</td>
<td>Cár'st-idz'</td>
<td>The women of Caryae.</td>
</tr>
<tr>
<td>Casmaran</td>
<td>Cá's-ma-rán</td>
<td>The angel of sir.</td>
</tr>
<tr>
<td>Catacombs</td>
<td>Ká't-kóms</td>
<td>A cave for the burial of the dead.</td>
</tr>
<tr>
<td>Catechumen</td>
<td>Cá't-kéch' mé'n</td>
<td>A novice in religious rites. (tury.</td>
</tr>
<tr>
<td>Cathari</td>
<td>Cá'thár'</td>
<td>Italian heretical society, 12th cen-</td>
</tr>
<tr>
<td>Cement</td>
<td>Sem'ent or Së-ment'</td>
<td>The noun. The bond of union.</td>
</tr>
<tr>
<td>Cemetery</td>
<td>Sem'c-ë-rë</td>
<td>The verb. To bind together.</td>
</tr>
<tr>
<td>Cenophorus</td>
<td>Cén'phó-rús</td>
<td>Officer in charge of sacred imple-</td>
</tr>
<tr>
<td>Centaigle</td>
<td>Cén'táig'</td>
<td>A mystic society of 19th century.</td>
</tr>
<tr>
<td>Censor</td>
<td>Sén'-sor</td>
<td>An incense cup or vase.</td>
</tr>
<tr>
<td>Cephas</td>
<td>S'é-fas</td>
<td>A Syrian name. Literally, a stone.</td>
</tr>
<tr>
<td>Ceres</td>
<td>S'é-rës</td>
<td>The goddess of corn.</td>
</tr>
<tr>
<td>Ceridwen</td>
<td>Cé-ríd-ven</td>
<td>The Isis of the Druids.</td>
</tr>
<tr>
<td>Cerneous</td>
<td>Cér-n'éos</td>
<td>Cér'no.</td>
</tr>
<tr>
<td>Ceresian</td>
<td>Së-rës-u-le-an</td>
<td>The color of the sky.</td>
</tr>
<tr>
<td>Chaldæa</td>
<td>Chál'dá'</td>
<td>A country along the Euphrates and</td>
</tr>
<tr>
<td>Chaldee</td>
<td>Chál'dé'</td>
<td>A cup or bowl. (Tigris rivers.</td>
</tr>
<tr>
<td>Chaldee</td>
<td>Chál'dé'</td>
<td>An enclosed place. Not Ka'us. A confused mass.</td>
</tr>
<tr>
<td>Chamber</td>
<td>Chamb'ér</td>
<td>Shap'ó'.</td>
</tr>
<tr>
<td>Chaos</td>
<td>Ká'os</td>
<td>The capital of a column.</td>
</tr>
<tr>
<td>Chapelle</td>
<td>Chap'el'e</td>
<td>A sect in the time of the Maccabees.</td>
</tr>
<tr>
<td>Chasten</td>
<td>Chás-tén'jër</td>
<td>Not Kas'um. A void space.</td>
</tr>
<tr>
<td>Chastener</td>
<td>Chás-tén-jër</td>
<td>Benedict Chastener.</td>
</tr>
<tr>
<td>Chausie</td>
<td>Chás'-jie</td>
<td>An outer dres in imitation of the</td>
</tr>
<tr>
<td>Chef-d'œuvre</td>
<td>Chéf'-d'œuvre'</td>
<td>Name of the second Jewish month.</td>
</tr>
<tr>
<td>Cherubim</td>
<td>Chér'ú-bim</td>
<td>A city of Palestine.</td>
</tr>
<tr>
<td>Chessed</td>
<td>Chés'-sed</td>
<td>A worthy Mason. (carpenter.</td>
</tr>
<tr>
<td>Chésan</td>
<td>Chés'-van</td>
<td>An instrument used by a mason or</td>
</tr>
<tr>
<td>Cheth</td>
<td>Chéth</td>
<td>Pertaining to chivalry.</td>
</tr>
<tr>
<td>Chibbedom</td>
<td>Chib'-be-lúm</td>
<td>Heb., Wisdom.</td>
</tr>
<tr>
<td>Chiel</td>
<td>Chí'el</td>
<td>The Hindu God.</td>
</tr>
<tr>
<td>Chilhric</td>
<td>Shílv'-ërik</td>
<td>A stone in the breastplate.</td>
</tr>
<tr>
<td>Chochmah</td>
<td>Chók'-mah</td>
<td>Illegal.</td>
</tr>
<tr>
<td>Chrsna</td>
<td>Krís'-hát</td>
<td>A cross charged with another cross.</td>
</tr>
<tr>
<td>Chrysolite</td>
<td>Krís'-o'-lítë</td>
<td>Invested with raiment.</td>
</tr>
<tr>
<td>Cleeche</td>
<td>Kléch'ó</td>
<td>A winding staircase.</td>
</tr>
<tr>
<td>Clothed</td>
<td>Klót'hd</td>
<td>An assembly.</td>
</tr>
<tr>
<td>Cœur de Lion</td>
<td>Kôr de lá'ón</td>
<td>Living at the same time. Not Kas'wín. Casket for the dead.</td>
</tr>
<tr>
<td>Cochleaus</td>
<td>Chôl'hé-us</td>
<td>Within the knowledge. Not Co-la'shum. Lunchon.</td>
</tr>
<tr>
<td>Coctas</td>
<td>Co'-tsís</td>
<td></td>
</tr>
<tr>
<td>Coerlat</td>
<td>Ko'-er-lat</td>
<td></td>
</tr>
<tr>
<td>Coffin</td>
<td>Kóf'in</td>
<td></td>
</tr>
<tr>
<td>Cognizant</td>
<td>Ko'-ni-sánt</td>
<td></td>
</tr>
<tr>
<td>CiBallon</td>
<td>Ko-li-lásh'mun</td>
<td></td>
</tr>
<tr>
<td>WORDS OF DOGUEFUL PRONUNCIATION</td>
<td>PROPER MASCULINE PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>---------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Collocatio</td>
<td>Cólló-ká'li-o</td>
<td>Cóll-o-ká'li-o.</td>
</tr>
<tr>
<td>Comment</td>
<td>Kom'ment.</td>
<td>To explain, to expound.</td>
</tr>
<tr>
<td>Commisserate</td>
<td>Kom-mis'er-ät.</td>
<td>Compassion for, to pity.</td>
</tr>
<tr>
<td>Compagnon</td>
<td>Oén-pén'kon</td>
<td>A French term for Fellow-Craft.</td>
</tr>
<tr>
<td>Composite</td>
<td>Kom-pé-s't.</td>
<td>An order of Architecture.</td>
</tr>
<tr>
<td>Conclave</td>
<td>Kom'klévé</td>
<td>An assemblage of Templars.</td>
</tr>
<tr>
<td>Condemner</td>
<td>Kon-dem'ner</td>
<td>Not Kon-dem'ner. One who censures.</td>
</tr>
<tr>
<td>Confidant</td>
<td>Kon-fidant'.</td>
<td>Not Kon-fidant. A bosom friend.</td>
</tr>
<tr>
<td>Consistory</td>
<td>Kon-sis-to-ry</td>
<td>An assemblage of brethren of the R.</td>
</tr>
<tr>
<td>Consummation</td>
<td>Oén-sum-mát'tum.</td>
<td>It is finished. ISecret.</td>
</tr>
<tr>
<td>Conspiracy</td>
<td>Kon-spír'a-ël.</td>
<td>A combination for evil purpose.</td>
</tr>
<tr>
<td>Constans</td>
<td>Kom'stán.</td>
<td>Unwavering, constant.</td>
</tr>
<tr>
<td>Contemplating</td>
<td>Kon'-tem-pla-ting</td>
<td>Looking around carefully on all sides.</td>
</tr>
<tr>
<td>Convocation</td>
<td>Kom'vo-ká’šun</td>
<td>An assemblage of Royal Arch Masons.</td>
</tr>
<tr>
<td>Corde Gladio Potens</td>
<td>Kór'dá glá'do pót'énz</td>
<td>Powerful in heart and with the sword.</td>
</tr>
<tr>
<td>Corybantes</td>
<td>Córr-y-bán'tés</td>
<td>Rites in honor of Atys.</td>
</tr>
<tr>
<td>Costume</td>
<td>Kos'tún.</td>
<td>A manner of dress.</td>
</tr>
<tr>
<td>Coustos</td>
<td>Kom'stós.</td>
<td>John Coustos.</td>
</tr>
<tr>
<td>Couverur</td>
<td>Kóvr-VR'ír.</td>
<td>Kú-Vir.</td>
</tr>
<tr>
<td>Covenant</td>
<td>Kúv'e-nánt.</td>
<td>An agreement, a contract.</td>
</tr>
<tr>
<td>Cowans</td>
<td>Kom'áns.</td>
<td>Pretenders, dry dieters, intruders.</td>
</tr>
<tr>
<td>Cowls</td>
<td>Kom'lz.</td>
<td>The hood of the mantle.</td>
</tr>
<tr>
<td>Crata Repoa</td>
<td>Crá'ta Re-pó'a</td>
<td>An Egyptian rite of seven degrees.</td>
</tr>
<tr>
<td>Cresset</td>
<td>Krés'sét.</td>
<td>Symbol of Light and Truth, open lamp.</td>
</tr>
<tr>
<td>Crete</td>
<td>Kré'te.</td>
<td>An island in the Mediterranean.</td>
</tr>
<tr>
<td>Cromlech</td>
<td>Kró'mlkh.</td>
<td>A large stone resting on two or more stones. The staff of the Prelate.</td>
</tr>
<tr>
<td>Creiser</td>
<td>Kré'sher.</td>
<td>The staff of the Prelate.</td>
</tr>
<tr>
<td>Cretona</td>
<td>Kró-tón'á.</td>
<td>A city of Greek colonists in Italy.</td>
</tr>
<tr>
<td>Cryptic</td>
<td>Kríp'tís.</td>
<td>Pertaining to Royal and Select Masons. The cross with a handle. Isony.</td>
</tr>
<tr>
<td>Crux Ansata</td>
<td>Krúx-kn-á's'tá</td>
<td>Arise and kneel.</td>
</tr>
<tr>
<td>Cum Civi</td>
<td>Kóm Siv'.</td>
<td>Priests of ancient Crete.</td>
</tr>
<tr>
<td>Curetes</td>
<td>Cu-rú'tés.</td>
<td>Priests of ancient Crete.</td>
</tr>
<tr>
<td>Custos Arcani.</td>
<td>Ku'ós árc-a'ni</td>
<td>The guardian of the treasury.</td>
</tr>
<tr>
<td>Cynocephalus</td>
<td>Kyños-kéf-f'ál's.</td>
<td>Figure of a man with head of a dog.</td>
</tr>
<tr>
<td>Cynosure</td>
<td>Ky'n-s'oh-o'r.</td>
<td>The center of attraction.</td>
</tr>
<tr>
<td>Cyrene</td>
<td>Ky-rén'á.</td>
<td>Ancient city of North Africa.</td>
</tr>
<tr>
<td>Cyprus</td>
<td>Sí-rús.</td>
<td>A King of Persia.</td>
</tr>
<tr>
<td>Dabhr.</td>
<td>Dá-br'.</td>
<td>Most sacred.</td>
</tr>
<tr>
<td>Dactyl</td>
<td>Dák'ty-lí.</td>
<td>Priests of Cybele.</td>
</tr>
<tr>
<td>Daduchos</td>
<td>Dá'dó-chóes.</td>
<td>A torch-bearer.</td>
</tr>
<tr>
<td>Word</td>
<td>Pronunciation</td>
<td>Notes</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>Dedalus</td>
<td>Ded’a-lus</td>
<td>A famous artist and mechanician</td>
</tr>
<tr>
<td>Dal’s</td>
<td>Dá’l스</td>
<td>A canopy</td>
</tr>
<tr>
<td>Dambool</td>
<td>Dám-book</td>
<td>Rock temple of Buddhists of Ceylon</td>
</tr>
<tr>
<td>Dao</td>
<td>Dá’o</td>
<td>From Daer, to sbize</td>
</tr>
<tr>
<td>Darakiel</td>
<td>Dá-rák’-kael’</td>
<td>By direction of God.</td>
</tr>
<tr>
<td>Darius</td>
<td>Dá-rús</td>
<td>A King of Persia. [Moses]</td>
</tr>
<tr>
<td>Dathan</td>
<td>Dá-thán</td>
<td>A Reubenite who revolted against</td>
</tr>
<tr>
<td>Dassard</td>
<td>Dá-sár’de</td>
<td>Michel François Dassard.</td>
</tr>
<tr>
<td>Decrepit</td>
<td>De-crep’it</td>
<td>Wasted by age. [the sun.</td>
</tr>
<tr>
<td>Delect</td>
<td>Dé-lek’te</td>
<td>Southward, following the course of</td>
</tr>
<tr>
<td>Deilamade</td>
<td>Dé-ël’am’-de</td>
<td>Joseph Jérôme Francia.</td>
</tr>
<tr>
<td>Delaunay</td>
<td>Dél-a-ny’</td>
<td>François H. Stanislaus Deulaunay.</td>
</tr>
<tr>
<td>Dellineated</td>
<td>Dé-lin’é-a-ted</td>
<td>Marked, described.</td>
</tr>
<tr>
<td>Delta</td>
<td>Dé-la’te</td>
<td>Fourth letter of Greek alphabet.</td>
</tr>
<tr>
<td>Demeter</td>
<td>Dé-me’te-r</td>
<td>Greek name of Ceres.</td>
</tr>
<tr>
<td>Demüt</td>
<td>Dé-mut’</td>
<td>Resta.</td>
</tr>
<tr>
<td>Denderah</td>
<td>Dën-dër’ah</td>
<td>A ruined town of Upper Egypt.</td>
</tr>
<tr>
<td>Depths</td>
<td>Depths</td>
<td>Not Depe nor Debs. Profundity.</td>
</tr>
<tr>
<td>Derogate</td>
<td>Dé-ro-gá-te</td>
<td>Degrade.</td>
</tr>
<tr>
<td>Desagullers</td>
<td>Dé-sag’-ull’er</td>
<td>John Theophilus Desagullers.</td>
</tr>
<tr>
<td>Design</td>
<td>Dé-sén’te</td>
<td>A preliminary sketch.</td>
</tr>
<tr>
<td>Dessert</td>
<td>Dé-sért’</td>
<td>The last course of a feast.</td>
</tr>
<tr>
<td>Deuchar Charters</td>
<td>Dé-ch’-chä’-arters</td>
<td>Working warrants.</td>
</tr>
<tr>
<td>Deus Meumque Jus</td>
<td>Deus Meumque Jus</td>
<td>God and my right.</td>
</tr>
<tr>
<td>Devoir</td>
<td>Dé-voir</td>
<td>Dé-vöö</td>
</tr>
<tr>
<td>Dew</td>
<td>Dé-z</td>
<td>Atmospheric moisture.</td>
</tr>
<tr>
<td>Diesel</td>
<td>Dé-zel’-al</td>
<td>A Druidic term.</td>
</tr>
<tr>
<td>Dieu et mon Droit</td>
<td>Dieu et mon Droit</td>
<td>Died à mon domest.</td>
</tr>
<tr>
<td>Dieu le Vest</td>
<td>Dieu le Vest</td>
<td>Died à Veut.</td>
</tr>
<tr>
<td>Different</td>
<td>Diff’-er’-ent</td>
<td>Not Diff’-ent. Distinct, separate.</td>
</tr>
<tr>
<td>Dionysus</td>
<td>Di-o-ný’s-us</td>
<td>Celebrations by which the years were numbered.</td>
</tr>
<tr>
<td>Dionysus</td>
<td>Di-o-ný’s-us</td>
<td>Greek name of Bacchus.</td>
</tr>
<tr>
<td>Diplome</td>
<td>Di-pló’mé</td>
<td>Not Di-pló-mé. A sealed writing.</td>
</tr>
<tr>
<td>Stalodgere</td>
<td>Di-st-al’-dog-der</td>
<td>To drive from a place of rest.</td>
</tr>
<tr>
<td>Stalodgere</td>
<td>Di-st-al’-dog-der</td>
<td>Faithless.</td>
</tr>
<tr>
<td>Dissolve</td>
<td>Dis-solv’</td>
<td>Separation into component parts.</td>
</tr>
<tr>
<td>District</td>
<td>Dis-trik’t</td>
<td>A portion of territory.</td>
</tr>
<tr>
<td>Dit</td>
<td>Dit’ë</td>
<td>The “Shining Light of Heaven.”</td>
</tr>
<tr>
<td>Direct</td>
<td>Dit-rek’te</td>
<td>Deprive of, remove.</td>
</tr>
<tr>
<td>Divulge</td>
<td>Di-vul’-jë</td>
<td>To make publicly known.</td>
</tr>
<tr>
<td>Domino Deus Meus</td>
<td>Dón’m-ës Dë’-ës- Më-us</td>
<td>O Lord, my God.</td>
</tr>
<tr>
<td>Domitian</td>
<td>Dó-mi-tä-në-an</td>
<td>A Roman Emperor.</td>
</tr>
<tr>
<td>Denata</td>
<td>Dé-nâ’ta</td>
<td>Wearer of the demi-cross.</td>
</tr>
<tr>
<td>Deric</td>
<td>Dé-r’ik</td>
<td>An order in Architecture.</td>
</tr>
<tr>
<td>Doth</td>
<td>Dó-th</td>
<td>Not Dó-th. Third person of the Trinity.</td>
</tr>
<tr>
<td>Drak’s</td>
<td>Drék’-mä</td>
<td>A name, a weight.</td>
</tr>
<tr>
<td>Draschma</td>
<td>Drás’-chä’-ma</td>
<td>Johann Heinrich Bernhardt Dreske.</td>
</tr>
<tr>
<td>Dreske</td>
<td>Drás’-sä-kö</td>
<td>A Celtic priest.</td>
</tr>
<tr>
<td>Druid</td>
<td>Drô’-id</td>
<td>A sect of religionists in Syria.</td>
</tr>
<tr>
<td>Druses</td>
<td>Drô’-sës</td>
<td></td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Duad</td>
<td>Do‘ad</td>
<td>Number two in Pythagorean system.</td>
</tr>
<tr>
<td>Due Guard</td>
<td>Du‘Gârd</td>
<td>Mode of recognition.</td>
</tr>
<tr>
<td>Dupaty</td>
<td>Du‘pît-ty</td>
<td>Louis Emanuel Charles M. Dupaty.</td>
</tr>
<tr>
<td>Dysus</td>
<td>Dy-as</td>
<td>Sanskrit for sk. Bright, exalted.</td>
</tr>
<tr>
<td>Dyna Sere</td>
<td>Dy‘ná So-rê</td>
<td>A Masonic romance by Van Meyern.</td>
</tr>
<tr>
<td>Eastward</td>
<td>East’ward</td>
<td>Not East’ard. Direction of the East.</td>
</tr>
<tr>
<td>Ezek</td>
<td>E‘zék</td>
<td>Literally, bare. Son of Shobal.</td>
</tr>
<tr>
<td>Eban Behan</td>
<td>E‘bân Bô-hân</td>
<td>A witness stone set up by Bohan.</td>
</tr>
<tr>
<td>Ebias</td>
<td>E‘bi-sa</td>
<td>Arabic for Prince of Apostate.Angels.</td>
</tr>
<tr>
<td>Echathana</td>
<td>E‘káth-a-na</td>
<td>Capital of Media.</td>
</tr>
<tr>
<td>Ecosias</td>
<td>E‘kös-e-i-sa</td>
<td>Ακοσαια.</td>
</tr>
<tr>
<td>Eocoslam</td>
<td>E‘kös-e-slam</td>
<td>Decrees by an authority.</td>
</tr>
<tr>
<td>Edicts</td>
<td>E‘díkés</td>
<td>I am that I am.</td>
</tr>
<tr>
<td>Eheureh</td>
<td>E-hê‘yeh</td>
<td>Third Degree A. A. Scottish Rite.</td>
</tr>
<tr>
<td>Elai beni almanah</td>
<td>El‘á-ti bén-i El-má‘náh</td>
<td>El-káná’n.</td>
</tr>
<tr>
<td>Elchanan</td>
<td>El-chán-an</td>
<td>An eminent woman of Judaea.</td>
</tr>
<tr>
<td>Eleazar</td>
<td>El-e-áz’ar</td>
<td>Relating to charity.</td>
</tr>
<tr>
<td>Eleaza</td>
<td>E‘lák‘tä</td>
<td>See Elchanan.</td>
</tr>
<tr>
<td>Eleemosynary</td>
<td>El-e-mo-zós‘n-a-rë</td>
<td>Mysteries of ancient Athenian relig-</td>
</tr>
<tr>
<td>Eleham</td>
<td>El‘hám</td>
<td>An ancient Grecian city.</td>
</tr>
<tr>
<td>Elephants</td>
<td>El‘é-phan‘tä</td>
<td>Ancient temple in Gulf of Bombay.</td>
</tr>
<tr>
<td>Eleusian</td>
<td>El-é-u-si-an</td>
<td>The second name of God in the Bible.</td>
</tr>
<tr>
<td>Eleus</td>
<td>El‘ú-s</td>
<td>See Elee.</td>
</tr>
<tr>
<td>Elyon</td>
<td>El-yôn</td>
<td>Twelfth civil month of Jewish year.</td>
</tr>
<tr>
<td>Elyas</td>
<td>El-yás</td>
<td>Elected.</td>
</tr>
<tr>
<td>Elyasum</td>
<td>El-yas-um</td>
<td>A place of happiness.</td>
</tr>
<tr>
<td>Emeritus</td>
<td>E-mér-üs</td>
<td>One who has served out his time.</td>
</tr>
<tr>
<td>Emeth</td>
<td>E-méth</td>
<td>Integrity, fidelity, firmness.</td>
</tr>
<tr>
<td>Emir</td>
<td>A’mir</td>
<td>An Arabic counselor.</td>
</tr>
<tr>
<td>Emsoumah</td>
<td>E-mou-mah</td>
<td>Fidelity, truth.</td>
</tr>
<tr>
<td>Empyrean</td>
<td>Em-pír-e-an</td>
<td>The highest Heaven.</td>
</tr>
<tr>
<td>Emanah</td>
<td>E-mán-a-nah</td>
<td>Fidelity to one’s promises.</td>
</tr>
<tr>
<td>Encyclical</td>
<td>En-cyi-kal</td>
<td>Circular, sent to many places and</td>
</tr>
<tr>
<td>En famille</td>
<td>En fas-mail</td>
<td>En fas-mail.</td>
</tr>
<tr>
<td>Enochian</td>
<td>E-no’chi-an</td>
<td>Eno’s kae-an, relating to Enoch.</td>
</tr>
<tr>
<td>En Soph</td>
<td>En’ Soph</td>
<td>Sacred vestment of the high priest.</td>
</tr>
<tr>
<td>Ephod</td>
<td>E-phód</td>
<td>Divine spirits in intermediate state.</td>
</tr>
<tr>
<td>Eons</td>
<td>E-ons</td>
<td>Easter.</td>
</tr>
<tr>
<td>Eostre</td>
<td>E-os-tre</td>
<td>An ancient city of Asia.</td>
</tr>
<tr>
<td>Ephesus</td>
<td>E-phés-us</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Ephraim</td>
<td>E-fra-im</td>
<td>A letter, a missive.</td>
</tr>
<tr>
<td>Epistle</td>
<td>E-pís‘le</td>
<td>A summary.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MAROON PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Aegyet</td>
<td>A&quot;g'p{&quot;t</td>
<td>An eye-witness.</td>
</tr>
<tr>
<td>Aeques</td>
<td>E'kves</td>
<td>Signifying knight.</td>
</tr>
<tr>
<td>Equitas</td>
<td>E'k&quot;vitas</td>
<td>Equity.</td>
</tr>
<tr>
<td>Eranot</td>
<td>E&quot;r'a-tot&quot;</td>
<td>Friendly societies among the Greeks.</td>
</tr>
<tr>
<td>Erica</td>
<td>E&quot;r&quot;ka</td>
<td>A sacred plant among the Egyptians.</td>
</tr>
<tr>
<td>Erosch</td>
<td>A&quot;r&quot;sh</td>
<td>The Celestial Raven.</td>
</tr>
<tr>
<td>Errand</td>
<td>E&quot;r&quot;and</td>
<td>A commission.</td>
</tr>
<tr>
<td>Erratum</td>
<td>E&quot;r&quot;r'um</td>
<td>An error in writing.</td>
</tr>
<tr>
<td>Euar Haddon</td>
<td>E&quot;uar H&quot;d'don</td>
<td>A king of Assyria.</td>
</tr>
<tr>
<td>Esoteric</td>
<td>E&quot;s'o-tor'i</td>
<td>That which is taught to a select few.</td>
</tr>
<tr>
<td>Ezerance</td>
<td>E&quot;zer'rance</td>
<td>E&quot;zar&quot;-wise.</td>
</tr>
<tr>
<td>Ezquire</td>
<td>E&quot;z-wiqr</td>
<td>An armor-bearer.</td>
</tr>
<tr>
<td>Erain</td>
<td>E&quot;r&quot;im</td>
<td>The Hebrew number twenty.</td>
</tr>
<tr>
<td>Essence</td>
<td>E&quot;ss'en-ee</td>
<td>Es'en-tee, A Jewish sect.</td>
</tr>
<tr>
<td>Esther</td>
<td>E&quot;ster</td>
<td>Wife of King Absanerus.</td>
</tr>
<tr>
<td>Ethel or Ishiri</td>
<td>E&quot;th&quot;l-um</td>
<td>The seventh Hebrew month.</td>
</tr>
<tr>
<td>Eumolpus</td>
<td>E&quot;&quot;m&quot;l-pus</td>
<td>A king of Elyasis.</td>
</tr>
<tr>
<td>Ennuch</td>
<td>E&quot;n&quot;nuch</td>
<td>Prohibited candidates.</td>
</tr>
<tr>
<td>Eureka</td>
<td>E&quot;r&quot;ka</td>
<td>I have found it.</td>
</tr>
<tr>
<td>European</td>
<td>E&quot;r&quot;pe'an</td>
<td>Relating to Europe.</td>
</tr>
<tr>
<td>Evates</td>
<td>E&quot;vates</td>
<td>2d Degree in the Druidical system.</td>
</tr>
<tr>
<td>Evelles, Sects des</td>
<td>E&quot;v-el&quot;les, Sects des</td>
<td>E&quot;na--tan. Bright, enlightened.</td>
</tr>
<tr>
<td>Evergreen, Budder</td>
<td>E&quot;ver-green, Bud'der</td>
<td>Secret orders similar to the Illuminati.</td>
</tr>
<tr>
<td>Evertor</td>
<td>E&quot;ver-tor</td>
<td>Knights of. A military order.</td>
</tr>
<tr>
<td>Evis</td>
<td>E&quot;vis</td>
<td>To elevate.</td>
</tr>
<tr>
<td>Exalt</td>
<td>E&quot;xalt</td>
<td>To scrutinize.</td>
</tr>
<tr>
<td>Exercise</td>
<td>E&quot;x-ex&quot;</td>
<td>To be imitated.</td>
</tr>
<tr>
<td>Example</td>
<td>E&quot;x-ex&quot;</td>
<td>King Arthur’s famous sword.</td>
</tr>
<tr>
<td>Exemplify</td>
<td>E&quot;x-em-l-f'y</td>
<td>Admirable.</td>
</tr>
<tr>
<td>Exemplify</td>
<td>E&quot;x-em-l-f'y</td>
<td>An executor of the laws.</td>
</tr>
<tr>
<td>Exempt</td>
<td>E&quot;x-em-p't</td>
<td>Not subject.</td>
</tr>
<tr>
<td>Exalt</td>
<td>E&quot;x-alt&quot;</td>
<td>The state of being.</td>
</tr>
<tr>
<td>Exordium</td>
<td>E&quot;x-or-dium</td>
<td>The introduction.</td>
</tr>
<tr>
<td>Extortion</td>
<td>E&quot;x-ton-kr</td>
<td>Public, not secret.</td>
</tr>
<tr>
<td>Exoterica</td>
<td>E&quot;x-o-tor-ka</td>
<td>An experienced person.</td>
</tr>
<tr>
<td>Expert</td>
<td>E&quot;ks&quot;pert</td>
<td>A breathing out.</td>
</tr>
<tr>
<td>Expiration</td>
<td>E&quot;ks-p&quot;ra-keum</td>
<td>Without previous study.</td>
</tr>
<tr>
<td>Extremity</td>
<td>E&quot;ks-tren-'ity</td>
<td>A Hebrew prophet.</td>
</tr>
<tr>
<td>Ezeiel</td>
<td>E&quot;z-es-keel</td>
<td>Division, separation.</td>
</tr>
<tr>
<td>Ezel</td>
<td>E&quot;z-ul</td>
<td>A family lodge, private.</td>
</tr>
<tr>
<td>Familien, Logen</td>
<td>F&quot;a-mil'&quot;en Logen</td>
<td>Name given to the Syrian Mason.</td>
</tr>
<tr>
<td>Faneor</td>
<td>F&quot;a-ner</td>
<td>Speech or records done up in a roll.</td>
</tr>
<tr>
<td>Fasces</td>
<td>F&quot;a-sce</td>
<td>Loyalty.</td>
</tr>
<tr>
<td>Faith</td>
<td>F&quot;a-'th</td>
<td>Second month in the Calendar.</td>
</tr>
<tr>
<td>February</td>
<td>F&quot;e-br&quot;</td>
<td>Signifying School of Thought.</td>
</tr>
<tr>
<td>Felix</td>
<td>F&quot;e-l-eex</td>
<td>F&quot;e-line.</td>
</tr>
<tr>
<td>Fervour</td>
<td>F&quot;e-r-vor</td>
<td>Devotion.</td>
</tr>
<tr>
<td>Fervor</td>
<td>F&quot;e-r-vor</td>
<td>F&quot;e-line.</td>
</tr>
<tr>
<td>Feuillants</td>
<td>F&quot;e-ul-lants</td>
<td>Let there be light.</td>
</tr>
<tr>
<td>Flax Lux</td>
<td>F&quot;lax Lux</td>
<td>Let there be light.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MAROONIC PRONUNCIATION</td>
<td>NOTES</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>--------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Fiat Justitia</td>
<td>Fi'at Jus-ti-sh-a</td>
<td>Let justice be done though the heav-</td>
</tr>
<tr>
<td>Buat Caelum</td>
<td>Bu'at sa-lum</td>
<td>ones fall.</td>
</tr>
<tr>
<td>Fidelity</td>
<td>Fi-del'i-ti</td>
<td>Faithfulness.</td>
</tr>
<tr>
<td>Fides</td>
<td>Fi'de</td>
<td>A Roman goddess. Faith.</td>
</tr>
<tr>
<td>Fiducial</td>
<td>Fi-du's-aal</td>
<td>Confiding trust.</td>
</tr>
<tr>
<td>Fillis</td>
<td>Fi'lot</td>
<td>Head-band.</td>
</tr>
<tr>
<td>Finance</td>
<td>Fi-nance'</td>
<td>Revenue of a person or state.</td>
</tr>
<tr>
<td>Forehead</td>
<td>For'ed</td>
<td>The front of the skull.</td>
</tr>
<tr>
<td>Forest</td>
<td>For'est</td>
<td>Not For'est. A large tract of wood.</td>
</tr>
<tr>
<td>Frankincense</td>
<td>Frak' in-sense</td>
<td>An odorous resin.</td>
</tr>
<tr>
<td>Frater</td>
<td>Frat'er</td>
<td>Latin for Brother.</td>
</tr>
<tr>
<td>Freimaurer</td>
<td>Frat-maur'er</td>
<td>Fri-mou're. A builder of walls.</td>
</tr>
<tr>
<td>Frères Pontives</td>
<td>Frères Pônte-ves</td>
<td>Frères Pont-unes.</td>
</tr>
<tr>
<td>Friendship</td>
<td>Frem' ship</td>
<td>Personal attachment. [and cornice.</td>
</tr>
<tr>
<td>Friese</td>
<td>Frees</td>
<td>The entablature, between architrave</td>
</tr>
<tr>
<td>Fyfot</td>
<td>Fyf'ot</td>
<td>An ancient symbol.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Pronunciation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gabaon</td>
<td>Ga'baon</td>
<td>A high place.</td>
</tr>
<tr>
<td>Gabot</td>
<td>Ga'bot</td>
<td>Strong.</td>
</tr>
<tr>
<td>Gabriel</td>
<td>Ga'brael</td>
<td>An anachrony.</td>
</tr>
<tr>
<td>Gadsöcke</td>
<td>Gads'ocke</td>
<td>Johann Christian Gadsöcke.</td>
</tr>
<tr>
<td>Galahad</td>
<td>Ga'lahad</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>Garimont</td>
<td>Gar'mont</td>
<td>Corruption of Garimond or Gari-</td>
</tr>
<tr>
<td>Garinuus</td>
<td>Gar'inus</td>
<td>A standard-bearer. [prentiss.</td>
</tr>
<tr>
<td>Gaveal</td>
<td>Gav'el</td>
<td>A working tool of an Entered Ap-</td>
</tr>
<tr>
<td>Gedaliyah</td>
<td>Ged'al'i-yah</td>
<td>Son of Pashur.</td>
</tr>
<tr>
<td>Gemara</td>
<td>Ge'mara</td>
<td>See Talmud.</td>
</tr>
<tr>
<td>Generalissimo</td>
<td>Gen'er-al-is'si-mo</td>
<td>Second officer in command of K. T.</td>
</tr>
<tr>
<td>Geometry</td>
<td>Ge'met-ri</td>
<td>A science of magnitudes.</td>
</tr>
<tr>
<td>Gethsemane</td>
<td>Geth'se'ma'nah</td>
<td>A garden near Jerusalem.</td>
</tr>
<tr>
<td>Gershon</td>
<td>Ger'shon</td>
<td>A son of Levi.</td>
</tr>
<tr>
<td>Ghemouli</td>
<td>Ghe'mouli</td>
<td>A step of the Kadosh ladder.</td>
</tr>
<tr>
<td>Ghomouli B'nah Tébounah</td>
<td>Ghem'ouli B'nah Tébounah</td>
<td>Prudence in the midst of vicissi-</td>
</tr>
<tr>
<td>Gibeah</td>
<td>Gib'eh</td>
<td>Literally, height.</td>
</tr>
<tr>
<td>Giblim</td>
<td>Gib'lim</td>
<td>Stonemason.</td>
</tr>
<tr>
<td>Gilead</td>
<td>Gil'ead</td>
<td>The Syrian mountains. [edge.</td>
</tr>
<tr>
<td>Gnostics</td>
<td>Gnost'sikos</td>
<td>Not Gwaw.</td>
</tr>
<tr>
<td>God</td>
<td>God</td>
<td>One of the founders of ancient</td>
</tr>
<tr>
<td>Godfrey de St. Aldewan</td>
<td>God'fry de San Aldewan</td>
<td>Knights Templar.</td>
</tr>
<tr>
<td>Goethe</td>
<td>Go'thë</td>
<td>T. John Wolfgang von Goethe.</td>
</tr>
<tr>
<td>Goëta</td>
<td>Goë'ta</td>
<td>One of the founders of ancient</td>
</tr>
<tr>
<td>Golgotha</td>
<td>Gol'go'tha</td>
<td>Knights Templar.</td>
</tr>
<tr>
<td>Gemel</td>
<td>Go'mel</td>
<td>Name of a Hebrew city.</td>
</tr>
<tr>
<td>Gormogons</td>
<td>Go'm'o-gone</td>
<td>A society opposing Freemasonry.</td>
</tr>
<tr>
<td>Gemorrah</td>
<td>Gem-o'r'rah</td>
<td>Name of a Hebrew city.</td>
</tr>
<tr>
<td>WORKS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-----------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Gonfalon</td>
<td>Gōn′fōl-ān′</td>
<td>Ecclesiastical banner.</td>
</tr>
<tr>
<td>Gordon</td>
<td>Gōr′dān</td>
<td>Not Gōr′dān.</td>
</tr>
<tr>
<td>Gorgeous</td>
<td>Gōr′jūs</td>
<td>Magnificent.</td>
</tr>
<tr>
<td>Gothic</td>
<td>Gōt′kī</td>
<td>A style of Architecture.</td>
</tr>
<tr>
<td>Gravelot</td>
<td>Grā′vē-lōt</td>
<td>One of the three ruffians.</td>
</tr>
<tr>
<td>Gugemos</td>
<td>Gu′gō-mōs</td>
<td>Baron von Gugemos.</td>
</tr>
<tr>
<td>Guibs</td>
<td>Gīb</td>
<td>A ruffian in the Scottish Rite.</td>
</tr>
<tr>
<td>Guilemain</td>
<td>Gīl′i′-māin</td>
<td>Gē′-yē-māin.</td>
</tr>
<tr>
<td>Gutural</td>
<td>Gū′-thr-āl</td>
<td>Pertaining to the throat.</td>
</tr>
<tr>
<td>Gymnosophists</td>
<td>Gīm-nō-sōf-φīstst</td>
<td>Signifying &quot;naked sages.&quot;</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>Hāb′-ak-kēk</td>
<td>Lore's embrace. A Jewish prophet.</td>
</tr>
<tr>
<td>Habil</td>
<td>Hāb′-ēl</td>
<td>Initiate of 4th Degree, Med. Fr. R.</td>
</tr>
<tr>
<td>Habramah</td>
<td>Hāb′-rā-māh</td>
<td>Used only in France. [med. -Traditions handed down by Mahom. -Second of four gods of Arab tribe</td>
</tr>
<tr>
<td>Hadassah</td>
<td>Hād′-ā-sēs</td>
<td>Hebrew definite article &quot;the.&quot;</td>
</tr>
<tr>
<td>Haggai</td>
<td>Hāg′-gāi</td>
<td>A Hebrew prophet. [of Ad.</td>
</tr>
<tr>
<td>Hah</td>
<td>Hāh</td>
<td>Whence do you hail?</td>
</tr>
<tr>
<td>Hail</td>
<td>Hāl</td>
<td>To hize.</td>
</tr>
<tr>
<td>Hale</td>
<td>Hāl</td>
<td>Praise ye Jehovah.</td>
</tr>
<tr>
<td>Halliliah</td>
<td>Hāll-il-ē-yīl</td>
<td>The angel of Venus.</td>
</tr>
<tr>
<td>Hamaleel</td>
<td>Hām-āl-ēl</td>
<td>Ḥāl-ēl.</td>
</tr>
<tr>
<td>Haphtafel</td>
<td>Ḥāf′-ḥāt-fēl</td>
<td>Harn-west-er.</td>
</tr>
<tr>
<td>Harmonaster</td>
<td>Hār-ōm-ast-er</td>
<td>Princes in Masonry.</td>
</tr>
<tr>
<td>Harodim</td>
<td>Hār′-ōd-īm</td>
<td>Implying a soothsayer or aruspice.</td>
</tr>
<tr>
<td>Haruspices</td>
<td>Hār′-ūs-pē-sēs</td>
<td>Hōt-ḥūte.</td>
</tr>
<tr>
<td>Hannabi-Hütte</td>
<td>Hān-na-bi-Hūt-ē</td>
<td>Ḥō-ḥūt-d.</td>
</tr>
<tr>
<td>Maitre Grades</td>
<td>Hāu-ṭr-ī Grād-ēs</td>
<td>To make legal.</td>
</tr>
<tr>
<td>Beal</td>
<td>Bēl</td>
<td>The shodde of bliss.</td>
</tr>
<tr>
<td>Heaven</td>
<td>Hāv′-ēn</td>
<td>A sacrifice of a hundred oxen.</td>
</tr>
<tr>
<td>Heccatomb</td>
<td>Hē-ek-tōm</td>
<td>A plane figure of seven equal sides.</td>
</tr>
<tr>
<td>Hegtagnon</td>
<td>Hē-gtā-gōn</td>
<td>A corruption of Hermes.</td>
</tr>
<tr>
<td>Hermalomes</td>
<td>Hēr-mālō-mēs</td>
<td>&quot;Spanish Brotherhood.&quot;</td>
</tr>
<tr>
<td>Hermannod</td>
<td>Hēr-ōn-mā-nōd</td>
<td>The Greek God, Mercury.</td>
</tr>
<tr>
<td>Hermes</td>
<td>Hēr′-mēs</td>
<td>Mythical mountain in Scotland.</td>
</tr>
<tr>
<td>Herodion</td>
<td>Hēr′-ō-dōn</td>
<td>Literally, kindness.</td>
</tr>
<tr>
<td>Heed</td>
<td>Hēd</td>
<td>Beating of the sepulcher.</td>
</tr>
<tr>
<td>Hibbut-Hakkeber</td>
<td>Ḥī-būt-Hāk′-kē-bēr</td>
<td>Hermit Order of the 14th century.</td>
</tr>
<tr>
<td>Hieronymites</td>
<td>Hēr-i-nō-mēt-ēs</td>
<td>Guardian of the holy vessels and</td>
</tr>
<tr>
<td>Hierophyax</td>
<td>Hēr′-ō-fī-φē-ak</td>
<td>A native of Hindustan. [vestments.</td>
</tr>
<tr>
<td>Hindu</td>
<td>Ḥīn′-dū</td>
<td>Not Abi. Hiram the Master, Father.</td>
</tr>
<tr>
<td>Hiram Abba</td>
<td>Ḥīr-ām Ab-bā</td>
<td>A widow's son of the tribe of Naph.</td>
</tr>
<tr>
<td>Hiram-Abif</td>
<td>Ḥīr-ām-āb-īf</td>
<td>He has suffered. [Tail.</td>
</tr>
<tr>
<td>Ho La Tai</td>
<td>Hō′ ła tā-ē</td>
<td>Reversent worship.</td>
</tr>
<tr>
<td>Homage</td>
<td>Hōm-āj</td>
<td>The mountain on which Aaron died</td>
</tr>
<tr>
<td>Hor</td>
<td>Hōr</td>
<td>The Mount Sinai range. [east.</td>
</tr>
<tr>
<td>Hereb</td>
<td>Hōr′-ēb</td>
<td>Not Hor′-ē-b. Visible boundary of</td>
</tr>
<tr>
<td>Horizon</td>
<td>Hōr′-i-ōn</td>
<td>A corruption of the word busses.</td>
</tr>
<tr>
<td>Hosches</td>
<td>Hōs′-chē-s</td>
<td>Abanob of the Templar Knighthood.</td>
</tr>
<tr>
<td>Hospitalers</td>
<td>Hōs′-pī-tāl-ěrs</td>
<td></td>
</tr>
</tbody>
</table>
Humble
Huma
Hypotenuse
Hystaspes
Hyssop
Iatrie
1-Celm-Kill
Iconoclasts
Iconology
Jesus Homnunum
Salvator
Jesus Nacareus
Exe Judaeorum
Theo
Yar
Thermoecl
Inmaturite
Inaus
Immortality
Impious
Imposter
Incomparable
Indian
Ineffable
Inexplicable
In Holy Signo Vinces
Inquire
Institute
Interesting
Infinite
Irreversible
Ischni
Isch Choulch
Isbassitch
Isch Sabal
Isch Sodl
Idiae Tables
Istamtum
Isolote
Isolated
Isolated
Ith's-oal
Itratics
Iuds
Jabboron Hammain
Jabsch
Jabach
Jabech
Jabesch
Humbled
Hymn
Hyptotenuse
Hystaspes
Hyssop
Iatric
Iconoclasts
Iconology
Salvator
Jesus Nazarens
Exe Judaeorum
Theo
Yar
Thermoecl
Immaturite
Inaus
Immortality
Impious
Imposter
Incomparable
Indian
Ineffable
Inexplicable
In Holy Signo Vinces
Inquire
Institute
Interesting
Infinite
Irreversible
Ischni
Isch Choulch
Isbassitch
Isch Sabal
Isch Sodl
Idiae Tables
Istamtum
Isolote
Isolated
Isolated
Ith's-oal
Itratics
Iuds
Jabboron Hammain
Jabsch
Jabach
Jabech
Jabesch

PROPER
MASONIC PRONUNCIATION.
Lowly of mind.
Acclamation.
The longest side of a right angle.
Father of the Persian King, Darius.
A species of ooper.
Searchers after universal medicine.
Image-breakers.
Teaching the doctrine of images.
Jesus, savior of men.
Jesus of Nazareth, King of the Jews.
Eighth month of the Hebrew year.
Immaculate.
God with us.
Unending existence.
Profane, wicked.
Not Impaw'slor. A deceiver.
Transcendent, peerless.
Pertaining to the Indies.
Utterable.
Without explanation.
By this sign thou shalt conquer.
Performing the first rite.
Search for information.
Blest, establish.
Engaging the attention or curiosity.
A style of Architecture.
Imaginable of being recalled.
One of the five masters of Solomon.
Literally, bawers.
God is hearing.
Men of burden.
A select master.
A flat rectangular bronze plate.
The Mosteem faith.
Place by itself.
Trumpeting Angel of Resurrection.
Youngest son of Aaron. (?of Egypt.
A society of adepts.
The twenty-eight creations of Ov-
frunz.
A word of covered significance.
Dry place.
The dry soil.
<table>
<thead>
<tr>
<th>WORDS OF DOUTTFUL PRONUNCIATION</th>
<th>PROPER MAROON PRONUNCIATION</th>
<th>NOTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jabulum</td>
<td>Já'bul-lúm</td>
<td>Corruption of Ju-bál-lúm: [temple.</td>
</tr>
<tr>
<td>Jachin</td>
<td>Já'kin</td>
<td>To establish. A pillar in Solomon's</td>
</tr>
<tr>
<td>Jachinal</td>
<td>Já'chín-šít</td>
<td>Ja'kin-šít. Corruption of Shekinah.</td>
</tr>
<tr>
<td>Jactinth</td>
<td>Já'sính</td>
<td>A mineral gem of value.</td>
</tr>
<tr>
<td>Jacques de Molay</td>
<td>Shãk' dé Mó-láy'</td>
<td>Past Grand Master of the Templars.</td>
</tr>
<tr>
<td>Jafuhar</td>
<td>Já'fu-hár</td>
<td>Synonym for Thor.</td>
</tr>
<tr>
<td>Jah</td>
<td>Já'h</td>
<td>Triliternal name of God.</td>
</tr>
<tr>
<td>Jamphilchus</td>
<td>Jám-bil-chús</td>
<td>A Neoplatonic philosopher.</td>
</tr>
<tr>
<td>James de Molay</td>
<td>Já'mes dé Mó-láy</td>
<td>Last Grand Master of ancient K. T.</td>
</tr>
<tr>
<td>Jaina</td>
<td>Já' í'ná</td>
<td>A cross adopted by the Jaina.</td>
</tr>
<tr>
<td>Jared</td>
<td>Já'red</td>
<td>Descendant of Seth. Lived 962</td>
</tr>
<tr>
<td>Jasher</td>
<td>Já'sher</td>
<td>Upright.   years.</td>
</tr>
<tr>
<td>Jasper</td>
<td>Já'sper</td>
<td>Fourth stone in the breastplate.</td>
</tr>
<tr>
<td>Jebusites</td>
<td>Jób-usí-tés</td>
<td>Natives of Jebus (afterward Jerusalem).</td>
</tr>
<tr>
<td>Jekam</td>
<td>Já'kám</td>
<td>Son of Abraham and Ketubah.</td>
</tr>
<tr>
<td>Jeroboam</td>
<td>Já-ro-bó'am</td>
<td>First king of the ten tribes.</td>
</tr>
<tr>
<td>Jetzirah Sepher</td>
<td>Jé-tzí'rah Së'phér</td>
<td>A traditional document.</td>
</tr>
<tr>
<td>Jesseeds</td>
<td>Já'sé-de's</td>
<td>Jah is honor. Jehovah.</td>
</tr>
<tr>
<td>Joabert</td>
<td>Já'bert</td>
<td>The chief favorite of Solomon.</td>
</tr>
<tr>
<td>Joah</td>
<td>Já'h</td>
<td>Jah is brother.</td>
</tr>
<tr>
<td>Joeph</td>
<td>Já'pé</td>
<td>A name of God.</td>
</tr>
<tr>
<td>Jochbed</td>
<td>Já-cho'béj</td>
<td>Jo-khébéd. Jah is honor.</td>
</tr>
<tr>
<td>Jod he vau he</td>
<td>Yo'd há vau há</td>
<td>Hebrew letters spelling Jehovah.</td>
</tr>
<tr>
<td>Joasa</td>
<td>Já'sá</td>
<td>Jah is living.</td>
</tr>
<tr>
<td>Joas-ha-ben</td>
<td>Yo-as-ha-bén</td>
<td>A mystical word.</td>
</tr>
<tr>
<td>Joppa</td>
<td>Jó'pa</td>
<td>Seacoast city, 37 miles from Jerusa-</td>
</tr>
<tr>
<td>Jordan</td>
<td>Jórdan</td>
<td>A tortuous river of Palestine. [lem.</td>
</tr>
<tr>
<td>Josecdeh</td>
<td>Jó-se-dek</td>
<td>Jah is righteous. Father of Joshua.</td>
</tr>
<tr>
<td>Joshua</td>
<td>Jó-shá</td>
<td>High priest who rebuilt the temple.</td>
</tr>
<tr>
<td>Jua</td>
<td>Já'á</td>
<td>Corrupted form of Tetragrammaton.</td>
</tr>
<tr>
<td>Jubal</td>
<td>Já-bal</td>
<td>Shout, blow. Son of Adah.</td>
</tr>
<tr>
<td>Jubalcain</td>
<td>Já-bal-cain</td>
<td>Founder of the science of music.</td>
</tr>
<tr>
<td>Jubala-o-m</td>
<td>Já-bá-lá-ó'm</td>
<td>Assassins.</td>
</tr>
<tr>
<td>Jubala</td>
<td>Já-bá-lá</td>
<td>First ruffian.</td>
</tr>
<tr>
<td>Juballe</td>
<td>Já-bá-ló</td>
<td>Second ruffian.</td>
</tr>
<tr>
<td>Jubelum</td>
<td>Já-bé-lum</td>
<td>Third ruffian.</td>
</tr>
<tr>
<td>Kabbala</td>
<td>Káb-bá-lá</td>
<td>A mystical philosophy of the Jew.</td>
</tr>
<tr>
<td>Kabbalistic</td>
<td>Káb-bal-is-tic</td>
<td>Pertaining to the mysteries.</td>
</tr>
<tr>
<td>Kadash</td>
<td>Ká'dásh</td>
<td>Holy. Same as Kedesh.</td>
</tr>
<tr>
<td>Kadiri</td>
<td>Ká-dá-ri</td>
<td>An Arabic secret society.</td>
</tr>
<tr>
<td>Kamea</td>
<td>Ká-má-éa</td>
<td>An amulet.</td>
</tr>
<tr>
<td>Karmatans</td>
<td>Kár-má-táns</td>
<td>A Mohammedan sect.</td>
</tr>
<tr>
<td>Kasideans</td>
<td>Ká'si-de'áns</td>
<td>Latinized spelling of Chasidim.</td>
</tr>
<tr>
<td>Katharazis</td>
<td>Ká-thár-síis</td>
<td>Ceremony of purification.</td>
</tr>
<tr>
<td>Khem</td>
<td>Khém</td>
<td>The Egyptian deity, Amon.</td>
</tr>
<tr>
<td>Proper Pronunciation</td>
<td>Masonic Pronunciation</td>
<td>Notation</td>
</tr>
<tr>
<td>----------------------</td>
<td>-----------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Khepra</td>
<td>Khe'pra</td>
<td>An Egyptian deity.</td>
</tr>
<tr>
<td>Kheper- heb</td>
<td>Khe'per- heb</td>
<td>Master of Ceremonies.</td>
</tr>
<tr>
<td>Khesvan</td>
<td>Khe'svan</td>
<td>Second month of Jewish civil year.</td>
</tr>
<tr>
<td>Khedem el Nahim</td>
<td>Khedem el Nahim</td>
<td>Kedem el Nahim.</td>
</tr>
<tr>
<td>Khon</td>
<td>Kho'n</td>
<td>The dead. Subject to examination.</td>
</tr>
<tr>
<td>Khotbah</td>
<td>Khot'bah</td>
<td>Mohammedan Confession of Faith.</td>
</tr>
<tr>
<td>Khuwum-Abba</td>
<td>Khuwum-Abba</td>
<td>Hiram Abba.</td>
</tr>
<tr>
<td>Kl</td>
<td>Kl</td>
<td>In old Ritual of A. A. Scottish Rite.</td>
</tr>
<tr>
<td>K'tron</td>
<td>K'tron</td>
<td>Turbid water. A brook near Mount of Olives.</td>
</tr>
<tr>
<td>Kislev</td>
<td>Kislev</td>
<td>The third Hebrew month.</td>
</tr>
<tr>
<td>Knewt-neh-s</td>
<td>Knewt-neh-s</td>
<td>Nitu'neba.</td>
</tr>
<tr>
<td>Kohath</td>
<td>Kohath</td>
<td>Assembly. Ancestor of Moses.</td>
</tr>
<tr>
<td>Kojiki</td>
<td>Kojiki</td>
<td>The ancient religion of Japan.</td>
</tr>
<tr>
<td>Kxn- Ompax</td>
<td>Kxn- Ompax</td>
<td>Definition uncertain.</td>
</tr>
<tr>
<td>Korah</td>
<td>Korah</td>
<td>Baldness. A son of Esau.</td>
</tr>
<tr>
<td>Koran</td>
<td>Koran</td>
<td>The reading. The Mosaic Bible.</td>
</tr>
<tr>
<td>Krishna</td>
<td>Krishna</td>
<td>A Trimurti Hindu religious system.</td>
</tr>
<tr>
<td>Kulma</td>
<td>Kulma</td>
<td>Hindustani Confession of Faith.</td>
</tr>
<tr>
<td>Kumn Kirm</td>
<td>Kumn Kirm</td>
<td>Arise! and kneel!</td>
</tr>
<tr>
<td>Kun</td>
<td>Kun</td>
<td>The creative fast of God.</td>
</tr>
<tr>
<td>Laanah</td>
<td>Laanah</td>
<td>Wormwood.</td>
</tr>
<tr>
<td>Labarum</td>
<td>Labarum</td>
<td>Monogram of Christ.</td>
</tr>
<tr>
<td>Laborare est orare</td>
<td>Laborare est orare</td>
<td>To labor is to pray.</td>
</tr>
<tr>
<td>Lacorne</td>
<td>Lacorne</td>
<td>La'tor 'na'.</td>
</tr>
<tr>
<td>Lakak Deror Pessah</td>
<td>Lakak Deror Pessah</td>
<td>Liberty of passage and thought.</td>
</tr>
<tr>
<td>Ilande</td>
<td>Ilande</td>
<td>See Delalande.</td>
</tr>
<tr>
<td>Lamaisin</td>
<td>Lamaisin</td>
<td>Religion of Tibet and Mongolia.</td>
</tr>
<tr>
<td>Lamma Sabactani</td>
<td>Lamma Sabactani</td>
<td>Used in French Rite of Adoption.</td>
</tr>
<tr>
<td>Lantureolus</td>
<td>Lantureolus</td>
<td>Instituted in 1771.</td>
</tr>
<tr>
<td>Lapelida</td>
<td>Lapelida</td>
<td>A stone-cutter.</td>
</tr>
<tr>
<td>Larudan, Abbe</td>
<td>Larudan, Abbe</td>
<td>Author of a libellous work.</td>
</tr>
<tr>
<td>Latomia</td>
<td>Latomia</td>
<td>A stone quarry.</td>
</tr>
<tr>
<td>Latres</td>
<td>Latres</td>
<td>A brick.</td>
</tr>
<tr>
<td>Laos Deo</td>
<td>Laos Deo</td>
<td>God be praised.</td>
</tr>
<tr>
<td>Laurel</td>
<td>Laurel</td>
<td>An evergreen shrub.</td>
</tr>
<tr>
<td>Lebanon</td>
<td>Lebanon</td>
<td>The forest mountains in Syria.</td>
</tr>
<tr>
<td>Lechangelor</td>
<td>Lechangelor</td>
<td>A bitter enemy of Freemasonry.</td>
</tr>
<tr>
<td>Lefranche</td>
<td>Lefranche</td>
<td>An ambassador.</td>
</tr>
<tr>
<td>Legate</td>
<td>Legate</td>
<td>A fable.</td>
</tr>
<tr>
<td>Legend</td>
<td>Legend</td>
<td>German for Entered Apprentice.</td>
</tr>
<tr>
<td>Lehriing</td>
<td>Lehriing</td>
<td>La-man-ek'.</td>
</tr>
<tr>
<td>Lemaneau</td>
<td>Lemaneau</td>
<td>Ancient sacrifices in honor of the sun.</td>
</tr>
<tr>
<td>Leonctica</td>
<td>Leonctica</td>
<td>La-pan'.</td>
</tr>
<tr>
<td>Lepage</td>
<td>Lepage</td>
<td>A Masonic charlatan.</td>
</tr>
<tr>
<td>Leuchti</td>
<td>Leuchti</td>
<td>Lizeel. An instrument to find a horizontal</td>
</tr>
<tr>
<td>Level</td>
<td>Level</td>
<td>The spurious Gospel of St. John.</td>
</tr>
<tr>
<td>Levittikon</td>
<td>Levittikon</td>
<td>The Latin for Lebanon.</td>
</tr>
<tr>
<td>Libanus</td>
<td>Libanus</td>
<td></td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PROPERNOMINATION</td>
<td>PROPER MASONIC PROPERNOMINATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>--------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Libation</td>
<td>Li-ba’shun</td>
<td>A pouring out of liquor.</td>
</tr>
<tr>
<td>Liber</td>
<td>Li’bér</td>
<td>The Book.</td>
</tr>
<tr>
<td>Libertas</td>
<td>Lib-er-tas</td>
<td>Liberty.</td>
</tr>
<tr>
<td>Libertine</td>
<td>Li’bér-tín</td>
<td>A dissolute, licentious person.</td>
</tr>
<tr>
<td>Licht</td>
<td>Licht</td>
<td>Light.</td>
</tr>
<tr>
<td>Lichtsheer</td>
<td>Licht ‘s-heér</td>
<td>A mystical sect of the 16th century.</td>
</tr>
<tr>
<td>Linear Triad</td>
<td>Lin’er Tr’ad</td>
<td>A figure in some old floor cloths.</td>
</tr>
<tr>
<td>Listen</td>
<td>Li’s’n</td>
<td>To attend and hear.</td>
</tr>
<tr>
<td>Livre d’Architecture</td>
<td>Li’v’r d’Ar’chi-tec-tur</td>
<td>Li’v’r d’Ar’she-tek-tho’r.</td>
</tr>
<tr>
<td>Livre d’Or</td>
<td>Li’v’r d’Or</td>
<td>Le’v’r-d’or. The Book of Gold.</td>
</tr>
<tr>
<td>Lodge</td>
<td>Lodg</td>
<td>A place of shelter.</td>
</tr>
<tr>
<td>Logos</td>
<td>Log’os</td>
<td>The word.</td>
</tr>
<tr>
<td>Loki</td>
<td>Lo’ki</td>
<td>An Egyptian aquatic plant, Lot’-v-’ko’.</td>
</tr>
<tr>
<td>Lotos</td>
<td>Lo’tus</td>
<td>Devoted, faithful.</td>
</tr>
<tr>
<td>Louveican</td>
<td>Lo-vi-ee-k’o’</td>
<td>A town in Germany.</td>
</tr>
<tr>
<td>Loyal</td>
<td>Lo-i’al</td>
<td>The Grand Light.</td>
</tr>
<tr>
<td>Luboc</td>
<td>Lo’bek</td>
<td>Light out of darkness.</td>
</tr>
<tr>
<td>Lumiere la Grande</td>
<td>Lu’mi’er la Grand’dé</td>
<td>Let there be light, and there was Literally, bending, curve, flight.</td>
</tr>
<tr>
<td>Lux e tenebris</td>
<td>Lu’x e ten’ee-brís</td>
<td>Ma-ar’ka.</td>
</tr>
<tr>
<td>Lux Flât et Lux Fit</td>
<td>Lu’x F’ait et Lu’x Fit</td>
<td>Ma-son-ar’ha.</td>
</tr>
<tr>
<td>Lux</td>
<td>Lu’x</td>
<td>Ma-son-t’o’</td>
</tr>
</tbody>
</table>

<p>| Mascha                           | Ma-s’cha                  | See Mac. |
| Macbenac                         | Ma-s-bé-nac               | A heroic Jewish family. |
| Macabees                         | Ma’cá-bé’és              | Ma-son-n-e-tús. |
| Macconnere Rouge                 | Ma-kon’er’-Ré Rouge      | Ma-son-o-s. |
| Macconnelke                      | Ma-kon’el’-ke           | Ma’-cro-o-cem. Creating the universe. |
| Societetlen                      | So’-ci-e-te-la-ten       | A mason, a constructor of walls. |
| Macerio                          | Ma’co-i’o’                | Ma’-ji. Wise Men of Persia. |
| Maio                             | Ma’-o’                   | Truth is mighty and will prevail. |
| Macnotus                         | Ma’-on-tú’              | Ma-gis. |
| Maçonne                            | Ma’-on-nee              | Hebrew pronoun what. |
| Macracosm                        | Ma’-ro-cos’m            | “The Great God.” |
| Maczo                            | Ma’-gú’              | Discipline of Buddha Sakyamuni. |
| Magi                             | Ma’gú’                | Make haste to the prey, fall upon the spoil. |
| Magna est vertas et prevealabit  | Ma-gú’ et ver’as et ve-la-bit | The Moslem prophet. |
| Magnus                           | Ma-gú’s                | A标准-bearer. |
| Mah                              | Ma’h                 | Më’-tr Ma-s’o’-o’. |
| Mahabharata                      | Ma’há-bhar’-a-ta        | Acting mistress. |
| Mahadeva                         | Ma’há-de’va            | Without an English equivalent. |
| Mahakasyapa                      | Ma’há-ká-s’é-p’a’     | An angel. |
| Maker-Shalal-Hash-Bas            | Ma’ker Shal-lal Hash-Bas | ma-ha-shal-lah hash-bas. |
| Malomesi                         | Ma-lo-mé’        | Ma-ha-shal-lah hash-bas. |
| Mah Shina                        | Ma’h Shí-na’        | |
| Maître Mason                     | Ma’tre Ma-s’o’      | |
| Maître Agassanu                   | Ma’tre a-gas-anu     | |
| Maître                         | Ma’tre’             | |
| Malach                           | Ma-lách’          | |</p>
<table>
<thead>
<tr>
<th>Proper Pronunciation</th>
<th>Masonic Pronunciation</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malachi</td>
<td>Mal-a'chí</td>
<td>Messenger of Job.</td>
</tr>
<tr>
<td>Malakoth</td>
<td>Mal-a'kóth</td>
<td>The angelic messenger. [of Faith.</td>
</tr>
<tr>
<td>Malek Adel Sayfaddia</td>
<td>Má-lek-ad-nil-saf-nil-saf-dia</td>
<td>The just king who holds the Sword</td>
</tr>
<tr>
<td>Malta</td>
<td>Má-tál</td>
<td>An island in the Mediterranean Sea.</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Má-násséh</td>
<td>A tribe of Israel.</td>
</tr>
<tr>
<td>Manes</td>
<td>Má-nás</td>
<td>Souls of the dead.</td>
</tr>
<tr>
<td>Manichseans</td>
<td>Má-nil-ché-sé-an</td>
<td>Also termed Gnostics.</td>
</tr>
<tr>
<td>Manu</td>
<td>Má-nú</td>
<td>Corresponding to the word West.</td>
</tr>
<tr>
<td>Marchesvan</td>
<td>Má-r-kesh-ván</td>
<td>The second Jewish month.</td>
</tr>
<tr>
<td>Marduk</td>
<td>Má-r'dúk</td>
<td>A victorious warrior-god.</td>
</tr>
<tr>
<td>Masora</td>
<td>Má-s'rá</td>
<td>A Hebrew work on the Bible.</td>
</tr>
<tr>
<td>Masonic Points</td>
<td>Má-s'ón-čí pínts</td>
<td>Vowel signs. Mason.</td>
</tr>
<tr>
<td>Massonus</td>
<td>Má-s'ón-ús</td>
<td>Lord, Chief, Prince.</td>
</tr>
<tr>
<td>Master</td>
<td>Má-s-tehr</td>
<td>Amiability.</td>
</tr>
<tr>
<td>Matho</td>
<td>Má-thó</td>
<td>A stately sepulcher. Mort.</td>
</tr>
<tr>
<td>Mausoleum</td>
<td>Máw-so-l-úm</td>
<td>King of Salem.</td>
</tr>
<tr>
<td>Maut</td>
<td>Má-tú</td>
<td>King of Salem.</td>
</tr>
<tr>
<td>Megacosem</td>
<td>Még'-á-çam</td>
<td>An intermediate world.</td>
</tr>
<tr>
<td>Mehen</td>
<td>Mé-hén</td>
<td>Or, May-hén.</td>
</tr>
<tr>
<td>Mehour</td>
<td>Mé-hór</td>
<td>Or, May-hire.</td>
</tr>
<tr>
<td>Meister</td>
<td>Mé-sté-r</td>
<td>German for master.</td>
</tr>
<tr>
<td>Mehizadek</td>
<td>Mé-hi-jé-dék</td>
<td>King of Salem.</td>
</tr>
<tr>
<td>Mehlech</td>
<td>Mé-léch</td>
<td>King of Salem.</td>
</tr>
<tr>
<td>Melesto, Rite of</td>
<td>Mé-lé-stó</td>
<td>Scarcely known out of Russia.</td>
</tr>
<tr>
<td>Malta</td>
<td>Má-ltá</td>
<td>Ancient name of island of Malta.</td>
</tr>
<tr>
<td>Memento Mori</td>
<td>Mé-ménto-mó(re)</td>
<td>Remember death. [due thoughts.</td>
</tr>
<tr>
<td>Memory</td>
<td>Mé-mé-ry</td>
<td>Not Memor. Mental power to repro-</td>
</tr>
<tr>
<td>Memntszhine</td>
<td>Mé-násh-chim</td>
<td>Expert Master Masons.</td>
</tr>
<tr>
<td>Menu</td>
<td>Mé-nú</td>
<td>Son of Brahman.</td>
</tr>
<tr>
<td>Mer-Skeer</td>
<td>Mér'-skér</td>
<td>Space in which the sun moves.</td>
</tr>
<tr>
<td>Meshha Meshhane</td>
<td>Mésh'-zá Mésh'-zání</td>
<td>Corresponding to Adam and Eve.</td>
</tr>
<tr>
<td>Mesopolite</td>
<td>Mé-só-pol'-í-te</td>
<td>4th Degree of German Union of XXII.</td>
</tr>
<tr>
<td>Menourance</td>
<td>Mé'-ró-nú</td>
<td>I am the center of heaven. Heb. quarryman, one of the messengers.</td>
</tr>
<tr>
<td>Metussel</td>
<td>Mé-tú'-si-el</td>
<td>Third principle of Judaism.</td>
</tr>
<tr>
<td>Mesua</td>
<td>Mé-sú'a</td>
<td>See Man.</td>
</tr>
<tr>
<td>Minos</td>
<td>Mé-nós</td>
<td>The principal deity of the Persians.</td>
</tr>
<tr>
<td>Mistlas</td>
<td>Mé'-lá-tá</td>
<td>The covering of a bishop’s head.</td>
</tr>
<tr>
<td>Mitra</td>
<td>Mé-tá-řa</td>
<td>A city in Gilead.</td>
</tr>
<tr>
<td>Mithra</td>
<td>Mé-tá-rá</td>
<td>Rite of, originated at Milan in 1808.</td>
</tr>
<tr>
<td>Moabon</td>
<td>Méb'-bón</td>
<td>Mo-ab-bón.</td>
</tr>
<tr>
<td>Moloch</td>
<td>Mól'-óch</td>
<td>The deity of the Ammonites.</td>
</tr>
<tr>
<td>Montfaçon, Prior of</td>
<td>Mont'-fà'çon, Priór of</td>
<td>One of the two traitors.</td>
</tr>
<tr>
<td>Monument</td>
<td>Mont'-ú-mont</td>
<td>A memorial.</td>
</tr>
<tr>
<td>Mopses</td>
<td>Móp'-és</td>
<td>A pretended name for Masonry.</td>
</tr>
<tr>
<td>Mortah</td>
<td>Mó-ráh</td>
<td>The hill on which the Temple was built.</td>
</tr>
<tr>
<td>Mortal</td>
<td>Mórtál</td>
<td>Subject to death.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MOSAIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-----------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Mosalic</td>
<td>Mō-sā-li̇k</td>
<td>Variegated, tessellated.</td>
</tr>
<tr>
<td>Mosesm</td>
<td>Mōs-em</td>
<td>Mohammedan.</td>
</tr>
<tr>
<td>Mot de Semestre</td>
<td>Mōt’ du Su-me-ste’</td>
<td>Me’ de se-mest-r.</td>
</tr>
<tr>
<td>Murderer</td>
<td>Mur’dér-er</td>
<td>Not Murd’er. Assassin.</td>
</tr>
<tr>
<td>Mystagogue</td>
<td>Mys’ta-gō-gō’</td>
<td>One who makes or conducts an initiate.</td>
</tr>
<tr>
<td>Mythes</td>
<td>Mys’tēs</td>
<td>To shut the eyes.</td>
</tr>
<tr>
<td>Mythology</td>
<td>Mī-thol’ē-ji</td>
<td>The science of myths.</td>
</tr>
<tr>
<td>Nasannah</td>
<td>Nās’a-nāh</td>
<td>The daughter of Lamech.</td>
</tr>
<tr>
<td>Nabalm</td>
<td>Nāb’ā-lm</td>
<td>See Schools of the Prophets.</td>
</tr>
<tr>
<td>Nadab</td>
<td>Nād’āb</td>
<td>A king of Babylon.</td>
</tr>
<tr>
<td>Nadek</td>
<td>Nād’ēk</td>
<td>High priest of the Persians.</td>
</tr>
<tr>
<td>Neaphtha</td>
<td>Nā-tē’-lī</td>
<td>Unenclothed, defenseless.</td>
</tr>
<tr>
<td>Nabonna</td>
<td>Nā-bōn-nā</td>
<td>One of Jacob’s sons.</td>
</tr>
<tr>
<td>Namyus Grecus</td>
<td>Nahm Gv’ēc’</td>
<td>Possible corruption of Magnus Graecia.</td>
</tr>
<tr>
<td>Nazarene</td>
<td>Nāz’ā-re’</td>
<td>An inhabitant of Nazareth.</td>
</tr>
<tr>
<td>Nebuchadnezzar</td>
<td>Neb-uk-ad-nās’ar</td>
<td>A king of Babylon.</td>
</tr>
<tr>
<td>Nebuwaradan</td>
<td>Neb-u-wār’-dān</td>
<td>An officer under Nebuchadnezzer.</td>
</tr>
<tr>
<td>Necum</td>
<td>Neb’ō-ūm</td>
<td>Vengeance.</td>
</tr>
<tr>
<td>Nee prodictur, nec prodictur</td>
<td>Neh-pro’d-tor, neph’pro’-</td>
<td>Not the traitor, not the traitor, let the innocent bear it.</td>
</tr>
<tr>
<td>Innocens ferat</td>
<td>dt-tor-in-ū-sōn tō-rēk</td>
<td>Promise.</td>
</tr>
<tr>
<td>Neder</td>
<td>Nah dēr</td>
<td>Egyptian synonym for Greek Athena.</td>
</tr>
<tr>
<td>Netth</td>
<td>Neṭh</td>
<td>Signifying vengeance.</td>
</tr>
<tr>
<td>Nekam</td>
<td>Nē-kām</td>
<td>Same as Nekam.</td>
</tr>
<tr>
<td>Nekamah</td>
<td>Nē-kā-māh</td>
<td>The Guardian of the Temple.</td>
</tr>
<tr>
<td>Necerous</td>
<td>Nē-cō’-rōs</td>
<td>Nothing beyond.</td>
</tr>
<tr>
<td>Ne plus ultra</td>
<td>Nah plus ūl’trā</td>
<td>Unless changed.</td>
</tr>
<tr>
<td>Ne varietur</td>
<td>Nah va-rī-e’tār</td>
<td>Nē-kō-ū’-ā-tes.</td>
</tr>
<tr>
<td>Nectiates</td>
<td>Nē-kē-tē’-ā-tes</td>
<td>Chronicles of Nibon.</td>
</tr>
<tr>
<td>Nibongi</td>
<td>Nah-bōng’ī</td>
<td>Nothing but the key is wanting.</td>
</tr>
<tr>
<td>Nil nisi clavis</td>
<td>Nah ni isEmpty</td>
<td>First month of Jewish year.</td>
</tr>
<tr>
<td>Nislan</td>
<td>Nah’san</td>
<td>Descendants of Noah.</td>
</tr>
<tr>
<td>Noachide</td>
<td>Nah-ach’-īdě</td>
<td>An apostate Templar.</td>
</tr>
<tr>
<td>Nofofell</td>
<td>Nah fer’-dēl</td>
<td>Under lawful age.</td>
</tr>
<tr>
<td>Nonage</td>
<td>Nōn’-āj</td>
<td>A corruption of Noonshin (Jewish).</td>
</tr>
<tr>
<td>Nonenesynes</td>
<td>Nōn-ē-śyn-čēś</td>
<td>A mystical word. (Hebrew).</td>
</tr>
<tr>
<td>Nonis</td>
<td>Nah’ni’</td>
<td>Not to us, O Lord! Not to us, but to Thy name give the glory.</td>
</tr>
<tr>
<td>Non nobis, Donum, non nobis, sed noni tue domiaram</td>
<td>No northernly, Dome would not, Southernly, Dome is given to...</td>
<td>Signifying Past, Present and Future.</td>
</tr>
<tr>
<td>Norme</td>
<td>Nōm’-me</td>
<td>Anagram of Aumont.</td>
</tr>
<tr>
<td>Notune</td>
<td>Nō-tōm</td>
<td>Novice Ma-cc’-ne.</td>
</tr>
<tr>
<td>Novice Maconne</td>
<td>Nōvīs Mā-cc’-ne</td>
<td>A person under probation.</td>
</tr>
<tr>
<td>Nɔvītātica</td>
<td>Nōv’-vīt’-ā-tē</td>
<td>“I am that I am.”</td>
</tr>
<tr>
<td>Nuk-pee-nuk</td>
<td>Nōk’-pē-kāk</td>
<td>A system of ancient Hindu philosophy.</td>
</tr>
<tr>
<td>Nyaya</td>
<td>Nō-yā</td>
<td>An ancient sect.</td>
</tr>
<tr>
<td>Nyetasontes</td>
<td>Nō-yē-tē-sōn-tēs</td>
<td>ęphy.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-----------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Oannes</td>
<td>Ò-an'nes</td>
<td>solemn affirmation.</td>
</tr>
<tr>
<td>Oath</td>
<td>Òth</td>
<td>binding in law or conscience.</td>
</tr>
<tr>
<td>Obligatory</td>
<td>Ob'lig-to-ré</td>
<td>funeral rites or solemnities.</td>
</tr>
<tr>
<td>Obsequies</td>
<td>Ob-sek-wis</td>
<td>secret, unknown.</td>
</tr>
<tr>
<td>Occult</td>
<td>Òk-kult'</td>
<td>deserving hatred.</td>
</tr>
<tr>
<td>Odious</td>
<td>Òd-us</td>
<td>not awf. away from.</td>
</tr>
<tr>
<td>Off</td>
<td>Òf-er</td>
<td>not awf'er. present for acceptance.</td>
</tr>
<tr>
<td>Offer</td>
<td>Òf'sis</td>
<td>not awf's. assumed duties or business.</td>
</tr>
<tr>
<td>Office</td>
<td>Òf-fish't-at</td>
<td>to act as an officer.</td>
</tr>
<tr>
<td>Often</td>
<td>Òf'n</td>
<td>not of ten. frequent.</td>
</tr>
<tr>
<td>Oheb Eloah</td>
<td>Ò-heb E-lo'ë</td>
<td>love of god.</td>
</tr>
<tr>
<td>Oheb Karobo</td>
<td>Ò-heb kà-ro'bë</td>
<td>love of neighbor.</td>
</tr>
<tr>
<td>Olibanum</td>
<td>Òl-bà-sum</td>
<td>aromatic sap, frankincense.</td>
</tr>
<tr>
<td>Omega</td>
<td>Ò-me'gë</td>
<td>last letter of greek alphabet.</td>
</tr>
<tr>
<td>Omer</td>
<td>Ò'êr</td>
<td>a hebrew measure.</td>
</tr>
<tr>
<td>Omnia Tempus Altii</td>
<td>Òm'ò of-të tem'pës ël'ët</td>
<td>time heals all things.</td>
</tr>
<tr>
<td>On</td>
<td>Òn'</td>
<td>a name for jebovah among egyptians.</td>
</tr>
<tr>
<td>Onech</td>
<td>Ò'nëch</td>
<td>after enoch or phenoch (the phenix).</td>
</tr>
<tr>
<td>Oxyx</td>
<td>Ò'nëx</td>
<td>a stone of the breastplate.</td>
</tr>
<tr>
<td>Ophites</td>
<td>Ò'phites</td>
<td>brotherhood of the serpent.</td>
</tr>
<tr>
<td>Oral</td>
<td>Ò'ral</td>
<td>verbal, by word of mouth.</td>
</tr>
<tr>
<td>Ordo ab Chao</td>
<td>Òrd'o ab ch'ë'o</td>
<td>order out of chaos.</td>
</tr>
<tr>
<td>Oriflamme</td>
<td>Ò'rif-lam'më</td>
<td>ancient banner of the counts of aragon.</td>
</tr>
<tr>
<td>Orion</td>
<td>Ò-ri'un</td>
<td>one of the constellations of stars.</td>
</tr>
<tr>
<td>Ormus and Ahriman</td>
<td>Örûd's and Âh-rì-màn</td>
<td>good and evil. darkness and light.</td>
</tr>
<tr>
<td>Ornan</td>
<td>Ör'nan</td>
<td>strong. whose threasing floor became david's altar.</td>
</tr>
<tr>
<td>Osiris</td>
<td>Ö-s'ës</td>
<td>chief god of old egyptian mythology.</td>
</tr>
<tr>
<td>Oterfut</td>
<td>Ö-ter-fët</td>
<td>the assasin at the west gate.</td>
</tr>
<tr>
<td>Otreb</td>
<td>Ö'këb</td>
<td>pseudonym of rosarius michel de merode.</td>
</tr>
<tr>
<td>Ouriel</td>
<td>Ö-ur'ël</td>
<td>[mayer].</td>
</tr>
<tr>
<td>Overseer</td>
<td>Ö-ver-esë</td>
<td>nutsach. one who inspects.</td>
</tr>
<tr>
<td>Otces</td>
<td>Ö'sëë</td>
<td>acclamation.</td>
</tr>
<tr>
<td>Otilah</td>
<td>Ö-së-th</td>
<td>a prince of judeah.</td>
</tr>
<tr>
<td>Faschacamec</td>
<td>Pàsh'ë-ca'mëto</td>
<td>peruvian for creator of the universe.</td>
</tr>
<tr>
<td>Paganis, Hugo de</td>
<td>Pà-gan'ës, Hëgo de</td>
<td>latinized name of hugo de payens.</td>
</tr>
<tr>
<td>Palestine</td>
<td>Pàl-es'tëne</td>
<td>commonly called the holy land.</td>
</tr>
<tr>
<td>Paladium</td>
<td>Pàl-ë'dë-um</td>
<td>that which is an effectual defense.</td>
</tr>
<tr>
<td>Paracelsus</td>
<td>Pà-rë-ël'ëss</td>
<td>degree in mss. collections of those who begets offspring.</td>
</tr>
<tr>
<td>Parent</td>
<td>Pàrënt</td>
<td>[vret].</td>
</tr>
<tr>
<td>Parlan</td>
<td>Pà'r'an</td>
<td>a fine quality of marble.</td>
</tr>
<tr>
<td>Parlickal Arouchada</td>
<td>Pàr'ël-ëCh'ë A'roch'dëa</td>
<td>an occult scientific work of bramante.</td>
</tr>
<tr>
<td>Parliser</td>
<td>Pàr'lër</td>
<td>spokesmen.</td>
</tr>
<tr>
<td>Parsees</td>
<td>Pàr'sës</td>
<td>followers of zoroaster.</td>
</tr>
<tr>
<td>Pas perdus</td>
<td>Pàs për-dës</td>
<td>french name for room for visitors.</td>
</tr>
<tr>
<td>Pastophort</td>
<td>Pàs'tëphôr'të</td>
<td>couch or shrine bearers.</td>
</tr>
<tr>
<td>Pastos</td>
<td>Pàs'ësô</td>
<td>greek for couch.</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Patent</td>
<td>Pat'ent</td>
<td>A letter securing certain rights.</td>
</tr>
<tr>
<td>Pax robiscum</td>
<td>Pax ro-bis'cnum</td>
<td>Peace be with you.</td>
</tr>
<tr>
<td>Pectoral</td>
<td>Per'kō-ral</td>
<td>Pertaining to the breast.</td>
</tr>
<tr>
<td>Pedaal</td>
<td>Pe'dal</td>
<td>Pedeas, the feed.</td>
</tr>
<tr>
<td>Pedum</td>
<td>Pe'dum</td>
<td>Literally, a shepherd's crook.</td>
</tr>
<tr>
<td>Pectast</td>
<td>Peckt'ash</td>
<td>The Demon of Calumny.</td>
</tr>
<tr>
<td>Pelag or Phales</td>
<td>Pe'lag or Pe'las</td>
<td>Division. A son of Riber.</td>
</tr>
<tr>
<td>Pensnee</td>
<td>Pen'snex</td>
<td>Suffering as evidence of repentance.</td>
</tr>
<tr>
<td>Pentacle</td>
<td>Pen'ta-kle</td>
<td>Two intersecting triangles.</td>
</tr>
<tr>
<td>Pentatentuch</td>
<td>Pen'ta-tentk</td>
<td>The five books of Moses.</td>
</tr>
<tr>
<td>Perambulate</td>
<td>Per-am'ba-lute</td>
<td>To walk over.</td>
</tr>
<tr>
<td>Perselye</td>
<td>Per'sel'ye</td>
<td>See Elect of Persean.</td>
</tr>
<tr>
<td>Persian</td>
<td>Per'sian</td>
<td>A country in Western Asia.</td>
</tr>
<tr>
<td>Pestle</td>
<td>Pe'sl</td>
<td>An instrument for pounding.</td>
</tr>
<tr>
<td>Phnal Chel</td>
<td>Phnal Keel</td>
<td>Separated, driven apart.</td>
</tr>
<tr>
<td>Phainotrettian Society</td>
<td>Phain'o-trettian</td>
<td>Founded at Paris in 1840.</td>
</tr>
<tr>
<td>Pharazal</td>
<td>Pho'ra-zal</td>
<td>Division and subsequent reunion.</td>
</tr>
<tr>
<td>Pharos</td>
<td>Pho'ra-s</td>
<td>A king, a sovereign.</td>
</tr>
<tr>
<td>Pharoaschol</td>
<td>Pho-ra'a-schohl</td>
<td>Congregated, reassembled.</td>
</tr>
<tr>
<td>Phaltiches</td>
<td>Pho'la-tick</td>
<td>Literally, Friends of Truth.</td>
</tr>
<tr>
<td>Philistine</td>
<td>Phi'lis-teen</td>
<td>An inhabitant of Philistia.</td>
</tr>
<tr>
<td>Philocorettes, Order of</td>
<td>Phi'lo-ko'rettes</td>
<td>Established in French army in Spain.</td>
</tr>
<tr>
<td>Physiocrates</td>
<td>Phi'sis-ocrates</td>
<td>Ornaments. laid on Thor.</td>
</tr>
<tr>
<td>Picart's Ceremonies</td>
<td>Pi'kart</td>
<td>By Bernard Picart.</td>
</tr>
<tr>
<td>Pilaster</td>
<td>Pi'las-ter</td>
<td>A partly projecting column.</td>
</tr>
<tr>
<td>Pillar</td>
<td>Pi'lar</td>
<td>A pillar of support of an edifice.</td>
</tr>
<tr>
<td>Pinceau</td>
<td>Pi'n-seau</td>
<td>Pin-go. To act as secretary.</td>
</tr>
<tr>
<td>Pindet</td>
<td>Pi'ned</td>
<td>Organizer of Council of Knights of the East.</td>
</tr>
<tr>
<td>Pitaka</td>
<td>Pi'ta-kah</td>
<td>The Bible of Buddhism.</td>
</tr>
<tr>
<td>Pitris</td>
<td>Pi'tis</td>
<td>Spirits.</td>
</tr>
<tr>
<td>Planche Tracee</td>
<td>Plan'che Trās-tēce</td>
<td>Designation for minutes in French.</td>
</tr>
<tr>
<td>Pleiades</td>
<td>Plei'ades</td>
<td>A group of seven stars.</td>
</tr>
<tr>
<td>Folkal</td>
<td>Fol'kal</td>
<td>[Lodges. Altogether separated.</td>
</tr>
<tr>
<td>Polycronicon</td>
<td>Poly-kro'n-kōn</td>
<td>Latin Chronic by Ranulf Higlen.</td>
</tr>
<tr>
<td>Pomemgranate</td>
<td>Pōme-grā-nate</td>
<td>Adopted as the symbol of plenty.</td>
</tr>
<tr>
<td>Pommme Verte</td>
<td>Pōmme Vertē</td>
<td>Pō-m Vēr-tē.</td>
</tr>
<tr>
<td>Pontard</td>
<td>Pōnt'ard</td>
<td>A small dagger.</td>
</tr>
<tr>
<td>Pontes Frères</td>
<td>Pōnt'es Frēres</td>
<td>Pon't-es Frēes.</td>
</tr>
<tr>
<td>Poncifer</td>
<td>Pon'cipher</td>
<td>A high priest.</td>
</tr>
<tr>
<td>Porch</td>
<td>Porch</td>
<td>Not Pawre. A gate or entrance.</td>
</tr>
<tr>
<td>Position</td>
<td>Pos'i'cdn</td>
<td>Situation, station.</td>
</tr>
<tr>
<td>Postulant</td>
<td>Pos't-lunt</td>
<td>From Latin postulas—asking for.</td>
</tr>
<tr>
<td>Potens</td>
<td>Pō'tens</td>
<td>Powerful.</td>
</tr>
<tr>
<td>Potentate</td>
<td>Pō'tent-at</td>
<td>One of high authority.</td>
</tr>
<tr>
<td>Foursuivant</td>
<td>Fōr-su-vant</td>
<td>Pōo-su'e-vant.</td>
</tr>
<tr>
<td>Fraxema</td>
<td>Frax'e-sea</td>
<td>Followers of Fraxema.</td>
</tr>
<tr>
<td>Freile</td>
<td>Fre'ilasty</td>
<td>A dignity of the church.</td>
</tr>
<tr>
<td>Fresept</td>
<td>Pre-sept</td>
<td>An injunction, mandate.</td>
</tr>
<tr>
<td>WORDS OF DOUTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Presentation</td>
<td>Près-en-ta'shum</td>
<td>Setting forth, a gift.</td>
</tr>
<tr>
<td>Princeps</td>
<td>Prin'cèps</td>
<td>Chief.</td>
</tr>
<tr>
<td>Progress</td>
<td>Prog' ren</td>
<td>Advancement.</td>
</tr>
<tr>
<td>Propoenenda</td>
<td>Pre'pö-nen'da</td>
<td>Subjects to be proposed.</td>
</tr>
<tr>
<td>Propylæum</td>
<td>Pröp'y-læ'e'um</td>
<td>Court or vestibule in front of an edifice.</td>
</tr>
<tr>
<td>Pro tempore</td>
<td>Prö' tem'po-rë</td>
<td>For the present time.</td>
</tr>
<tr>
<td>Protean</td>
<td>Pro'të-an</td>
<td>Assuming different shapes.</td>
</tr>
<tr>
<td>Protocol</td>
<td>Pre'töl'ol</td>
<td>The original writing.</td>
</tr>
<tr>
<td>Provost</td>
<td>Pröv'ust</td>
<td>A presiding officer.</td>
</tr>
<tr>
<td>Prudence</td>
<td>Prö'dence</td>
<td>Wisdom applied to practice.</td>
</tr>
<tr>
<td>Psalms</td>
<td>Sämä</td>
<td>A sacred song.</td>
</tr>
<tr>
<td>Psalterians</td>
<td>Pëst-t'ërans</td>
<td>A sect of Arians.</td>
</tr>
<tr>
<td>Pseudonym</td>
<td>Pëst-dö-nym</td>
<td>So'do-nim. False or fictitious name.</td>
</tr>
<tr>
<td>Puissant</td>
<td>Pët-ë'sant</td>
<td>Powerful.</td>
</tr>
<tr>
<td>Pulsatli Operliter</td>
<td>Pël-sëntë Ọpët-rë-së-tur</td>
<td>To him who knocks it shall be opened.</td>
</tr>
<tr>
<td>Punjaub</td>
<td>Pun-jëab'</td>
<td>Pun-jawb.</td>
</tr>
<tr>
<td>Puranas</td>
<td>Për-rë'ënas</td>
<td>Text-books of worshipers of Vishnu.</td>
</tr>
<tr>
<td>Pursuivant</td>
<td>Për-së'ë-vant</td>
<td>Per'évé-vant, messenger.</td>
</tr>
<tr>
<td>Pythagoras</td>
<td>Pëy-thâ-gö-rës</td>
<td>School of, supposed model of Masonry.</td>
</tr>
<tr>
<td>Quadrivium and Trivium</td>
<td>Quad-riv'ë-um</td>
<td>Triv'ë-um.</td>
</tr>
<tr>
<td>Quaternio</td>
<td>Quët-ë-ëri'n-dën</td>
<td>The number four.</td>
</tr>
<tr>
<td>Quetzilcosti</td>
<td>Quëz'ë-li'këst'i</td>
<td>Kët'ë-së-ë-këst.</td>
</tr>
<tr>
<td>Rabbananl</td>
<td>Rëb'ë-në'ëm</td>
<td>Chief of the architects.</td>
</tr>
<tr>
<td>Rabbi</td>
<td>Rëbë</td>
<td>An eminent teacher.</td>
</tr>
<tr>
<td>Rabbiukism</td>
<td>Rëb'ëk-im</td>
<td>A Jewish system of philosophy.</td>
</tr>
<tr>
<td>Rabboni</td>
<td>Rëb'ën'ëf</td>
<td>My Rabbi. A most excellent Master.</td>
</tr>
<tr>
<td>Ragon</td>
<td>Rëg'oën</td>
<td>A noted Masonic writer of France.</td>
</tr>
<tr>
<td>Rahah</td>
<td>Rë'ah</td>
<td>A name of Egypt.</td>
</tr>
<tr>
<td>Ramayana</td>
<td>Rë'më-yë'ëm</td>
<td>The great epic of ancient India.</td>
</tr>
<tr>
<td>Raphedom</td>
<td>Rë'fö-dëm</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Ratisbon</td>
<td>Rë'tës-bëon</td>
<td>A city of Bavaria.</td>
</tr>
<tr>
<td>Rasaheladesjah</td>
<td>Rë-sëbël-at'ë-yë</td>
<td>A mystic word.</td>
</tr>
<tr>
<td>Recognize</td>
<td>Rëk'ëg-ëf</td>
<td>To know again.</td>
</tr>
<tr>
<td>Recovery</td>
<td>Rëk'ëvër'-ë</td>
<td>Restoration.</td>
</tr>
<tr>
<td>Recktitude</td>
<td>Rëk'tëtëd</td>
<td>Straightness, justice.</td>
</tr>
<tr>
<td>Recusant</td>
<td>Rë'-ëntë-sant</td>
<td>Insubordinate.</td>
</tr>
<tr>
<td>Reboamo</td>
<td>Rë-hëbë-bo'am</td>
<td>Son and successor of Solomon.</td>
</tr>
<tr>
<td>Rehum</td>
<td>Rë-hëm</td>
<td>A Persian officer.</td>
</tr>
<tr>
<td>Rendevous</td>
<td>Ren'dë-voö</td>
<td>An appointed place.</td>
</tr>
<tr>
<td>Requiem</td>
<td>Re'këwë-em</td>
<td>A hymn for the dead.</td>
</tr>
<tr>
<td>Research</td>
<td>Re-sërëch</td>
<td>Investigation, examination.</td>
</tr>
<tr>
<td>Resplendens</td>
<td>Rë'-ësplën'dëns</td>
<td>Resplendent.</td>
</tr>
<tr>
<td>Restoravit pacem patri</td>
<td>Ro-stë-rëv'i'ët pë-sëm pëtëri</td>
<td>He restored peace to his country.</td>
</tr>
<tr>
<td>Reverent</td>
<td>Rev'er-ënt</td>
<td>Expressing veneration.</td>
</tr>
<tr>
<td>Vestitiary</td>
<td>Re-vëst'i-aëry</td>
<td>Wardrobe, place for sacred vest-</td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>-------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Rex regum dominus dominorum</td>
<td>Rex regum dōm-ūn dōnūn</td>
<td>King of King and Lord of Lords.</td>
</tr>
<tr>
<td>Rebélit</td>
<td>Ré-bél-eít</td>
<td>A distinguished French Mason.</td>
</tr>
<tr>
<td>Rosenkreus, Christian</td>
<td>Rosen-kreus</td>
<td>See Rosicrucianism.</td>
</tr>
<tr>
<td>Rostcrucians</td>
<td>Rō-st'krudays</td>
<td>A Brotherhood of the 14th century. The course or way.</td>
</tr>
<tr>
<td>Route</td>
<td>Root</td>
<td>Rōt'</td>
</tr>
<tr>
<td>Ruchel</td>
<td>Rōch'el</td>
<td>Rōch'el.</td>
</tr>
<tr>
<td>Saadah</td>
<td>Sā'adh</td>
<td>Literally, hosts.</td>
</tr>
<tr>
<td>Sahalmam</td>
<td>Sāh'āmim</td>
<td>Worship of the sun, moon, and stars.</td>
</tr>
<tr>
<td>Sachsot</td>
<td>Sāk's-oth</td>
<td>Jehovah of Hosts.</td>
</tr>
<tr>
<td>Sahbal</td>
<td>Sāh-bal</td>
<td>Mystic word, Scottish Rite.</td>
</tr>
<tr>
<td>Sahbatism</td>
<td>Sāh-bā'tan-ism</td>
<td>Same as Sabatism.</td>
</tr>
<tr>
<td>Sacellum</td>
<td>Sāk-ce'lum</td>
<td>A walled enclosure without roof. Pertaining to the order of priests. An offering. [bessor of Jesus. Bab, just. Father of Adam, an-significant word in the higher degrees. The keystone of an arch. Mosses. Evidently meaning St. Amphibals.</td>
</tr>
<tr>
<td>Sacrifice</td>
<td>Sāk-rī-flā</td>
<td></td>
</tr>
<tr>
<td>Sadoc</td>
<td>Sād-ōk</td>
<td></td>
</tr>
<tr>
<td>Sadonias</td>
<td>Sā-dōn-ass</td>
<td></td>
</tr>
<tr>
<td>Sagittas</td>
<td>Sā-gīt'tas</td>
<td></td>
</tr>
<tr>
<td>Saint Adahbell</td>
<td>Saint Ad'āh-bell</td>
<td></td>
</tr>
<tr>
<td>Saint Amphibalus</td>
<td>Saint Am'phib'alus</td>
<td></td>
</tr>
<tr>
<td>Saint Nicolas</td>
<td>Saint Ni-caise</td>
<td></td>
</tr>
<tr>
<td>Sainmat</td>
<td>Sān-māt</td>
<td></td>
</tr>
<tr>
<td>Sakfi</td>
<td>Sāk-fi</td>
<td></td>
</tr>
<tr>
<td>Sah-lah-Addin</td>
<td>Sāk-lāh-ed-deen'</td>
<td></td>
</tr>
<tr>
<td>Salix</td>
<td>Sāl'ix</td>
<td></td>
</tr>
<tr>
<td>Salles des Pas Perdus</td>
<td>Sāl-lās des Pas Per-dūs</td>
<td></td>
</tr>
<tr>
<td>Salsette</td>
<td>Sāt-set'te</td>
<td></td>
</tr>
<tr>
<td>Salute</td>
<td>Sāt'lt</td>
<td></td>
</tr>
<tr>
<td>Saltem</td>
<td>Sāl-n'tem</td>
<td></td>
</tr>
<tr>
<td>Samartian</td>
<td>Sā-mār'tan</td>
<td>Of the principal city of the Ten Tribes.</td>
</tr>
<tr>
<td>Sanhárdak</td>
<td>Sān-mār-thār's-tān</td>
<td></td>
</tr>
<tr>
<td>Sanctum Sanctorum</td>
<td>Sānt-k-tām Sānt-k-tār'um</td>
<td></td>
</tr>
<tr>
<td>San Geral</td>
<td>Sān Grāl</td>
<td></td>
</tr>
<tr>
<td>Sanhedrim</td>
<td>Sān-he'drim</td>
<td></td>
</tr>
<tr>
<td>Sapiencia</td>
<td>Sāp-e-ple'</td>
<td></td>
</tr>
<tr>
<td>Saracens</td>
<td>Sār-āc'ens</td>
<td></td>
</tr>
<tr>
<td>Sardus</td>
<td>Sār'd-us</td>
<td></td>
</tr>
<tr>
<td>Sarsena</td>
<td>Sār-sē'na</td>
<td></td>
</tr>
<tr>
<td>Sat B'hai</td>
<td>Sāt B'hai</td>
<td></td>
</tr>
<tr>
<td>Sacrap</td>
<td>Sāt'rap or Sa'trap</td>
<td></td>
</tr>
<tr>
<td>Scarabens</td>
<td>Sāk-rā-bē'us</td>
<td></td>
</tr>
<tr>
<td>Scham</td>
<td>Sām</td>
<td></td>
</tr>
<tr>
<td>Schismatic</td>
<td>Schīm-māt'ic</td>
<td></td>
</tr>
<tr>
<td>Schor-Laban</td>
<td>Schōr-Lāban</td>
<td></td>
</tr>
<tr>
<td>Secretary</td>
<td>Sēk're-tē-si</td>
<td></td>
</tr>
<tr>
<td>Schd Schamagan</td>
<td>Sēk-fēl Schām'ā-gan</td>
<td></td>
</tr>
<tr>
<td>Selju</td>
<td>Sēl'ju</td>
<td></td>
</tr>
<tr>
<td>Selah</td>
<td>Sēl'ah</td>
<td></td>
</tr>
<tr>
<td>Selenam</td>
<td>Alfredkum</td>
<td>Se-la'm mən Ĥ-mile-kum</td>
</tr>
<tr>
<td>Semeter</td>
<td>Seren</td>
<td>Se'me'ter</td>
</tr>
<tr>
<td>Senschal</td>
<td>Seniority</td>
<td>Sen'-e-shal</td>
</tr>
<tr>
<td>Sephroth</td>
<td>Seraphim</td>
<td>Sep-hroth</td>
</tr>
<tr>
<td>Seral</td>
<td>Seral</td>
<td>Se'-ral</td>
</tr>
<tr>
<td>Serapis</td>
<td>Sera'pis</td>
<td>Sep'-ə-pis</td>
</tr>
<tr>
<td>Sesh Bazzar</td>
<td>Sethos</td>
<td>Se'h bas-zər'</td>
</tr>
<tr>
<td>Shaddal</td>
<td>Shaddai</td>
<td>Shād-dai</td>
</tr>
<tr>
<td>Shalal Shalom Aba</td>
<td>Shalash eirim</td>
<td>Shāl'al Shāl'om Ab'ba</td>
</tr>
<tr>
<td>Shamir</td>
<td>Shams</td>
<td>Shām'ir</td>
</tr>
<tr>
<td>Shastras</td>
<td>Shatras</td>
<td>Shāt-rās</td>
</tr>
<tr>
<td>Shaveh</td>
<td>Shāvəh</td>
<td>Shāvəh</td>
</tr>
<tr>
<td>Scheidriel</td>
<td>Scheidriel</td>
<td>Shē'ad-riel</td>
</tr>
<tr>
<td>Shebat</td>
<td>Shekel</td>
<td>Shē-bāt</td>
</tr>
<tr>
<td>Shelum lecka</td>
<td>Shalom</td>
<td>Shē-lūm lek'ka</td>
</tr>
<tr>
<td>Shem Ham Pherash</td>
<td>Shem Ham Pherash</td>
<td>Shēm hām fær'ash</td>
</tr>
<tr>
<td>Shekhten</td>
<td>Shekhten</td>
<td>Shēk'-ətən</td>
</tr>
<tr>
<td>Sheh</td>
<td>Sheh</td>
<td>Shē</td>
</tr>
<tr>
<td>Shehit</td>
<td>Shehit</td>
<td>Shē-hit</td>
</tr>
<tr>
<td>Sheshan</td>
<td>Shekan</td>
<td>Shē-shən</td>
</tr>
<tr>
<td>Shekkan</td>
<td>Shekkan</td>
<td>Shē-kən</td>
</tr>
<tr>
<td>Sheshen</td>
<td>Shekkan</td>
<td>Shē-shən</td>
</tr>
<tr>
<td>Shekkan</td>
<td>Shekkan</td>
<td>Shē-shən</td>
</tr>
<tr>
<td>Sheshen</td>
<td>Shekkan</td>
<td>Shē-shən</td>
</tr>
<tr>
<td>Sheshen</td>
<td>Shekkan</td>
<td>Shē-shən</td>
</tr>
<tr>
<td>Sheshen</td>
<td>Shekkan</td>
<td>Shē-shən</td>
</tr>
<tr>
<td>Sheshen</td>
<td>Shekkan</td>
<td>Shē-shən</td>
</tr>
<tr>
<td>Sheshen</td>
<td>Shekkan</td>
<td>Shē-shən</td>
</tr>
<tr>
<td>Shoel</td>
<td>Shoel</td>
<td>Shōl</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>Shoo</td>
<td>Shoo</td>
<td>Shō</td>
</tr>
<tr>
<td>WORDS OF BOUNTIFUL PRONUNCIATION.</td>
<td>PROPER BRITISH PRONUNCIATION.</td>
<td>NOTATIONS.</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>--------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Solstice</td>
<td>Sōl'sis</td>
<td>The apparent suppression of the sun.</td>
</tr>
<tr>
<td>Solar</td>
<td>Sōl'as</td>
<td>Latin, alone.</td>
</tr>
<tr>
<td>Sorbonne</td>
<td>Sor'ba'nə</td>
<td>College of theological professors in Paris.</td>
</tr>
<tr>
<td>Southernly</td>
<td>Sōth'nər-le</td>
<td>Toward the South.</td>
</tr>
<tr>
<td>Spes mea in Deo est</td>
<td>Spēs me'a in Deo' est</td>
<td>My hope is in God.</td>
</tr>
<tr>
<td>Squamaen</td>
<td>Squə'men</td>
<td>Scotland.</td>
</tr>
<tr>
<td>Sruti</td>
<td>Srū'ti</td>
<td>Companies of wrights, slaters, in Revelation.</td>
</tr>
<tr>
<td>Staurus</td>
<td>Stō'rus</td>
<td>A stake. Cross.</td>
</tr>
<tr>
<td>Stibium</td>
<td>Stib'ium</td>
<td>Antimony.</td>
</tr>
<tr>
<td>Steinmetz</td>
<td>Stei'mnetz</td>
<td>German for stonemason.</td>
</tr>
<tr>
<td>St. Jean d'Acre</td>
<td>Shān d'ai'ker</td>
<td>The city Aca, taken by Richard I. 1191 and given the new name Inspector of the Tribe of Benjamin.</td>
</tr>
<tr>
<td>Stokkin</td>
<td>Stō'kin</td>
<td>Not Srength. 'Force, vigour.'</td>
</tr>
<tr>
<td>Suceoth</td>
<td>Sū'kəth</td>
<td>'Dian.</td>
</tr>
<tr>
<td>Sultan</td>
<td>Sūl'tan</td>
<td>The surface, the face of a thing.</td>
</tr>
<tr>
<td>Superficies</td>
<td>Sup'fer-fish-ēs</td>
<td>Not Sum'manad. Commanded.</td>
</tr>
<tr>
<td>Summoned</td>
<td>Sū'mmənd</td>
<td>Not Sword. Military officer's</td>
</tr>
<tr>
<td>Sword</td>
<td>Sōrd</td>
<td>Relating to symbols.</td>
</tr>
<tr>
<td>Symbolic</td>
<td>Sim-bol-ik</td>
<td>[weapon.</td>
</tr>
<tr>
<td>Synagogue</td>
<td>Sin'a-goğ</td>
<td>Place of Jewish worship.</td>
</tr>
<tr>
<td>Synod</td>
<td>Syn'od</td>
<td>A meeting, convention or council.</td>
</tr>
<tr>
<td>Systyle</td>
<td>Syst'le</td>
<td>An arrangement of columns.</td>
</tr>
<tr>
<td>Tabaor</td>
<td>Tab'bor</td>
<td>A name of Edom.</td>
</tr>
<tr>
<td>Tabernacle</td>
<td>Tab'er-nä-kil</td>
<td>A temporary habitation.</td>
</tr>
<tr>
<td>Tabes</td>
<td>Tab'ës</td>
<td>A vivid representation.</td>
</tr>
<tr>
<td>Tadmor</td>
<td>Tad'mör</td>
<td>City of Palms.</td>
</tr>
<tr>
<td>Talesman</td>
<td>Tal'iz-man</td>
<td>Magical charm.</td>
</tr>
<tr>
<td>Talith</td>
<td>Tal'ith</td>
<td>An oblong shawl.</td>
</tr>
<tr>
<td>Taljhad</td>
<td>Tal-jah'ad</td>
<td>An Angel of water.</td>
</tr>
<tr>
<td>Talmod</td>
<td>Tal'mud</td>
<td>The Hebrew laws and traditions.</td>
</tr>
<tr>
<td>Tanak</td>
<td>Tan'ak</td>
<td>The teathth Jewish month.</td>
</tr>
<tr>
<td>Tapistry</td>
<td>Tap'es-trë</td>
<td>Woven hangings.</td>
</tr>
<tr>
<td>Tarshathah</td>
<td>Tar'shā-thā</td>
<td>See Tirhatath.</td>
</tr>
<tr>
<td>Tassel</td>
<td>Ta'sel</td>
<td>A pendant ornament.</td>
</tr>
<tr>
<td>Tatnai</td>
<td>Ta'tnā</td>
<td>A Persian officer.</td>
</tr>
<tr>
<td>Tau</td>
<td>Ta'ū</td>
<td>The last letter of Hebrew alphabet.</td>
</tr>
<tr>
<td>Taurus</td>
<td>Ta'ūrs</td>
<td>Bull. A sign of the Zodiac.</td>
</tr>
<tr>
<td>Tchandalas</td>
<td>Tchān'dal-as</td>
<td>A class of pariahs.</td>
</tr>
<tr>
<td>Tefet</td>
<td>Ta'bet</td>
<td>The fourth Jewish month.</td>
</tr>
<tr>
<td>Tébet</td>
<td>Tēbëth</td>
<td>Literally, winter.</td>
</tr>
<tr>
<td>Temple (Hieraciomos)</td>
<td>Tēm'plum Hi'ri-rē'-sōl' y-mən</td>
<td>Latin for Temple of Jerusalem.</td>
</tr>
<tr>
<td>Tenets</td>
<td>Tēn'ets</td>
<td>Dogmas, doctrines and principles.</td>
</tr>
<tr>
<td>Tengu</td>
<td>Tēn'go</td>
<td>Initiates of a sentence.</td>
</tr>
<tr>
<td>Tenate-Dal-Sin</td>
<td>Tēn'at-Dal'-Sin</td>
<td>A deity held in adoration by Japanese.</td>
</tr>
<tr>
<td>Teraphim</td>
<td>Tēr'ā-pim</td>
<td>Household deities.</td>
</tr>
<tr>
<td>Tessellated</td>
<td>Tēs'ə-læ-tæd</td>
<td>Ornament of a lodge.</td>
</tr>
<tr>
<td>Words of DOUBTFUL PRONUNCIATION</td>
<td>Masonic Pronunciation</td>
<td>Notes</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-----------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Tessera</td>
<td>Tēs'e-ra</td>
<td>Tessera Hospitalis, token of the guest.</td>
</tr>
<tr>
<td>Tetractys</td>
<td>Tē-tra'tys</td>
<td>The number four.</td>
</tr>
<tr>
<td>Tetradites</td>
<td>Tē-t'rā-de'tes</td>
<td>Believers in a Godhead of four persons.</td>
</tr>
<tr>
<td>Tetragram</td>
<td>Tē-t'rā-grā'm</td>
<td>A four-letter word.</td>
</tr>
<tr>
<td>Tetragrammaton</td>
<td>Tē-t'rā-grām-ma-ton</td>
<td>[sons. Signifies a word of four letters.</td>
</tr>
<tr>
<td>Teutonic</td>
<td>Tō-′to-nik</td>
<td>Relating to the ancient Germans.</td>
</tr>
<tr>
<td>Thammus</td>
<td>Thām'mūz</td>
<td>Syrian god Adonis.</td>
</tr>
<tr>
<td>Themet</td>
<td>Thā'bet</td>
<td>Same as Tēbet, above.</td>
</tr>
<tr>
<td>Thebounah</td>
<td>Thē-bō'nā</td>
<td>A mystic word in Kadosh.</td>
</tr>
<tr>
<td>Theopaschites</td>
<td>Thē-o-pā'schītes</td>
<td>Followers of Peter the Fuller.</td>
</tr>
<tr>
<td>Theoricus</td>
<td>Thē-ō're'ō-cūs</td>
<td>12th Degree of German Rose Croix.</td>
</tr>
<tr>
<td>Therapeutae</td>
<td>Thē'rē-pō'ē-tē</td>
<td>Assesttic sect of Jews in first A. D.</td>
</tr>
<tr>
<td>Therlog</td>
<td>Thē'rē-log</td>
<td>Magic operated by celestial means.</td>
</tr>
<tr>
<td>Theurgy</td>
<td>Thē'rē-gy</td>
<td>Strength.</td>
</tr>
<tr>
<td>Thokath</td>
<td>Thō'kāth</td>
<td>See Urim and Thammim. Truth.</td>
</tr>
<tr>
<td>Thummim</td>
<td>Thūm'mīn</td>
<td>Strength.</td>
</tr>
<tr>
<td>Tsara</td>
<td>Tsā'tā</td>
<td>A crown. The Pope's triple crown.</td>
</tr>
<tr>
<td>Tiberius</td>
<td>Tē-bē're-ōς</td>
<td>A city of Palestine.</td>
</tr>
<tr>
<td>Tiluk</td>
<td>Ti'lūk</td>
<td>Impress upon forehead of Brahman.</td>
</tr>
<tr>
<td>Timbre</td>
<td>Ti'mbrē</td>
<td>Name given in France to a stamp.</td>
</tr>
<tr>
<td>Tirathatha</td>
<td>Ti-rāthāh</td>
<td>Title of Persian governors of Judea.</td>
</tr>
<tr>
<td>Tsiri</td>
<td>Ti'ri</td>
<td>The first Hebrew month.</td>
</tr>
<tr>
<td>Tito</td>
<td>Ti'tō</td>
<td>A favorite of the King of Israel.</td>
</tr>
<tr>
<td>Torgau</td>
<td>Tōr-gō</td>
<td>A fortified town on the Elbe.</td>
</tr>
<tr>
<td>Tortuous</td>
<td>Tōr'tū-us</td>
<td>Deviating from rectitude.</td>
</tr>
<tr>
<td>Traveler</td>
<td>Trāv'el-er</td>
<td>One who journeys.</td>
</tr>
<tr>
<td>Tredic</td>
<td>Trē'dēc</td>
<td>The ranking king in Soan. Mysteries.</td>
</tr>
<tr>
<td>Trestic</td>
<td>Trē'stek</td>
<td>The designing board.</td>
</tr>
<tr>
<td>Triad</td>
<td>Tri'ad</td>
<td>The union of three objects.</td>
</tr>
<tr>
<td>Tribute</td>
<td>Tri'bôte</td>
<td>A subsidy or tax.</td>
</tr>
<tr>
<td>Triglyphs</td>
<td>Tri'gli-fs</td>
<td>An ornament in the Doric Order.</td>
</tr>
<tr>
<td>Triliteral</td>
<td>Tri-lit'e-cal</td>
<td>Sacred names of God among Hindus.</td>
</tr>
<tr>
<td>Trinitas</td>
<td>Tri-mī'trē's</td>
<td>The Hindu Trinity.</td>
</tr>
<tr>
<td>Trinosophs</td>
<td>Tri-nō'so-phā's</td>
<td>A lodge instituted at Paris in 1816.</td>
</tr>
<tr>
<td>Trivum</td>
<td>Tri'vūn</td>
<td>Three in one.</td>
</tr>
<tr>
<td>Taphiel</td>
<td>Tāf'ěl</td>
<td>Sa-tēl. The Luna angel.</td>
</tr>
<tr>
<td>Tsekahah</td>
<td>Tē-se-kāh</td>
<td>First step of the mystical ladder.</td>
</tr>
<tr>
<td>Tsidenn</td>
<td>Tō-sē-dē-n</td>
<td>An enquirer.</td>
</tr>
<tr>
<td>Tsolm</td>
<td>Tōs'lūm</td>
<td>56-61m.</td>
</tr>
<tr>
<td>Tuspholl</td>
<td>Tūs-pha'll</td>
<td>A term used by the Druids.</td>
</tr>
<tr>
<td>Tubal Cain</td>
<td>Tō-bal Cān'</td>
<td>Son of Lamech and Zillah.</td>
</tr>
<tr>
<td>Tune</td>
<td>Tō-nek</td>
<td>The long undergarment of the clergy.</td>
</tr>
<tr>
<td>Turcopoller</td>
<td>Tūr-co-pō-li'er</td>
<td>Commander of cavalry.</td>
</tr>
<tr>
<td>Turquoise</td>
<td>Tūr-quō'ze</td>
<td>Turkostas. A stone in breastplate.</td>
</tr>
<tr>
<td>Tuscan</td>
<td>Tūs'čan</td>
<td>An order of Architecture.</td>
</tr>
<tr>
<td>Typhon</td>
<td>Ty'fōn</td>
<td>The Egyptian evil deity.</td>
</tr>
<tr>
<td>Tyrian</td>
<td>Tī'rē-an</td>
<td>Relating to Tyre.</td>
</tr>
<tr>
<td>Words of Oecumenical Pronunciation</td>
<td>Proper Masonic Pronunciation</td>
<td>Notes</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>-----------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Unanimity</td>
<td>Ún-a-nim'í-téy</td>
<td>Not a member.</td>
</tr>
<tr>
<td>Unbear</td>
<td>Ún-bé-zel'</td>
<td>To uncover or reveal. Harmony, concord.</td>
</tr>
<tr>
<td>Unison</td>
<td>Yūn-e-sun</td>
<td></td>
</tr>
<tr>
<td>Upadseva</td>
<td>Úp-ad-sev-ē-sā</td>
<td>Name for certain Sanskrit works.</td>
</tr>
<tr>
<td>Upanishad</td>
<td>Úp-an-is-hād</td>
<td>Fire, light, or spirit.</td>
</tr>
<tr>
<td>Ur</td>
<td>Ūr</td>
<td>God is light.</td>
</tr>
<tr>
<td>Urdu</td>
<td>Ūr-d̄e</td>
<td>Lights.</td>
</tr>
<tr>
<td>Usages</td>
<td>Yu'zāj</td>
<td>Cusota, use, habit.</td>
</tr>
<tr>
<td>Utopia</td>
<td>Ú-to-pē-a</td>
<td>Ideal perfection. Seize and hold possession.</td>
</tr>
<tr>
<td>Ursula</td>
<td>Úr-st(the</td>
<td></td>
</tr>
<tr>
<td>Vacuo</td>
<td>Va'kō-o</td>
<td>Found in French Rite of Adoption. Brave, courageous.</td>
</tr>
<tr>
<td>Valorous</td>
<td>Va'l-o-rōs</td>
<td>An ornamental vessel. Wife of Abduwara.</td>
</tr>
<tr>
<td>Vase</td>
<td>Vās</td>
<td>That is, the second Adar. Sacred canon of the King's.</td>
</tr>
<tr>
<td>Vast</td>
<td>Vāst</td>
<td>See Secret Rituals of Westphalia.</td>
</tr>
<tr>
<td>Veyden</td>
<td>Vēy-ē-den</td>
<td>An attendant upon a dignitary. Truth.</td>
</tr>
<tr>
<td>Vedas</td>
<td>Vēy-ē-sā</td>
<td>The air-bladder of a fish.</td>
</tr>
<tr>
<td>Vehm-perichai</td>
<td>Vēhm-ī-pēr-ī-chā</td>
<td></td>
</tr>
<tr>
<td>Verger</td>
<td>Vēr-je</td>
<td></td>
</tr>
<tr>
<td>Vehlas</td>
<td>Vēr-ī assessment</td>
<td></td>
</tr>
<tr>
<td>Vesta Pliege</td>
<td>Vēs-ta Pl-ce-si</td>
<td>A war flag.</td>
</tr>
<tr>
<td>Vespasian</td>
<td>Vēs-pas-si</td>
<td></td>
</tr>
<tr>
<td>Vexillum Bell</td>
<td>Vēx-il-ūm Bell</td>
<td>An officer authorized to act for a-</td>
</tr>
<tr>
<td>Vicegerent</td>
<td>Vīs-gē-rent</td>
<td>To conquer or to die.</td>
</tr>
<tr>
<td>Velle-Bru</td>
<td>Vīl-le Brū</td>
<td>A plantation of vines.</td>
</tr>
<tr>
<td>Vineyard(s)</td>
<td>Vīn-yards</td>
<td>By word of mouth.</td>
</tr>
<tr>
<td>Vitra</td>
<td>Vī-tra</td>
<td>Vivat! vivat! vivat! Acclamation.</td>
</tr>
<tr>
<td>Venus voice</td>
<td>Vēn-voce</td>
<td>A Mohammedan sect, established</td>
</tr>
<tr>
<td>Vitat</td>
<td>Vī-vāt</td>
<td></td>
</tr>
<tr>
<td>Voishnurva</td>
<td>Vō-ī-shnūrva</td>
<td>A spiral ornament in Architecture. To attest or bear witness.</td>
</tr>
<tr>
<td>Volutes</td>
<td>Vō-lūt</td>
<td></td>
</tr>
<tr>
<td>Vouch</td>
<td>Vōch</td>
<td></td>
</tr>
<tr>
<td>Wahabites</td>
<td>Wāh-a-bītes</td>
<td>Represents the opponents of Ma-</td>
</tr>
<tr>
<td>Warrant</td>
<td>Wör-ren</td>
<td>Commission, authority.</td>
</tr>
<tr>
<td>Westward</td>
<td>West-ward</td>
<td>Not Westward. Toward the West.</td>
</tr>
<tr>
<td>Wilhelmshad</td>
<td>Wīl-hēmsh-ēd</td>
<td>A city of Germany.</td>
</tr>
<tr>
<td>Wolframshad</td>
<td>Wōl-frahsh-bōt-tel</td>
<td>A city of Lower Saxony.</td>
</tr>
<tr>
<td>Worship</td>
<td>Wūr-the</td>
<td>Title of honor. To adore. Estimable, possessing merit.</td>
</tr>
<tr>
<td>Worthy</td>
<td>Wōr-the</td>
<td></td>
</tr>
<tr>
<td>Xerophagists</td>
<td>Xē-ro-phā-gists</td>
<td>Eaters of dry food.</td>
</tr>
<tr>
<td>Ximene</td>
<td>Xīm-e</td>
<td>The root of the soul.</td>
</tr>
<tr>
<td>Xysuthis</td>
<td>Xys'-u-thīs</td>
<td>Zīs'-u-thīs.</td>
</tr>
<tr>
<td>Yah, Yeru, Yod</td>
<td>Yāh, Yāwē, Yōd</td>
<td>Corrupt names of the Deity. Hindu deity.</td>
</tr>
<tr>
<td>Yaksha</td>
<td>Yak-shā</td>
<td></td>
</tr>
<tr>
<td>WORDS OF DOUBTFUL PRONUNCIATION</td>
<td>PROPER MASONIC PRONUNCIATION</td>
<td>NOTATIONS</td>
</tr>
<tr>
<td>---------------------------------</td>
<td>--------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Yarenon</td>
<td>Ya'ro-ron</td>
<td>Ha'maim</td>
</tr>
<tr>
<td>Yazdegirdan</td>
<td>Yes'deg-ir'din</td>
<td></td>
</tr>
<tr>
<td>Yesidee</td>
<td>Yes'di-dee</td>
<td></td>
</tr>
<tr>
<td>Yggdrasil</td>
<td>Ygg-dr-as'il</td>
<td></td>
</tr>
<tr>
<td>Y-ha-ho</td>
<td>Y-ho-ho</td>
<td></td>
</tr>
<tr>
<td>Yod</td>
<td>Yod</td>
<td></td>
</tr>
<tr>
<td>Yoni</td>
<td>Yo'ni</td>
<td></td>
</tr>
<tr>
<td>Zabud</td>
<td>Za-bud</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zabudon</td>
<td>Za-bu-lon</td>
<td></td>
</tr>
<tr>
<td>Zadok</td>
<td>Za'dok</td>
<td></td>
</tr>
<tr>
<td>Zadkiel</td>
<td>Za'd-k'i-el</td>
<td></td>
</tr>
<tr>
<td>Zahariah</td>
<td>Za-ha'ra-ah</td>
<td></td>
</tr>
<tr>
<td>Zaphkatia-paaneah</td>
<td>Zaph-kat-ia-pa'ne-ah</td>
<td></td>
</tr>
<tr>
<td>Zarrathan</td>
<td>Za'r'-th-an</td>
<td></td>
</tr>
<tr>
<td>Zarthan</td>
<td>Za'r-than</td>
<td></td>
</tr>
<tr>
<td>Zebadiah</td>
<td>Ze'b-ad-ia</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zedekiah</td>
<td>Ze'd-e-k'i-ah</td>
<td></td>
</tr>
<tr>
<td>Ze'nd-Avesta</td>
<td>Ze'nd A'est-ah</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zemara</td>
<td>Ze'm-a-ra</td>
<td></td>
</tr>
<tr>
<td>Zerasas</td>
<td>Ze'-ra's-as</td>
<td></td>
</tr>
<tr>
<td>Zeribal</td>
<td>Ze'-ri-bal</td>
<td></td>
</tr>
<tr>
<td>Zeredatha</td>
<td>Ze-re'da-tha</td>
<td></td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Ze'-rub-ba'bel</td>
<td></td>
</tr>
<tr>
<td>Zeth</td>
<td>Zet</td>
<td></td>
</tr>
<tr>
<td>Zherring</td>
<td>Ze'n-er-ning</td>
<td></td>
</tr>
<tr>
<td>Ziz</td>
<td>Zez</td>
<td></td>
</tr>
<tr>
<td>Zodiac</td>
<td>Za'd-em-ak</td>
<td></td>
</tr>
<tr>
<td>Zohar</td>
<td>Za'h-ar</td>
<td></td>
</tr>
<tr>
<td>Zoharit</td>
<td>Za'h-ar-it</td>
<td></td>
</tr>
<tr>
<td>Zoroaster</td>
<td>Zo-ro-as'ter</td>
<td></td>
</tr>
<tr>
<td>Zeschokke</td>
<td>Zhao-sk'k</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zuni</td>
<td>Zu'ni</td>
<td></td>
</tr>
<tr>
<td>Zuzim</td>
<td>Zu's-im</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 "Encyclopædia of Freemasonry."

T. M. H. CO.
BIBLIOGRAPHY

Abbott, John S. C.
History of Frederick the Second, called Frederick the Great. xvi, 584 pp. ill. London, 1871.

Abell, A. G. (Grand Secretary).

Adams, J. Q.

Addis, William E. (Secular Priest).

Addison, Charles G.
The Knights Templars, by C. G. Addison, adapted to the American System by Robert Macoy. New York, 1873. (v. 1315.)

Adison, Joseph.
Spectator, No. IX. (In vol. I, p. 29 of the edition, Philadelphia, 1832.) (iii, 857.)

Adler.
De Drusis Montis Libani. Rome, 1786. (i, 253.)

Agrippa, Henricus Cornelius (real name, Von Nettesheim).

Ainsworth, William Francis.
Travels and Researches in Asia Minor, Mesopotamia, Chaldea, and Armenia. 2 vols. London, 1842. (iii, 794.)


Alger, William Rounseville.
A Critical History of the Doctrine of a Future Life, with a Complete Bibliography of the subject. (By E. Abbot.) Philadelphia, 1864. (i, 176.)

Allen, Thomas.

Alnwick MS. anno 1701. (iii, 611.)

Ampelius, Lucius.
Liber Memoriaus, ex bibliotheca Salmasi in Florus Rerum Romanarum, libri 4. 1683. pp. 369–405. (iii, 667.)

Constitutions of the Freemasons: Containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges. Frontispiece. 61 pp. London, 1723. (ii, 364; cf. vii, 2005.)

André, Christoffer Karl.
Anonymous (or, authors not found).

An Article reproducing over 60 marxs. In the London Freemasons’ Quarterly Review, 1865. (iv, 657.)

Antiquitates Asiaticae Christianam Aenam Antecedentes. (1, 168.)


Laws of Honor. (1, 13; m, 621, 573; iv, 904.)

Le Sceau Rompu, ou la Loge ouverte aux profanes. Paris, 1745. (iv, 1017.)

Manuel des Chevaliers de l’Ordre du Temple. (1, 233.)

Paracelsio Lectures on Continental Masonry. (vii, 1749.)

The Complete Freemason, or Multa Panca, for Lovers of Secrets, 1784. (rv, 884.)

The Grand Mystery Discovered. London, 1724. (m, 965; rv, 928.)

The History of Masonry: or, the Freemason’s Pocket Companion. 3d edition. xii, 300 pp. 12mo. Edinburgh, 1772.

The Secret History of Clubs. (m, 856.)

Archytas.

Political fragments of Archytas, Charondas, Zaleucus, and other ancient Pythagorians, preserved by Philostratus; and also, ethical fragments of Hierocles, preserved by the same author. Translated from the Greek by T. Taylor. 8vo. Chiswick, 1822. (vii, 1750.)

Arnold, Rev. Augustus C. L.

The Rationale and Ethics of Freemasonry; or the Masonic Institution considered as a means of Social and Individual Progress. vii, 208 pp. New York, 1869.

The Signet of King Solomon; or, the Templar’s Daughter; to which is added a memoir of Elizabeth Aldworth, the Female Freemason, and a Masonic Prologue. Portrait. vi, 307 pp. New York, 1860.

History and Philosophy of Freemasonry and other Secret Societies. xii, 150 pp. Edinburgh, 1860.

Arnold, Wilhelm.


Arouet de Voltaire, Francois Marie.

The History of Charles XII, King of Sweden. Translated from the French. Edinburgh, 1873. (i, 3.)

Asher, Dr. K. W.

Aeltste Urkunde der Freimaurerk (Translation of the “Halliwell MS.”). Hamburg, 1842.

Assigny, Filifed (see D’Assigny).

Atwater, Edward E.

History and Significance of the Sacred Tabernacle of the Hebrews. xiv, 448 pp. New York, 1870.

Aubrey, John (1626-97).

Natural History of Wiltshire. 2 vols. (Oxford and the Royal Society each have a copy in manuscript). (iv, 1137.)

Augustus, C. L.

Philosophical History of Freemasonry and other Secret Societies; or, the Secret Societies of all ages considered in their relations with and influence on the Moral, Social, and Intellectual Progress of Man. 12mo. New York, 1855.

Aud and Smells.

Freemasons’ Pocket Companion. Edinburgh, 1765. (v, 1419.)

Ayllte, John.

New pandect of Roman Civil Law, with Introduction... touching its rise and progress. 48, 19, 606 pp. London, 1794. (m, 696.)

Azula, R. H.

Freemasonry, its origin, its general history and actual destination. Paris, 1835.

Bacon, Lord Francis.

BIBLIOGRAPHY

De Augmentis Scientiarum, lib. ix. Amstelodami, 1683 (Advancement of Human Learning). (I. 304, 327.)
New Atlantis (in “Works” and in convenient form in Morley’s Ideal Commonwealths. 1839, pp. 169-213.) (I. 304.)
Balsille, Antoine.
Crata, Repos, ou Initiations aux anciens mystères des Prêtres d’Egypte. 114 pp. Paris, 1821
Balsamo, Joseph (see Cagliostro).
Barker, John G.
Early History and Transactions of the Grand Lodge of the State of New York, published by Kane Lodge, New York, 1876. (V. 1273.)
Barrow, John.
Life and Correspondence of Admiral Sir W. Sidney Smith. London, 1848. (V. 1257.)
Barnuel, l’Abbé Augustin.
Mémoires pour servir à l’Histoire du Jacobinisme. 4 tomes. Hambourg, 1797. (II. 292.)
— Same. 4 vols. Hartford, New York, 1799. (II. 383.)
Barthelmeis, R. (M.D.).
Bassin de Beauval, Jacques.
Histoire des Juifs depuis Jesus Christ jusqu’au présent: pour servir de continuation de l’Histoire de Joseph. Nouvelle édition, augmentée. 12mo. 9 tomes. 15 pt. La Haye, 1716. (II. 303.)
The History of the Jews, from Jesus Christ to the present time. . . . being a Supplement and Continuation of the History of Josephus. Written in French by M. Bassin, Translated into English by Thomas Taylor. Fol. London, 1708. (II. 393.)
Bazot, M. Étienne Franck.
Bedo, Venerabilis.
Historie Ecclesiastica Gentilis Anglorum Libri V. una cum reliquis ejus Operibus historiciis in unam volumen collectis; cura et studio Joh. Smith. Fol. Cantabr. 1722. (II. 545; IV. 1061.)
History of the Primitive Church of England, Translated by Hurst; to which are added a Life of the Saint, and an Appendix of notes from Stapleton Cressy, Smith, and Stevens. Svo. London, 1814. (II. 545; IV. 1061.)
Begue-Clavel, l’Abbé F. T. (see Clavel).
Bell, Dr. J. P.
Stream of English Freemasonry. (IV. 1051, 1067.)
History of the Provincial Grand Lodge of North and East Yorkshire, including Notices of the Ancient Grand Lodge of York. (IV. 1074.)
Bell, William.
Biographical sketch of Andrae in “Freemasons’ Quarterly Magazine,” (London), 1854, vol. ii. p. 27. (II. 380.)
Bellerman, J. J.
Drei Programme über die Abraxas Gemmen. Berlin, 1819.
Bentham, Rev. James.
History and Antiquities of the Conventual and Cathedral Church of Ely, from the Foundation of the Monastery, A.D. 673-1771. 2d edition. 2 vols. in one. Norwich, 1812. (II. 544.)
Bergerius (see under Grævius, J. G.).
Bernard, J. F.
Histoire générale des cérémonies, moeurs, et coutumes, religieuses de tous les peuples du monde. Ed. par Abbé Banier et Maestier. Fol. 7 tomes. Ill. 1723. (In vol. iv is a reference to English Freemasonry, list of Lodges, and print of the clothing of the period.)
Bertrand, Alexandre.
Archéologie celtique et gauloise; mémoires et documents relatifs aux premiers temps de notre histoire nationale. Paris, 1876. (vi, 1786.)

Bertrand, I.
La Françoisa-Maçonnerie, secte juive; ses origines, son esprit et le but qu'elle poursuit. 2me éd. 64 pp. 12mo. (Science et religion. Études pour le temps présent). Paris, 1903.

Besuchet, J. Claude (M.D.).
Précis historique de l'Ordre de la Françoisa-Maçonnerie, suivi d'une biographie. 2 tomes. Paris, 1829. (Also a contributor to the "Encyclopédie Moderne," for which he wrote the article on Freemasonry.)

Beyerle, J. P. L.
Essai sur la Françoisa-Maçonnerie, ou du but essentiel et fondamental de la Françoisa-Maçonnerie de la possibilité et de la nécessité de la réunion des différents systèmes ou branches de la Françoisa-Maçonnerie, du régime convenable à ces systèmes réunis et des loix maçoniques. 2 tomes. Latomopolis, 1784.

Birdwood, Sir George C. M. (see under Murray-Aynesley).

Boothius, Antius Manlius Torquatus Severinus.
Opera Omnia. (In Migne's Patrologie cursus completus . . . series Latina, 1860.) v. 63, col. 537-1363, ill.; v. 64, 1868 (col.)

Boissier.
"Saine. Londini, 1823.

Boisseau, Étienne (M.D.).
Livre des Métiers. (First published by G. Depping, in the Collection des documents inédits pour servir à l'histoire de France, 1837; also in the histoire générale de Paris (1879) par M.M. R. de Lespinasse et Fr. Bonnardot.) (iii, 667, 668.)

Bolz, G.

Boisserée, Sulpice.
Histoire et description de la Cathédrale de Cologne. Munich, 1845. (iii, 711, 729, 732.)

Bonnardot, Fr. (see under Boisseau, Étienne).

Bonneville, Nicholas de (1760-1828).
Les Jeunes chassés de la Maçonnerie et leur poignard brisé par les Maçons. Londres, 1783. (ii, 310.)

Boos, H.
Geschichte der Freimaurerei. 308 pp. 8vo. Aarau, 1894.

Boubée, J. S.

Bowers, R. W.

Boyesen, H. H. (see under Goethe, J. W.).

Brand, John (M.A.).
Observations on popular Antiquities, chiefly illustrating the Origin of our vulgar Customs, Ceremonies, and Superstitions. (Henry Ellis, Editor.) London, 1813. Later edition, with additions, etc., in Bohn's Antiquarian Library. 3 vols. 1848. (vii, 1748.)

Brennan, J. Fletcher (see also under Rebold, E.).
History of Freemasonry in the Maritime Provinces of British America. 1875.

Bretonc, Lujo.
Essay in Five Parts on the History and Development of Gilda. (In Toulmin Smith's "English Gilda.")

Bretagne, Comte de.
Proverbs of Marcel and Solomon. (This poem is in Meon's Tableaux et Contes.) (1, 81.)

Brewster, David (see under Lawrie). (1, 168; ii, 693; iv, 1025.)

Britton, John.
Dictionary of the Architecture and Archaeology of the Middle Ages. 4 vols. 1 vol. 8vo. 42 pl. 1836-38. (iii, 773.)

Brockett, F. L.
BIBLIOGRAPHY

Brockwell, Rev. Charles.
Lecture on the Connection between Freemasonry and Religion. 1747.
(In George Oliver's "The Golden Remains of the Early Masonic Writers," vol. i.) (iv, 369.)

Brown, H.
Narrative, Batavia. New York, 1829. (vi, 1678.)

Brown, John (of York).
History of the Metropolitan Church of St. Peter, York. 4to. London, 1866-7. (iv, 1044.)

Brown, John.
Brown's Master Key by way of Polyglot. (1798) 1802. (This work throws light on the early speculative rituals.)

Brunet, François Florentin.
Paradis des religions. 3 tomes. Paris, 1702. (iv, 252.)

Bryant, Jacob.
A new System, or an Analysis of Ancient Mythology. 3 vols. London, 1774-75. (iv, 207.)

Buchan, W. P.
A series of articles, opposed to the "Revival Theory" in the London "Freemason," during 1870. (iv, 900.)

Buck, J. D.
Mystic Masonry, or the Symbols of Freemasonry. 265 pp. Cincinnati, 1897.

Buhle, Johann Gottlieb (1763-1821).

Bunyan, John.

Burnes, James (LL.D., F.R.S.).
Sketch of the History of the Knights Templars. London, 1840. (iv, 257.)

Burr, W. H.
Light on Freemasonry: Lord Bacon as Founder. The Mystery of his Death. 1901.

Butler, Alban.
The Lives of the Fathers, Martyrs, and other Principal Saints: compiled from original monuments, and other

Buxtorf, John (Buxtorfius, Joannes).
Lexicon Chaldæicum, Talmudicum et Rabbinicum. Fol. Basileae, 1639. (iv, 413.)

Cadet-Gassent, Charles Louis.

Cagliostro, Alexandre Comte de (Joseph Balsamo).

Callcott, William.
— Same. Reprint. xvi, 168 pp. New York, 1855. (iv, 361.)

Calmet, Don Augustin.
Antiquities, sacred and profane. Translated from the French by N. Tindal. London, 1727. (This work was never completed.) (iv, 1778.)

Camden, William.

— Britannia: or a Chronographical description of Great Britain, Ireland, together with adjacent islands. Written in Latin by William Camden; and translated into English with additions and improvements by Edmund Gibson, D.D., late Lord Bishop of London. Two large folios. London, 1772. (iv, 536.)

Carlisle, Richard.

Carson, Enoch T.
A Masonic Bibliography of the Masonic Books, etc., in the Library of E. T. Carson of Cincinnati, O. (Published by the author at Cincinnati, 1874, etc.) (iv, 2011.)
Cartallahan, Émile.

Cass, Lewis (see under Ohio).

Cassé, Henry (Comp. bét pub. anon.).

Caxton, William (see under Higden, Ranulph).

Ceañ–Bermudez, Juan Augustin.
Sumario de las Antiguudes Romanas que hay en Espana. Fol. Madrid, 1832. (ii, 485.)

Cerneau, Joseph.

Chambers, William and Robert.

Travels in Asia Minor and in Greece. 4to. 2 vols. London, 1817. (i, 188.)

Chantre, Ernest (Contributor).
Materiaux pour l'histoire positive et philosophique de l'homme, etc. Svo. Paris, 1865-1890 (item unified with "Revue d'anthropologie" and "Revue d'ethnographie," under the title "L'anthropologie"). (vii, 1705, cf. 1766.)


Charlemagne.
Des faits et gestes de Charles-le-grand, par un moine de Saint-Gall. (In Col. d. mem. d. Fr. Guizot, v. 3. 1824.) (ii, 528.)

Chefdieubien, Guillaume François Marquis de.
Recherches magoniennes à l'usage des Frères du régime primitif de NARBONNE (a paper read at a meeting of the Philathelists, Paris, 1775, etc.). (ii, 439.)

Chiswell, R. (see Hatton, Edward).

Church, Richard William.
The Beginning of the Middle Ages. 16mo. New York. (ii, 528; iii, 696).

Churchill, Charles Henry.
The Druses and Maronites under the Turkish Rule, from 1840 to 1860. London, 1862. (i, 236.)

Churchward, A.
Origin and Antiquity of Freemasonry. Its Analogy to the eschatology of the Ancient Egyptians, as witnessed by the "Book of the Dead" and the great Pyramid of Gizah, the first Masonic Temple in the World. London. (Sir J. Canston & Sons.) 1898.


A Defence of Masonry published A.D. 1730, Occasion'd by a pamphlet call'd Masonry Dissected. 2d edition, 1738. (Appendix to the Book of Constitutions, 1738.) (ii, 364; vii, 2005.)

Clark, Hyde.
Old Freemasonry before Grand Lodges, in the London, "Freemason's Magazine," No. 45. (iv, 967.)

Clarke, Adam (I.L.D.).
The Holy Bible . . . with a Commentary and Critical Notes. 1810, also 1830. (ii, 430.)

Clavel, l'Abbe F. T. Begueu.
Histoire pittoresque de la Franc-Maconnerie et des sociétés secrètes anciennes et modernes. Deuxièmes éd. Paris, 1843. (i, 200; ii, 317; iv, 1018.)


Clemens, Alexandrinus.
Opera, recognita et illustrata per Joannes Potterius, Episcopum Oxoniensem. Fol. 2 vols. Oxon. 1715. (i, 180.)

Cogan, Thomas (see under Diodorus Siculus).

Cole, Samuel.
"Freemasonry" Library and General Ahiman Rezon. Baltimore, 1826. (v, 1310, 1334; vi, 1949.)
List of Lodges for 1767. (v, 885.)

Colebrook, Henry Thomas.
Miscellaneous Essays. 2 vols. London, 1837. (vii, 1751.)

Conder, Jr., Edward.
Records of the Hole Craft and Fellowship of Masons, with a Chronicle
BIBLIOGRAPHY


Connecticut.

Conover, Y. S.

Coote, Charles (see under Osheim, J. L.).
Coote, Henry Charles.
The Romans of Britain. 8vo. London, 1873.

Cory, Isaac Preston.
Cory’s Ancient Fragments of the Phoenicians . . . and other authors. A new and enlarged edition. The translation . . . revised and enriched with notes, by E. Richmond Hodges. London, 1876. (1, 51.)

Coutin, Victor.
Lectures on the True, the Beautiful, and the Good. . . . Increased by an Appendix on French Art. Translated from the French by O. W. Wight. 3d edition. 12mo. Edinburgh, 1854. (vi, 1719.)


Coxe, Rev. D. Webster.
The Mystic Number Three. Newark, Ohio, 1885.

Craigh, Alfred.
History of the Knights Templar of the State of Pennsylvania, from February 14, 1734, to November 13, 1856. . . . From original papers. 12mo. Philadelphia, 1864. (vi, 1617, 1830.)

Creuzer, Dr. Georg Friedrich.
Symbolik und Archäologie der alten Völker, besonders der Griechen. 2te Ausg. 4 Bde. Leipzig und Darmstadt, 1819.

Cross, Jeremy L.
A True Masonic Chart, or, Hieroglyphic Monitor, containing all the Emblems explained in the Degrees of Entered Apprentice, Fellow-Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master. 2d edition. New Haven, 1820.

Dacler, André.
La Vie de Pythagore, ses Symboles, ses vers dores et la vie d’Hérocles. (Les commentaires d’Hérocles sur les vers dores de Pythagore. Rétablis sur les manuscrits et traduits en Francois avec des remarques par M. D.) 2 tomes. 12mo. Paris, 1706. (11, 367.)
The Life of Pythagoras, with his Symbols and Golden Verses. Together with the Life of Hierocles, and his commentaries upon the verses, collected . . . and translated into French with annotations by M. D. Now done into English. The Golden verses translated from the Greek by N. Rowe. 8vo. London, 1707. (11, 367.)

Da Costa, Hippolyte Jose.
De Costa’s Narrative of his Persecution in Lisbon by the Inquisition for the pretended crime of Freemasonry. London, 1811.

Dafforne, J. (see Lacroix, Paul).
D’Aigneourt (see Seroux d’Aigneourt).

Dalcho, Frederick (M.D.).

Dallaway, Rev. James.
Discourses upon Architecture in England from the Norman Era to the close of the Reign of Queen Elizabeth and an Historical account of Master
and Freemason. 447 pp. London, 1833. (iii, 334, 335; iii, 782; vii, 1734.)

D’Alvella, le Comte (see Goblet).

Darnell, H. (see under Doellinger, J. I. J.).

Daruy, J. Emile.

Recherches sur le rite Ecossais, etc. Mauritius et Paris, 1879.

D’Assigny, F. Field (M.D.).

A serious and impartial enquiry into the cause of the present decay of Free Masonry in the Kingdom of Ireland. Dublin, 1744. (v, 1252; vi, 2011.)

Davies, Edward.


The Mythology and Rites of the British Druids, with Appendix containing Ancient Poems and Extracts, with some remarks on Ancient British Coins and index to Celtic Researches. xvi, 643-8 pp. London, 1809. (i, 296.)

Debret, John.

British Imperial Calendar for 1819. (v, 1287.)

Déchamps, V.


De Lalande, Joseph Jérôme François (see Lalande).

Dennis, George.

The City, and Cemeteries of Etruria. 2 vols. London, 1843. (vii, 1765.)

Deppey, G. (see under Boisau, Étienne).

Dermott, Lawrence.

Abyman Reacon: or a help to a brother, showing the excellency of secrecy and the first cause or motive of the institution of Freemasonry; the principles of the Craft and the benefits from a strict observance thereof, etc.; also the old and new regulations, etc.; to which is added the greatest collection of Mason’s songs, etc. London, 1728. Abyman Reacon: or a help to all that are, or would be Free and Accepted Masons, etc. 2d edition. Frontispiece. 224 pp. London, 1764. Same, with many additions. 3d edition. Frontispiece. xlii, 322 pp. London, 1778. (v, 884, 1055, 1114, 1115.)

Desaguilers, John Theophilus (LL.D.).

An Eloquent Oration about Masons and Masonry, delivered 24th June, 1721.

Descamps, N.


Des Malteux (see Toland, John).

Dixion, Adolphe Napoleon.

Annales Archéologiques. 1884, etc. (iii, 650.)

Diodorus, Siculus.


Dixon, William.

The Old Lodge at Lincoln (Quatuor Coronati, 1891). (vii, 2055.)

Dodd, William (LL.D., G.L.)

An Oration delivered at the Dedication of the Free-Masons’ Hall, on Thursday, May 23, 1776. (Published in Smith’s Use and Abuse, etc.)

Doellinger, Johann Joseph Ignaz von.

Heidenthum und Judenthum. Vorrede sur Geschichte des Christianismus. Regensburg, 1857. (i, 178.)

De la Guerre, le Jew in the Courts of the Temple of Christ: an introduction to the History of Christianity. From the German by N. Darnell. 2 vols. London, 1862. (i, 178.)

Dove, D. John.


Same. 5th edition. 244 pp. Richmond, 1890.

Royal Arch Text Book (for Va.), viii, 312 pp. Richmond, 1853. (v, 1729, 1906.)

Dewland, James.

Old manuscript published by, in "Gentleman’s Magazine," vol. 15 (May, 1815). p. 489. (i, 14.)

Drake, Francis.

Eboracum; or, the History and Antiquities of the City of York, from its original to its present time. London, 1758. (vii, 1054, 1058.)

Drummond, Josiah H.

Maine Masonic Text-Book. Portland, Me., 1877.
BIBLIOGRAPHY

Duhreuil, J. P.

Dupanloup, Félix.
Die Freismaurerei. IV, 140 pp. Mains 1870.

Dupuy, Pierre.

Eckert, Eduard Emil.
La Franc Maçonnerie dans sa véritable signification. 2 tomes. Liège, 1834.

Eddius, Stephannus.

Elmes, James.
Memoirs of the Life and Works of Sir Christopher Wren. 4to. London, 1833. (vii, 866.)

Engelhardt, J. G. Victor.
Die angeblichen Schriften des Areopagiten Dionysius, über, und mit Abhandlungen begleitet. 2 Thüle. Salo, 1802.

Engelmann, R. (see under Guhl und Kerner).

Entick, John (M.A.) (see also under Anderson, James).
The Constitutions of the Ancient and Honourable Fraternity of Free and Accepted Masons. Containing their History, Charges, Regulations, etc. Collected and digested by order of the Grand Lodge, from their old records. For the use of the Lodges. By James Anderson, D.D. Carefully revised, continued, and enlarged with many additions, by John Entick, M.A. 330 pp. London, 1753. (iv, 1927, 1105.)

Ernest Jacob.
Illustrations of the Symbols of Masonry, Scripturally and Morally considered. xxiv, 356, 8 pp. Cincinnati, 1838.

Euellid (of Halliwell, J. O.).
Constitutiones artis geometricae secundum Euclidesm, 1300 (original title of the "Halliwell Poem"). (1, 13, 25, 26 ff.; III, 873.)

Faber, George Stanley.
The Origin of Pagan Idolatry ascertained from Historical Testimony and Circumstantial Evidence. Maps, plates. 3 vols. London, 1810. (i, 199, 207.)

Fallon, Friedrich Albert.
(vii, 714, 741; vii, 2012.)

("In this work Fallon completed the German theory—which had been gradually developing—that the Freemasons owe their exotic form and esoteric doctrines to the German steinmetzen. Gould has thoroughly demolished this theory, but the work is essential to a student's library, and apart from some glaring errors, most valuable."—Kennell's Catalogue of Books on Freemasonry, p. 21.)
BIBLIOGRAPHY

Feller, François Xavier de.
Dictionnaire historique, ou histoire abrégée des hommes qui se sont fait un nom, etc. 8 tomes. Liège, 1789-1794. (ii, 528.)

Fellows, John.
An Exposition of the mysteries, or religious dogmas and customs of the Ancient Egyptians, Pythagoreans, and Druids. Also an inquiry into the origin, history, and purport of Freemasonry. xvi, 406 pp. 1 pl. Svo. New York, 1836.


Felt, William L. (see under Jaccobit, Louis).

Ferguson, James (F.R.S., etc.).
History of Architecture in all countries from the Earliest Times to the present day. 3 vols. London, 1867. (ii, 673, 658.)

Rude Stone Monuments in all Countries; their Ages and Uses. London, 1872. (i, 203; ii, 688.)

Tree and Serpent Worship: or Illustrations of Mythology and Art in India in the first and fourth centuries after Christ. 2d edition. Revised and corrected. Fol. London, 1873. (i, 200, 209; iii, 803.)

Fessier, Dr. Ignaz Aurelius.

Figurò, Louis.
L'alchimie et les alchimistes; essai historique et critique sur la philosophie hermétique. 2me. 6d. vii, 417 pp. Paris, 1855.

Findel, J. G.

---. Dasselbe. 4te Ausg. S. 588. Leipzig, 1876.

---. History of Freemasonry... Translated from the second German edition under the author's personal superintendence. With a preface by C. van Dalen. Svo. Leipzig, 1866.

---. Same. 2d edition. Revised and preface written by D. Murray Lyon. Svo. London, Leipzig (printed), 1869. (i, 17; ii, 276, 498; iii, 712, 714; iv, 1024.)


Finlayson, J. F.

Fischer, Robert.

Fludd, Robert (Roberto de Fluctibus).
Apologia compendioria, Fraternitatem de Rosa Cruce suspicianis et in-famiae mesulis aspersam, veritatis quasi Fluctibus abhinni et abetergens. 23 pp. Bassoon, 1614. (ii, 328.)

Tractatus Apologiticus Integritatem Societatis de Rosa Cruce defendens. 196 pp. Bassoon, 1616 (1617).

Sumnum bonum, quod est verum versus Magiam Cabal, Alchymiae versus Fratrum Rosae-Cruce verorum subjectum. Folio. Francoforti, 1628.

Folger, Robert B.
The Ancient and Accepted Scottish Rite in Thirty-three degrees. A full and complete history. 7 parts in 8. New York, 1862.


Forsyth's Lodge.
MS. Minutes of Forsyth's Royal Arch Chapter. (v, 1283.)

Forty, G. F.
The Early History and Antiquities of Freemasonry, as connected with Ancient Norse Guilds, and the Oriental and Medieval Building Fraternities. xiv, 499 pp. Ill. 8 vo. Philadelphia, 1875. (ii, 803.)

Fosbrooke, Rev. T. J.
An Encyclopaedia of Antiquities and Elements of Archeology. 4to. 2 vols. London, 1823-25. (iii, 834.)

Foster, John.

Foulhouse, James.
Mémoire à consulter sur l'origine du Rite Ecossais Ancien Accepté: sur les pretendons des Suprême Conseils Dalcho-Mackey de Charleston, et
BIBLIOGRAPHY


Fox, Rev. S. (see under Boethius).

Franck, Adolphe.

Franklin, Benjamin.
Reprint of the Constitutions of the Freemasons, containing the History, Charges, Regulations, etc. London, 1723 for the use of the Brethren in North America. Philadelphia, 1734. (Bound up in same volume in MSS.
The Petition to Henry Price of Sun- dry Brethren to form the First Lodge in Boston. List of the Officers and members of the same. Copy of By-Laws. Copy of Tomson’s Deputation. Letters from Officers of Kil- winning Lodge, Glasgow, and Lodge in Edinburgh.)

Friedrich, Gerhard (D.D.).

Frost, Thomas.

Gadkele, Johann Christian.

Dasselbe. Zweite Aufl. Dued- linburg, 1851. (iv, 287, 554; iv, 1023.)

Galdos, Henri.
Le dieu gaulois du soleil et le symbo- lisme de la Reue. Paris, 1886. (vii, 1795.)

Gatus,

Gale, Thomas.
Histoire Britannique, Saxoxie et Anglo- Danico Scriptores quindecim, etc. (usually cited “Gale’s XV Scrip- tores”). 2 vols. 1894, etc. (ii, 554.)

Galiffe, J. B. G.

Gardner, William Sewall.
Address upon Henry Price, first Pro- vincial Grand Master of New England and North America, delivered before the Grand Lodge of Massachusetts, December 27, 1871. 112 pp. 2 fac- sim. 2 pt. 1 port. 8vo. Boston, 1872.


Gervaise of Canterbury.

Gervassius, Cantuarenae sive Dorobor- nensis (Gervase of Canterbury) (see under Twysden, Sir Roger, Bart.).

Gervassius Dorobornensis (see under Twysden, Sir Roger, Bart.).

Gibson, Edmund (see under Camden, William).

Gibson, James L.

Gildas.
Opus novum. Gildas Britannus Mo- nachus, etc. (in Migne’s Patrologia cursus completus, etc. tom. 69. 1844, etc.) (ii, 541.)

Giles, Herbert.

Gillet, Alphonse.

Ginsburg, C. D.
The Essenes; their History and Doc- trine. 1864.
BIBLIOGRAPHY


Godwin, George. History in Ruins; a handbook of architecture for the unlearned. London, 1858. (iii, 658.) Two letters to Mr. Ellis on Masonic Marks, in the Archologia. vol. xxx, p. 120. (iii, 792, 793.)


Goethe, Johann Wolfgang von (1749-1822). Goethe’s Works. Illustrated by the best German artists. (The Life of Goethe by H. H. Boyesen.) 5 vols. Philadelphia, New York, and Boston, 1885. (iv, 1012.) Wilhelm Meister. (v, 1012.) (Goethe was entered June 12, 1770.) in “Amalia” Lodge at Weimar; crafted, June 23, 1781; raised, March 2, 1782.)

Goguet, Anthony Yves. The Origin of Laws, Arts, and Sciences, and their progress among the most Ancient Nations. Translated from the French by Dr. Thompson. 3 vols. Edinburgh, 1761. (vii, 1741.)

Goldziher, Dr. Ignaz. Die mythos bei den Hebräern und seine geschichtliche Entwicklung. Untersuchungen zur Mythologie und Religionwissenschaft. 8vo. Leipzig, 1876. Mythology among the Hebrews and its historical development. Translated from the German by Mr. Russell Martineau, of British Museum, with valuable additions. 8vo. London, 1877. (i, 201; ii, 422.)


Gozzadini, Giovanni. Intorno agli scavi archeologici fatti dai Sig. Armaoaldi Velli presso Bologna. 4to. Bologna, 1870. (vii, 1785.)

Graevius, Johannes Georgius (1632-1708). Thesaurus Antiquissimum Romanum. Fol. 12 vols. Lugduni Batavorum, 1694-98. (In vol. x is the “De publicis et militaribus Imperii Romani viis” by Bergerius.) (i, 506.)

Graevius Antiquissimum Romanorum. 2 toms. Venice, 1732-37.


Grinshaw, William H. Official History of Freemasonry among the Colored People in North America. Tracing the growth of Masonry from 1717 down to the present day. 2d edition. xi, v-x, 392 pp. 1 port. 12mo. New York, 1903.
Groes, The Company of.
Ordinances of the Company of Grocers, anno 1463. (ii, 402.)

Grote, George.

Goudy, Robert Freke.
The Atholl Lodges: their authentic History, ix, 102 pp. London, 1879. (v, 126.)
Military Lodges, (in the "Freemasons' Chronicle" and the "Keystone," July 31, 1880.) (v, 126.)
The History of Freemasonry. 6 vols. 4to. London (R. C. Jack), 1884-87.
A Concise History of Freemasonry. Author's edition. 8vo. 555 pp. London and New York, 1908. (A condensation of the six-volume work with additional material.)

Gourdin, Theodore S.
Historical Sketch of Knights Templars. (v, 1346.)
MS. Records of S. C. Encampment, No. 1, v, 1371. (vi, 1346.)

Guhl (Ernst) und Koner (Wilhelm).
The Life of the Greeks and Romans, described from Antiquity to the fourteenth century. London, 1843. (iv, 1046.)
An article in the "Society of Antiquaries," April 18, 1840, p. 444. (ii, 604, 605.)

Günther, Nicolai.
Historia Templorum. 448 pp. Amsterdam, 1705.

Haig, James.
Symbolism, or Mind—Matter—Language as the Elements of Thinking and Reasoning. viii, 244 pp. London, 1869.

Hallam, Henry.
The Student's History of the Middle Ages. By W. Smith. 8vo. London, 1871. (ii, 469.)

Halliwell, James Orchard (afterwards "Halliwell-Phillips"). (Cf. Windsor, Justin.)
Dictionary of Archaic and Provincial Words, Obsolete Phrases, Proverbs, and Ancient Customs from the fourteenth century. London, 1845. (iv, 1046.)
An article in the "Society of Antiquaries," April 18, 1840, p. 444. (ii, 604, 605.)

Hammer-Purgstall, Joseph von.
Die Geschichte der Assassinenaus Morgenlandischen Quellen. 8vo. viii, 341, 3. Stuttgart und Tubingen, 1818. (i, 237.)
History of the Assassins: Derived from Oriental sources. Translated from the German by O. C. Wood. 12mo. London, 1835. (i, 257.)
History of the Rise, Progress, and Character of Sufism. (i, 240.)

Hardouin, Jean.
Acta Conciliorum et Epistole Decretales ad Constitutiones Summorum Pontificum. Paris, 1714. (ii, 693.)
Harley, Robert (Earl of Oxford). Bibliotheca Harleiana or Harleian Library, in the British Museum. (The "Harleian M3" is No. 2054 of this collection.) (ii, 613.)

Harper, Thomas. (D.G.M.). Editor. Constitutions of Freemasonry; or Ahiman Rezon; to which is added a selection of Masonic songs, prologues, epilogues, and an oratorio entitled "Solomon’s Temple." Revised, corrected, and improved with additions from the original of the late Laurence Dermott, Esq. Frontispiece. xii, 111, 245 pp. London, 1801.


Harris, Rev. T. Mason. Constitutions, History, and General Regulations of Massachusetts, 1738. (v, 1390.) Masonic Discourses, with Frontispieces. Charlestown, 1801.

Harris, Walter (see under Ware, Sir James).


Harton, Edward. A New View of London... in eight sections. To which is added a supplement. 2 vols. 8vo. R. Chiswell, etc. London, 1708.


Hearne, Thomas. The Works of Thomas Hearne. 8vo. 4 vols. London, 1810. (Vols. 3 and 4 contain Peter Langtott’s Chroniola.) (ii, 312.)

Hedge, Levi (L.D.). Elements of Logic. Boston, 1827. (iv, 533.)

Heideloff, Carl Alexander von. Die Baulünette des Mittelalters in Deutschland. 4to. Nürnberg, 1844. (iii, 726.)


Henry, Robert (D.D.). The History of Great Britain from the Invasion of it by the Romans under Julius Caesar to Henry VIII. 4to. 6 vols. London, 1771. (iii, 695, 696.)


Higden, Ranulph. The Polycromoon, conteynyng the Berynges and Dedes of many Tymes, in ryght Books, etc. Imprinted by William Caxton. (From the translatio (1387) of John de Trevisa.) Fol. London. 1482. (i, 46, 58.)

Higgins, Godfrey. Anacapie, an attempt to draw aside the Veil of the Mystic Isis; or an Inquiry into the origin of Language, Nations, and Religion. 2 vols. 4to. London, 1836. (i, 196.)

Hitchcock, Ethan Allen. Remarks upon Alchemy and the Alchemists. 8vo. 1857. (ii, 341.)

Hodges, Edward Richmond (see under Cory, I. P.).

Hodges, Nicholas William. Masonic Fragments, to which is prefixed a calendar for the province of Worcestershire, and statistics of the Lodges and Royal Arch Chapters, holding warrants under the Grand Lodge and Grand Chapter of England. 12mo. London, 1851.
Hoefer, Jean Chretien Ferdinand (Editor).

Holland, Thomas.
Freemasonry from the great pyramid of ancient times... with the practical working, construction, and probable geometrical draught or plan of the pyramid. 8vo. 162 pp. 5 pl. London, 1885.

Homan, William.
The Ancient Accepted Scottish Rite of Freemasonry. 232 pp. New York, 1905.

Hone, William.

Hope, Thomas.
Historical Essay on Architecture. Ill. 3d edition. 2 vols. London, 1840. (i, 42; iii, 682.)

How, Jeremiah.
Freemasons' Manual, containing in addition to the Rites sanctioned by the United Grand Lodge and Grand Chapter of England and Wales: The Mark Man and Mark Master; a full account of all the Degrees included in the A. and A. Rite, together with the Knight Templar Degree, the Red Cross of Krome and Constantine, The Royal Order of Scotland, brief notes, etc. x, 420 pp. London, 1862.

Howell, Alexander.
History of the Phoenix Lodge, No. 257. Portsmouth, 1894. (vii, 2007.)

Hubbard, W. B.

Huddesford, William (D.D.).
The Lives of J. Leland, T. Hearne, etc. 8vo. 1772. (ii, 360, 437.)

Hueffer, F. (see under Gubl und Koner).
Hughan, William James.
The Sloane MS. (Complete Text.) Published in the “Voice of Masonry,” October, 1872, and in the “National Freemason,” April, 1873. (iii, 626.) An Article on Mark Lodges, in Mackey’s “National Freeman,” February, 1873. (iii, 823.) A Letter in the “London Freemason,” for June 27th, 1874. (iii, 874.) Supplement to Dr. Mackey’s Text. (vii, 2001.)

Hugo, W. M.

Hutchinson, William.

Hyman, Leon.
Ancient York and London Grand Lodges; a review of Freemasonry in England from 1567 to 1813. xii, 192 pp. Philadelphia, 1872. (iv, 901.)

Iabonski, P. E. (commonly spelled Jablonksi or Jablonsky).
Pantheon Egyptorum, sive de diis eorum commentarii, cum Palaestinae de religione et theologis Egyptiorum, partes tres. Francof. ad Vind. 1760-62. (vii, 1785.)
BIBLIOGRAPHY

Lamblichus.
De mysteriis Ægyptiorum, Chaldeorum, Assyriorum, etc. 543 pp. Geneva, 1607. (I, 52.)

Inman, Thomas (M.D.).

Iwood, Rev. Jethro (B.A.).

Iowa Grand Lodge Library (see Parvin, Theodore B.).

Isidore, Saint (Bishop of Seville).
S. Isidori opera omnia. 4 tom. In Migne's Patrologiae cursus completus, etc. tom. 81–84. Etymologiae, in tom. 82, pp. 74 et seq. (I, 45, 90.)

Izaee, Richard.

Jablonowski, P. E. (see Jablonski).

Jackson, T. G.
Modern Gothic Architecture. London, 1873. (III, 773.)

Jacob, P. L.

Jacobi, Louis.
Occult Science in India and among the Ancients, with an Account of their Mystic Initiations, and the History of Spiritism. Translated from the French by Willard L. Felt. 274 pp. New York, 1884. (VII, 1772.)

Jamblichus (see Lamblichus).


Janner, Dr. Ferdinand.

Jennings, Sargrave.

Jessup, Henry Harris.
Syrian Home Life. New York, 1874 (I, 274.)

Jones, Sir William.
The Works of Sir William Jones. 3 vols. 1790–1801. (V, 1199.)

Josephus, Flavius.
Genuine Works, Translated from the original Greek, with proper notes, observations, etc., by William Whiston, M.A. Fol. London, 1737. (I, 44.)

Jouast, A. G.

Jubinal, Michel Louis Aehilie (see under Meon).

Juge, Louis Théodore.


Justice of Peace.
The Book for a Justice of the Peace. 16mo. London, 1555. (III, 780.)

Keller, Ludwig.

Keller, Wilhelm.
Geschichte der Freimaurerei in Deutschland. xvi, 270 pp. Giessen, 1869.

Kelley, Christopher.

Kemble, John M.
Codex Diplomaticus et Saxonici. 6 vols. Published by the English Historical Society, 1839. (II, 533.)
Kenning, George (Publisher, 198 Fleet Street, London).

Kenning's Masonic Cyclopaedia and Handbook of Masonic Archeology, History, and Biography. Edited by the Rev. A. F. A. Woodford, M.A., P.G.C. of England. x, 665 pp. London, 1878. (iii, 822.) (The numerous biographical sketches in this work embrace a critical estimate of the principal works of the authors mentioned. This feature alone makes the Cyclopaedia invaluable to the Masonic student who is in search of the really great authorities on Masonic lore.)


Ker, W. L.


Kerrich, Thomas.

Some Observations on the Gothic Buildings abroad, particularly those in Italy, and on Gothic Architecture in General. (In the "Archaeologia," 1860; vol. xvii, pp. 292-325.) (1874.)

Observations on the use of the mysterious figure called Vesica Piscis in the Architecture of the Middle Ages, and in Gothic Architecture. (In the "Archaeologia," 1860; vol. xix, pp. 353-368.)

Critical remarks on Architecture. (Fifty copies printed.)

King, G. W. (M.A.)

The Gnostics and their Remains, Ancient and Medieval. London, 1855. (i, 190; ii, 371; 380.)

Same. xxiii, 466 pp. London, 1887.

Kloss, Georg Burekhart Franz (M.D.) (1787-1854). (Of Barthelmess, I.; and Findel, J. O.)

Bibliographie der Freimaurerei und der mit ihr Verbindung gesetzten genannten Gesellschaften. 3, iv, 2, 430. Frankfurt-am-Main, 1844. (ii, 434; iii, 856.) (This celebrated Bibliography embraces nearly 6,000 titles, classified according to the subject-master of the works listed.)

Die Freimaurerei in ihrer wahren Bedeutung aus den alten und aktuellen Urkunden der Steinmetzen, Masonen und Freimaurerbuchgewerben. Leipzig, 1845. (i, 25; iii, 742.)


History of Freemasonry in France, drawn from authentic documents. 2 vols. (ii, 517.)


Krause, Carl Christian Friedrich (1781-1832).

Die drei ältesten Kunsturkunden der Freimaurer-Bruderschaft. 2 Bde. Band 1, S. xvi, lviii, 596. Dresden, 1810; Band ii, S. xxx, 543. Dresden, 1812. (i, 57; ii, 718; 784; iv, 929.)


Dasselbe. 2 Bde. Dresden, 1840.

Krebs, J.


Lachmann, Dr. Heinrich.


Lacroix, Paul.

Les Arts au Moyen Age et à l'époque de la Renaissance. III. Svo. Paris, 1869. (ii, 666.)

Les Arts in the Middle Ages, and at the period of the Renaissance. III. Translated by J. Dafforns. Svo. London, 1870. (ii, 666.)

Lagaffe, the Jesuit.

Histoire d'Alsace ancienne et moderne. 2 tomes. Svo. Strasbourg, 1725. (i, 725.)

Lalande, Joseph Jérôme François.


Lane, John.

Masonic Records, 1717-1886. Comprising a list of all the Lodges at
BIBLIOGRAPHY


Langtoft, Peter (see under Hearne, Thomas).

La Rive, A. de.

Larousse, Pierre.

Larudan, l’Abbé

—— Le même. xxx, 383, 1 pp. Amsterdam, 1778. (iv, 293.)

Larwood (Jacob) and Hotten (John Camden).
History of Sign Boards, from the earliest times to the present day. With 100 illustrations in fac-simile by J. L. 4to. London, 1867. (iv, 880.)

La Salle, F. de.
Vérités sur la Franc-Maçonnerie. 12mo. Paris, 1808 (contains a bibliography of the works consulted by the author).

Lawrence, J. L.

Vocabulaire des Frères-Maçons, suivi des Constitutions générales de l’Ordre de la Franche Maçonnerie. Recueilli et mis en ordre par des F. M. Paris, (1805). ( Came out in name of Bazot, 1810.)

Lawrence, Samuel C.

Lawrie, Alexander.
The History of Free-Masonry, drawn from authentic Sources of Information; with an Account of the Grand Lodge of Scotland, from its Institution in 1736, to the present time, compiled from the Records; and an appendix of original papers. xix, 340 pp. Edinburgh, 1894. (iii, 659, iv, 1083; v, 1165.)

—— Same. (Enlarged edition, continued to date of publication) by William Alexander Lawrie (also "Lawrie."). (Son of A. L.) Edinburgh, 1842.

—— Same. 1859. (t, 186; n, 333; iv, 1025.)


Lehaind, le Nans, C. E. (see Klose).

Lee, Samuel.
Orbis Miraculum; or, the Temple of Solomon portrayed by Scripture Light. Fol. London, 1859. (One of the best works on Allegory.)

Leeds, W. H. (see under Moller, Georg).

Le Franc, l’Abbé F.

Le voile levé pour les curieux, ou l’Histoire de la Franche-Maçonnerie avec continuité extraite des meilleures ouvrages. xii, 624 pp. Liège, 1826.

Le François, Michel.
Le plan maçonnique. 144 pp. 8vo. Liège, 1905.

Le Grand d’Ausey, Pierre Jean Baptiste.
Recueil de fabliaux ou contes des Xlle et XIIe siècles, traduits ou extraits d’après divers manuscrits du temps. 2me éd. 5 tomes. 8vo. Paris, 1781. (t, 80.)

Tales of the Twelfth and Thirteenth Centuries. From the French of M. Le Grand. 12mo. 2 vols. London, 1786. (t, 80.)

Leiland, John (see Huddesford, William).
Certayne Questions with Answeres to the same, concernyng the Mystery of Maconry, wrytryne by the Hands of Kyngge Henryr the Sixtthe of the Name. In the "Gentlemans’s Magazine" for September, 1783. (iv, 433.)
BIBLIOGRAPHY

Lenel, Otto.
Paläographia Iuris Civilis. 2 tom. Lipsiae, 1839 (a convenient work in which to find the text of the Roman Jurists whom Mackey cites).

Lenning, C. (a pseudonym).

Allgemeines Handbuch der Freimaurerei, 2. völlig umgearbeit. Aufl. von Lenning’s Encyclopædia der Freimaurerei. 4 Bde. (1. Bd. S. viii, 640; 2. Bd. S. 644; 3 Bd. S. vi, 626; 4. Bd. S. vi, 130.) Leipzig, 1861–70. (The first three volumes of this second and entirely revised edition of Lenning’s Encyclopaedia of Freemasonry were originally issued in fifteen parts (1801–67) under the editorship of Schlatter and Zille; the fourth volume, or Supplement (1879) was edited by G. Hennem-Am-Rhyms.)

Lenoir, M. Alexandre (1781–1839).

Le Ploeguon, Augustus.
Sacred Mysteries among the Mayas and the Quiches 11,500 years ago. Their relation to the sacred mysteries of Egypt, Greece, Chaldea, and India. Freemasonry in times anterior to the Temple of Solomon. xvi, 183 pp. 12mo. 1 port. Svo. New York, 1886.

Lerouge, Andrés Joseph Étienne (1790–1833).
Mélanges de philosophie, d’histoire et de littérature maçonnique. Oeuvres. 1832.

Lesplanasse, B.de (see under Bolleau, Étienne).

Lessing, Gottfried Ephraim (of last title under Finel, J. G.).
Ernst und Falk: Gespräche für Freimaurer. S. 92. Wolkenbüttel, 1778. 2te Aufl. 1781.


Lewis, Sir George Cornwall.
An Inquiry into the Credibility of the Early Roman History. 2 vols. 8vo. London, 1855. (ii, 400.)

Lightfoot, John (D.D.).
The Temple: especially as it stood in the days of our Saviour. London, 1650. (ii, 399.)

Lilly, William.
The Life of William Lilly, Student in Astronomy, wrote by himself in the sixty-sixth year of his age, at Hammersmith, in the Parish of Waltham upon Thames, in the County of Surrey, Prima Manu. 16 pp. London, 1715. (ii, 317.)

Lindsay, Alexander William Crawford.

Locke, John.
A letter of the famous . . . Locke, relating to Freemasonry, found in the desk of a deceased Brother. Published in the “Gentleman’s Magazine,” September, 1753.

Look, Henry M.
Masonic Trials. A Treatise upon the Law and Practice of Masonic Trials in the Lodge, Chapter, and Commandery, with Forms and Precedents. 12mo. 347 pp. New York, 1802.

Lopas, George.
Historical Sketch, etc. 1897. (iv, 156.)

Luchet, Jean Pierre de la Roche du Maine, Marquis de (1740–92).

Ludlow, Edmund.
Memoir of Edmond Ludlow, Esq., Lieutenant-General of the Tories in Ireland. One of the Council of State, and a member of the Parliament which began on November 3, 1640. 2 vols. Vevey (Switzerland), 1898. (1, 299.)
Lundy, John P.
Monumental Christianity; or, the Arts and Symbols of the Primitive Church. xiii, 463 pp. New York, 1876.

Lyde, Rev. Samuel (B.A.).
The Ansareesh and Ismaeileesh: a visit to the secret societies of Northern Syria. London, 1853. (i, 238.)

Lyon, David Murray (see also under Findel, J. G.).
History of the Ancient Lodge of Edinburgh. (Mary's Chapel.) xi, 439 pp. Edinburgh, 1873. (t, 259; ii, 279, 465; iii, 681; iv, 1094; vii, 1906.)
General Regulations of the Grand Chapter of Scotland. (v, 1286.)
History of the Mother Lodge, Kilwinning, Scotland. (Published in "Scottish Freemasons' Magazine.")

MacCulla, Clifford P.
Freemasonry in America. 23 pp. Philadelphia, 1860. (v, 1265.)
The Keystone (Philadelphia). (v, 1229.)
Sketch of the Life of Daniel Cox, the Father of Freemasonry in America. 37 pp. 16mo. Philadelphia, 1887.

Mackenzie, Kenneth R. H. (Editor).
(The see also under Lessing, G. E.)
The Royal Masonic Cyclopaedia of History, Rites, Symbolism, and Biography. 8vo. viii, 782 pp. London, (John Hogg), 1877. (The biographical sketches in this work, though not as numerous and comprehensive as in Kenning's Cyclopaedia, embrace some critical bibliographical material.)

Mackey, Albert Gallatin (M.D.).
The Mystic Tie; or, facts and opinions illustrative of the character and tendency of Freemasonry. 12mo. 220 pp. Charleston, S. C., 1849.
History of Freemasonry in South Carolina. Charleston, 1861. (v, 1286; 1877; vi, 1834.)
Masonic Parliamentary Law; or, Parliamentary Law applied to the Government of Masonic Bodies. Philadelphia, 1878.
Cryptic Masonry, a Manual of the Council; or, Monitorial Instructions in the Degrees of Royal and Select Master. New York, 1837.
The Symbolism of Freemasonry. 364 pp. New York, 1899. (i, 38; vii, 175.)

MacLaine, Archibald (see under Mosheim, J. L.).

Macy, Robert (cf. Addison, C. G.).

Madox, Thomas.
The History and Antiquities of the Exchequer of the Kings of England, from the Norman Conquest to the end of the reign of Edward II. 4to. 2 vols. London, 1769. (ii, 577.)

Malden, James.
Genealogical Fragments. 8vo. 1855 (iii, 857.)

Maier, Michael (Maier, Michailis). Omnis versus chymiae Amantibus per Germaniam, et precipere illi Ordini adhuc deli essenti, at Fama Fraternitatis et confessione sua admiranda et probabile manifestato. (i, 337.)

Maillard de Chambray, C. H.
Regle et Statuts des Templiers. 1840.

Maitland, W.
The History and Survey of London. 8vo. London, 1765.
London and its Environs. London, 1761. (ii, 323; iii, 596.)

Malcolm, Sir John.

Margiotta, D.
Martiqet, Louis Ferdinand Alfred de. 
Alben prehistorique, pp. 98, 99, 100. (vii, 1796.)

Masonic Library.
Universal Masonic Library. 29 vols. 
Loedgton, Ky., 1856. (A reproduction 
of many of the more important 
works of Masonic historians.)

Massey, Gerald.
A Book of the Beginnings, containing 
an attempt to Recover and Recon-
stitute the Lost Origins of the Myths 
and Mysteries, Types and Symbols, 
Religions and Languages, with Egypt 
for the Mouthpiece and Africa as the 

Mathers, S. L. McGregor.
Kabbalah Deunudata: The Kabbalah 
Unveiled, containing the following 
Books of the Zohar: 1. The Book of 
Concealed Mystery; 2. The Greater 
Holy Assembly; 3. The Lesser Holy 
Assembly. 559 pp. London, 1887.

McCarthy, Charles (Ph.D.).
The Antimasonic Party; a study of 
political antimasonry in the United 
States, 1827-40. Map. 
Amer. Hist. 
Assoc. Annual Report for 1902, v, i, 
pp. 365-574. 
(Bibliography, pp. 580-574.) 
Washington, 1903.

McClenathan, Charles T.
The Book of the Ancient and Ac-
cepted Scottish Rite of Freemasonry, 
containing Instructions in all the Degrees 
from the Third to the Thirty-third 
and last Degree of the Rite. 

McCintosh (John, D.D.) and Strong 
(James, S.T.D.).
Cyclopedia of Biblical, Theological, 
and Ecclesiastical Literature. 12 
vols. New York, 1867-87. (Article 
on the "Essenes.") (ii, 377, 389, 
413.)

McCosh, Joseph.
Documents upon Sublime Freemasonry 
in the United States of America; 
being a collection of all the Official 
Documents which have appeared on 
both sides of the question, with Notes 
and Appendix. Charleston, 1823.

McGuire, J.
Classification and Development of 
Primitive Implements, in "American 
Anthrop.," July, 1896. (vii, 1703.)

Méon, Dominique Martin.
Nouveau recueil de fabliaux et con-
tes inédits des poètes Français des 
XIIe, XIIIe, XIVe et XVe siècles. 
2 tomes. Svo. Paris, 1823. (i, 81.) 
Nouveau recueil de contes, dits, fa-
briaux et autres pièces inédites des 
 XIIIe, XIVe, et XVe siècles, pour 
faire suite aux collections de Le Gran 
d'Aussy, Barasan et Méon. Mis au 
jour pour la première fois par A. J. 
(M. L. A. Jubicin), d'après les MSS. 
de Bibliothèque du Roi. 2 tomes. 

Merzdorf, J. F. L. Theodor.
Die Symbols, die Gesetze, die Ge-
schichte, der Zweck der Masonon 
schliessen keine Religion von dersel-
ben aus. S. 47. 
Leipzig, 1838.

Meyer, Charles E.
History of Royal Arch Masonry and 
of Jerusalem Chapter No. 3. Phila-
delphia. (v, 1276.)

Michaud, Joseph François.
Histoire des Croisades. Sixième éd. 
(Histoire of the Crusades. Translated. 
3 vols. New York, 1831. (v, 1315.)

Michellet, Jules.
Histoire de France. Bruxelles, 1840. 
(ii, 528; iii, 712, 756; v, 1315.) 
Histoire de France. Nouvelle éd 
revue et augmentée. Avec illustra-
tions par Vierge. Svo. 19 tomes. 
Paris, 1878-78.

Migne, Jacques Paul.
Patrologie cursus completus, sive 
bibliotheca universalis ... Series 
(Latina) prima. (Indices 4 tom.) 
241 tom. Parisiis, 1844-64. 
Patrologie cursus completus ... 
Series secunda. 4 tom. Parisiis, 
1845-48. 
Patrologie cursus completus ... 
Series Graec. Gr. and Lat. 162 

Moller, George.
Denkmaler der Deutschen Bauen-
kunst. 4to. Darmstadt, 1821. 
(iii, 708.) 
Memorials of German Gothic Archi-
London, 1830. (i, 320; iii, 655, 687.)

Monteil et Rabutau.
Corporation de Môters, in LaCroix's 
"Le Moyen Age et la Renaissance." 
(iii, 566.)

Montfaucon.
(Work on abraves gems.) (ii, 378.)

Moore, Charles W. (see under Lawrie, 
Alexnder).
Laurie's History of Freemasonry, 
with Additions, Notes, critical and 
historical; also an historical Sketch

Moore (James) and Clarke (Cary L.). Masonic Constitutions, or Illustrations of Masonry; compiled under the directions of the Grand Lodge of Kentucky, and adapted by them for the Regulation and Government of the subordinate Lodges under their Jurisdiction. With an Appendix (remark on the capital degrees). 192 pp. Lexington, 1808.

Moore, John. Letter mentioning "Masonic Brethren." March 10, 1715. (v, 1238.)


Moreau, César. Précis sur la Franc-Maçonnerie, son origine, son histoire, ses doctrines, etc. Extrait d'une notice sur la vie et les travaux scientifiques de M. C. Moreau, publiée dans la Revue générale, historique, biographique, etc. . . . annécé, completé et publié par César Moreau. 8vo. Paris, 1855.


Moreau, Frédéric. Collection Caranda, aux époques pré-historique, gauloise, romaine et franque. Album des principaux objets recueillis dans les sequestres de Caranda . . . par M. Frédéric Moreau pendant les années 1873, 1874 et 1875. (Plates with descriptive text.) 4to. Saint-Quentin, 1877. (v, 1796.)


Mossdorf, Friedrich (also Editor: see under Lenning, G.). Mittheilungen an denkende Freimaurer. S. xxxii, 204. Dresden, 1818.


Mundt, T. (see Schlegel C. W. F. von.)


Nadallac, Marquis de. Unity of the Human Species, in the Smithsonian Report for 1890. (vii, 1792.)
BIBLIOGRAPHY

Negrin, J. J.
Free Masons' Vocal Assistant. (18077)
(iii, 818.)

Nettelblatt, C. C. F. W. von.
Geschichte der Freimauerei. Leipzig, 1878.

Nettesheim, von (see Agrippa, H. C.).

Nicholson, Peter.

Niculal, Christopher Friedrich (1733–1811).

Niebuhr, Barthold Georg.

Noorthouck, John.
Constitutions of the Ancient Fraternity of Free and Accepted Masons; First compiled by order of the Grand Lodge, by James Anderson, D.D. A new edition revised, enlarged, and brought down to the year 1784, under the direction of the Hall Committee. (5th and best edition.) iv, xii, 439 pp. London, 1794. (iv, 424; cf. iv, 1027.)

Oakley, L. C.

Ohio.

Oliver, Rev. George (D.D.).
The Antiquities of Freemasonry, comprising Illustrations of the Five Grand Periods of Masonry, from the creation of the world to the dedication of King Solomon's Temple. xvi, 366 pp. 3 maps. 1 pl. 8vo. London, 1823.
— Same. ix, 205 pp. New York, 1866.
— Same. 236 pp. New York, 1870.
BIBLIOGRAPHY


—— Same. New York, 1866. (iv., 928, 1006.)

Onclair, Auguste.

Ordinances.
Ordre der Steinmetzen zu Strassburg. 1459. (i., 16.)
Ordre der Steinmetzen vom Jahres 1462. No. 30. (iii., 805.)

Owen.
Theologomena. (i., 44.)

Paine, Thomas.

Paine, T. O.
Solomon's Temple and Capitol, Ark of the Flood and Tabernacle; or, the Holy Houses of the Hebrews, Chaldees, Syrians, Samarians, Supertagins, Copits, and Italians. Scriptions: Josephus, Talmai, and Rabbi. With 42 Full Page Plates, and 120 Text-cuts, being photographic reproductions of the original drawings made by Author. 4to. New York, 1885.

Paley, Frederick Athorp.

Papworth M., 1714 (cf. Index under "Old Charges"). (iii., 612.)

Parker, John Henry.

Parvin, Theodore S.
History of Masonry. (vi., 1923.)

Paton, Chalmers I.

Pennsylvania.

Pepys, Samuel.

Periodicals.
Archaeological Journal. (iii., 813.)
Bulletin storico italiano, vol. xii. p. 262. (vii., 1768.)
Freemasons' Magazine and Masonic Mirror, London, 1834-1858. (i., 252.)
Freemasons' Quarterly Review. London, 1845 (i., 100, 200); 1850, p. 441 (iii., 813); 1865 (iii., 657).
Pocket Companion and History of Freemasonry. London, 1754. (v., 1401.)

Petrie, William Matthew Flinders.
Académie des inscriptions, March 5, 1897. (vii., 1794.)
Philalethes, Eugenius (pseudonym for Thomas Vaughan).
Long Livers: A curious History of such Persons of both Sexes who have lived several ages and grown young again; With the Rare Secret of Rejuvenescency of Arnobius de Villa Nove. And a great many improved and invaluable rules to prolong life: Also how to prepare the Universal Medicine. Most humbly dedicated to the Grand Master, Masters, Warders, and Brethren of the most Ancient and Honorable Fraternity of the Freemasons of Great Britain and Ireland. ixiv, 199 pp. London, 1722. (iv, 540.)

Phillimore, Lucy.

Philo-Judeus.
Opera omnia. Fol. 2 tom. London, 1742. (ii, 390.)
The Works of Philo-Judeus, the Contemporaries of Josephus. Translated from the Greek by C. D. Yonge. 8vo. 4 vols. London (Bohn's Esq. Lib.), 1854-55. (iv, 390.)

Pigorini (see "Bulletin ethnologique," etc., under Periodicals).

Pitacus.
Lexicon Antiquitatum Romanorum (articles "Fabri" and "Collegium"). (ii, 498.)

Plus VII, Pope.
Leitres apostoliques de N. S. P. le pape Pie VII par lesquelles il condamne la société secrète des Carbonari (13 September, 1821). 8vo. Lyon, 1822.

Plautus, Titus Maccius.
Curtulio, i, 53. (v, 1224.)

Plot, Dr. Robert.
The Natural History of Staffordshire. Oxford, 1689. (iii, 624; iv, 880; viii, 2006.)

Pratt, Foster.
Historical Sketch of Early Masonry in Michigan. 47 pp. 8vo. Grand Rapids, 1884. (v, 1431.)

Prescott, William H. (see under Robertson, William).

Porphyry.
Select Works of Porphyry translated from the Greek by Thomas Taylor, with an Appendix explaining the Allegory of the Wanderings of Æneas, by the Translator. London, 1823. (vii 1748.)

Portal, Pierre Paul Frederic de (Baron).
Les Symboles des Egyptiens comparé à ceux des Hébreux. 8vo. Paris, 1840. (vi, 1703.)
Treatise on Hebrew and Egyptian Symbols. Translated by W. S. Rockwell.

Porter, Major Whitworth.
A History of the Knights of Malta; or, the Order of the Hospital of St. John of Jerusalem. 2 vols. London, 1858.

Pownall, Governor.
Observations on the Origin and Progress of Gothic Architecture, and on the Corporation of Freemasons, supposed to be the establishments of it as a regular order. In the "Archæologia" (February, 1788), vol. ix, pp. 110-126 (iii, 608, 777.)

Preston, William.
Illustrations of Masonry, xxiv, 204 pp. London, 1772. (ii, 363; v, 1164, 1291.)
— Same. Fourteenth edition, with additions to the Present Time, and copious Notes Illustrative and Explanatory, by George Oliver. xxiv, 456 pp. London, 1829. (i, 196; iii, 610.)
— Same. Thirteenth edition, with Additions and Corrections by Stephen Jones. London, 1821. (iv, 579, 1025.)

Pritchard, Samuel.
Masonry Dissected: Being a Universal and Genuine Description of all its Branches, from the Original to this Present Time. London, 1790. (iv, 579, 1025.)

Pryor, Thomas.

Quarles, Francis.

BIBLIOGRAPHY

Quentin, Joseph.

Rafael, R. de.
La Masoneria pintada por si misma. 298 pp. Madrid, 1883.

Ragou, F. Jean Marie.

Raines, James, Jr. (see under “Surtees Society”)

Ramsay, Chevalier Andrew Michael.

Raphall, Rev. Morris Jacob.

Rawlinson, Canon George.

Read, Thomas M.
History of the Grand Lodge of Washington. (v, 1471.)

Rebold, Emmanuel (M.D.).

Histoire des Trois Grandes Loges de France-Maçons en France. 700 pp. Paris, 1864. (It, 273, 519; iii, 708; iv, 1020; v, 1184.)

Rees, Abraham.
The Cyclopaedia, or Universal Dictionary of Arts, Sciences, and Literature. 99 vols. 4to. (Vol. 22 contains an article on Masons.) London, 1819.

Reghelett de Schio, M.

Reimach, M. Salomon.
Le mirage oriental. In l’Anthropologie, 1895. (vii, 1793.)

Reuchlin.
Fragments of Archytas. (vii, 1750.)

Richter, Samuel (see under his pseudonym, Sineorus Renatus.)

Roberts, J.
The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons. 1722. (It, 608.)

Robertson, Henry.
Digest of Masonic Jurisprudence. Toronto, 1881.

Robertson, J. Ross.
The Cryptic Rite; its Origin and Introduction on this Continent, History of the Degrees of Royal, Select, and Super-Excellent Master; the Work of the Rite in Canada, with a History of the various Grand Councils... in Canada... And the History of all Grand Councils in the United States, by Joseph H. Drummond. 8vo. vii, 235 pp. Toronto, 1888. (vii, 1867.) History of Freemasonry in Canada. 2 vols. 8vo. Toronto, 1899.

Robertson, William (D.D.).
Robin, l'Abbé Claude.
Recherches sur les initiations anciennes et modernes. 172 pp. Amsterdam et Paris, 1779. (xii, 188; iv, 1017.)

Robinson, John (LL.D.).
Proofs of a Conspiracy against all the Religions and Governments of Europe. 2d edition, with Postscript. 8vo. Edinburgh, 1797. (iv, 271, 287, 298; iv, 1006, 1019.)

Rockhill, W. W.
Diary of a Journey through Mongolia and Tibet. 1891, 1892. (vii, 1799.)

Rockwell, William Spence.
"Ahiman Resin of Georgia," 1850. (y, 1230.) (See under Portal, P. P. F. de.)

Roger, Prior of Hexham.
Hagustil. (rv, 1063.)

Roller, Théophile.

Rollin, Charles (1661-1741).

Row, Augustus (Comp.).

Rowe, N. (see Dacier, André).

History of Freemasonry in Rhode Island. Together with a full account of the celebration of the One Hundredth Anniversary of the Grand Lodge of Rhode Island, held June 24, 1891. Memorial Volume. 8vo. xx, 809 pp. Providence, 1893. (v, 1411.)

Rylands, W. H.
Freemasonry in the Seventeenth Century (M. A. Mag., London, December, 1881). (vii, 2005.)

Sadler, Henry.

Thomas Dunckerley, his Life, Labors, and Letters, including some Masonic and Naval Memorials of the eighteenth century. xxiv, 316 pp. 3 port. 1 pl. 8vo. London, 1891.

Saint Croix, Emanuel Joseph Guilhem de Clermont-Lodeve de.
Mémoires pour servir à l'histoire de la religion secrète des anciens peuples, ou recherches historiques et critiques sur les mystères du Paganisme. 8vo. Paris, 1784.

Le même. 2me éd. rev. et corr. par M. le Baron Silvestre de Sacy. 2 tomes, avec 2 planches. Paris, 1817. (t, 168.)

Les Arts au Moyen Age et la Renaissance. (ii, 322.)

Saint Gall (see under Charlemagne).

Sauval, Henri.

Schauberg, Dr. Joseph (1808-66).
Vergleichendes Handbuch der Symbolik der Freimaurerei, mit besonderer Rücksicht auf die Mythologien und Mythen der Alterthümer. 3 Bde. Schaffhausen, 1861.

Schaw, William (1800-1802).
The Schaw Statutes, 1598. (Published in D. Murray Lyon’s “Freemasonry in Scotland.”) (rv, 1864.)

Schlegel, Carl Wilhelm Friedrich von.
Geschichte der alten und neuen Literatur. Bis auf die neueste Zeit fortgeführ't von T. Mundt. 2 Thle. 8vo. Berlin, 1841-42.

Lectures on the History of Literature, Ancient and Modern. From the German. 1859. (Bohn’s Standard Library, 1846, etc.) (iii, 728.)

Schlesinger, H. T.) and Zillie (1861-79).
Editors.

Schlieffen, Heinrich.
Myconæ; a narrative of researches and discoveries at Mycenae and Tiryns. The Preface by W. E. Gladstone. 8vo. London, 1878. (vii, 1700.)

Schoepflin, Johann Daniel.
Alatea Illustrata Celtica, Romana, Francica, etc. 2 tomes. Fol. Colmar, 1751-51. (iii, 728.)
BIBLIOGRAPHY


Schuckford, Samuel (see Shuckford).

Schultz, Edward T.
History of Freemasonry in Maryland, of all the Rites introduced... from the earliest times to the present... with biographical sketches and portraits. 4 vols. Ill. Por. Pl. Baltimore, 1834-88.
History of Capitular Masonry in Maryland. (vii, 1516.)

Scott, James B.
Outline of the Rise and Progress of Freemasonry in Louisiana. 1873. (vi, 1448.)
Manuel Maçonnique. New Orleans, 1826. (vi, 1445.)

Scotland.
General Regulations for the Government of the Order of Royal Arch Masons of Scotland. (v, 1263.)

Scott, Charles.

Scott, Jonathan.
A Pocket Companion and History of Freemasonry: containing its origin, progress, present state, etc. London, 1743.

Seroux d'Agincourt, Jean Baptiste Louis Georges.
L'histoire de l'art par les monuments depuis sa décadence au IVe siècle jusqu'à son renouvellement au XVIIIe siècle. 6 tomes. 1838-33. (iii, 687.)
History of Art by its monuments, from its decline to the Fourth Century to its restoration in the Sixteenth. Translated from the French. 3 vols. London, 1847. (iii, 687.)

Sewell, Robert.

Shuckford, Samuel.

Sidebotham, Rev.
The Grand Mystery of Free-Masons Discover'd (reprint), in the "Free-

Simon de Simond, Jean Charles Leonard.
Histoire des Républiques italiennes du moyen âge. 10 tomes. 8vo. Paris, 1826-33. (ii, 527, 683.)

Sicernus Renatus (pseudonym of Samuel Richter).

Sinclair, Sir John.

Singer, Samuel Weller.
Wayland Smith: A Dissertation on a Tradition of the Middle Ages, from the French of G. B. Depping and F. Michel, with additions by S. W. Singer. London, 1847. (ii, 427.) (Sir Walter Scott makes use of the traditions regarding the Legend of the Smith in his "Kenilworth").

Simondi (see Simonde de Siamodi, J. G. L.).

Sloane, George.
New Curiosities of Literature. London, 1849. (i, 246; ii, 331, 943.)

Smigrodzki, Michael.
Zur geschichte der Swastika. Brunswick, 1890. (vii, 1703.)

Smith, George Captain (R.A.).
The Use and Abuse of Masonry: a work of the greatest utility to the Brethren of the Society, to mankind in general, and to the ladies in particular. xxvii, 399 pp. London, 1783. (i, 66.)
Sanzo. New York, 1866.

Smith, George (of the British Museum).
Assyrian Discoveries: an account of explorations and discoveries on the site of Nineveh, during 1873 and 1874. ... With Illustrations. 8vo. London, 1875. (i, 66.)
The Chaldaean account of Genesis, containing the description of the Creation, the Fall of Man, the Deluge, the Tower of Babel, the times of the Patriarchs and Nimrod: Babylonian Fables and Legends of the Gods: from the Cuneiform Inscription. With Illustrations. 8vo. London, 1876. (i, 62; ii, 122.)
Smith, George (LL.D.).
The New, Complete, and Universal History of the City of London and Westminster. Revised by W. Thornton ... assisted by G. Smith. London, 1784. (iv, 781.)

Smith, John.

Smith, John Carson.

Smith, Sir William (LL.D.).

Smith, Toulmin.
English Gilds. The original ordinances of more than one hundred Early English Gilds. Together with ye olde Vesges of ye City of Winchester; The Ordinances of Worcester; The Office of the Mayor of Bristol; And the Customary of the Manor of Titchfield-Ride. From original MSS. of the Fourteenth and Fifteenth Centuries.Edited with notes by the late Toulmin Smith. Introduction and Glossary by his daughter, Lucy Toulmin Smith. And a Preliminary Essay in five parts, on the History and Development of Gilds, by Lojo Brentano. 3 vols. London, 1870. (ii, 562, 574.)

Smith, W. (see under Hallam, Henry).

Smith, John.
The Buchanan Manuscript Roll of the Old Constitutions of Masonry. A fac-simile. 1836
The Grand Lodge, No. 2. Manuscript Roll of the Old Constitutions of Masonry. A fac-simile, etc. 1837
The Scarborough Manuscript Roll of the Old Constitutions of Masonry. A fac-simile prepared ... for Lodge "Quatuor Coronati." 1894
Quatuor Coronatorum Antiquaria.

Spinoza, The Marquis.
Lectures on the Elements of Hieroglyphics and Egyptian Antiquities. 8vo. 11 pls. London, 1829. (vi, 1703, 1706.)

Stanley, Thomas.
History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every sect. London, 1743. (vi, 1700.)

Staton, J. W.
Masonic bibliographical memoranda, relating to reprints. 19 pp. 1 port., 8vo. Brooksville (the author), 1887.

Steinbrenner, G. W.
The Origin and Early History of Masonry. New York, 1884. (iv, 936.)

Stephen (Leslie) and Lee (Sidney), Editors.

Steiglitz, Christian Ludwig.
Uber die Kirche des heiligen Kunigunde zu Rochlitz und die Steinmetz-Rutte derselben. S. iv, 80. Leipzig, 1829. (ii, 74.)

Stihlson (Henry Leonard) and Hughan (William James), and others.
History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Consorvated Orders. xxxiv, 33, 904 pp. 1 pl. ill. 8vo. Boston, (1890) 1888. (v, 1372.)

Stowe, John.
Strasburg Constitutions.
Strickland, Agnes.
— Same. 1871. (v, 1324.)
Strong and McClincock (see under McClincock, John).
Stukeley, William.
Surtees Society.
Fabric Rolls of York Minster. Edited by Mr. James Raine, Jr. Durham, 1858. (rv, 1044.)
Synesius (pseudonym of Constantinus Africanus).
De Providencia. (t, 194.)
Taaffe, John.
Tassoni, M.
De Collegis. Rome, 1792.
Taylor, Thomas.
Dissertation on the Eleusinian and Bacchic Mysteries. 8vo. iv, 184 pp. London, 1791. (t, 177.)
Terultullianus, Quintus Septimius Florens.
Opera omnia. 3 tom. (In Migne's Patrologia cursus completus, etc. Tom. 1, etc.) 1844. (rv, 1790.)
Tessier.
Manuel Générale de Maçonnerie. (t, 270.)
Theodosius.
Codex Theodosianus: xiii, 4 de excussionibus artifícium, c. 2. (t, 479.)
Thierry, Amedee Simon Dominique.
Histoire des Gaulois, depuis les temps les plus reculés jusqu'à l'extirpation de la Gaule à la domination romaine. Cinquième édition. 2 tomes. Paris, 1858. (t, 210.)
Thompson, Thomas (M.D., LL.D., F. R.S.).
History of the Royal Society. London, 1812. (t, 311.)
Thorpé, Benjamin.
Ancient Laws and Institutes of England. Fol. 1840. (r, 564.)
Diplomatarius Anglo-Saxonici, 1885. (m, 588.)
Thory, Claude Antoine (1757–1827).
Annales originis magni Galliarum Ordinis; ou histoire de la fondation du Grand Ordent de France, etc. vii, 471 pp. Paris, 1812. (v, 1184, 1297.)
Acta Latomorum, ou chronologie de l'histoire de la Franche-Maçonnerie française et étrangère, contenant les faits les plus remarquables de l'Institution, depuis ses temps obscurs jusqu'en l'année 1814; la suite des Grands-Maîtres; la nomenclature des rites, grades, sectes, et coterie secrets répandus dans tous les pays; la bibliographie des principaux ouvrages publiés sur l'histoire d l'Ordre depuis 1723; avec un supplément dans lequel se trouvent les statuts de l'Ordre civil institué par Charles XIII, Roi de Suède, en faveur des France-Maçons; une correspondance inédite de Cahillot; les edits rendus contre l'Association par quelques Souverains de l'Europe; enfin un grand nombre de pièces sur l'histoire ancienne et moderne de la Franche-Maçonnerie. 2 tomes: i, xxvii, 420 pp.; ii, xvi, 404 pp. Paris, 1815. (ii, 252, 311; rv, 1018.) (Contains a Bibliography of the principal Masonic works published during the first century of the Speculative era of Freemasonry.)
Tindal, N. (see under Calmet, Don Augustin).
Tiraboschi, Girolamo.
History of the Sciences in Italy. (m, 564.)
Tirado y Rojas, M.
La Masonería en España. 2 tom. 8vo. Madrid, 1892–93.
Toland, John.
A collection of several pieces of John Toland ... with some memoirs of his life and writings by Des Maizeux. 8vo. 2 vols. London, 1729 or 1747. (t, 209.)
Tracy, Sylvestre de.
In Sainte Croix' Recherches sur les Mystères du Paganisme, tom. ii, p. 86. (t, 168.)
Trevis, John D. (see under Hugon, Hamulph.)
Turner, Sharon.

Twysden, Sir Roger (Bar.)
Historiae Anglicae Scriptores X. (Contains, among other works, those of Gervasis Monachus Dorotheus.) Fol. London, 1652. (iii, 791.)

Tyler, Edward Burnett
Anthropology: an introduction to the study of man and civilization. Ill. xv, 448 pp. London, 1881. (vi, 1656, 1711.)

Ulpianus, Domitius.
De Officis Pro Consulia. (a, 477.)


Vaillant, Adolphe.

Valentin, Basil.
Triumphans, Charité de Antinoe, with the Annotations of Kerschingius and the book of Synesius concerning the Philosophers' Stone. London, 1678. (ii, 341.)

Vassal, Pierre Gérard (1739-1840).

Vaughan, Thomas (see under Eugenius Philalethes—his pseudonym—and under Andrea).

Vaughn, Robert Albert.
Hours with the Mystic. 2 vols. London, 1888. (ii, 123.)

Veige, M. da.
L'Anthropologie, 1851, p. 222. (vii, 1796.)

Vernhes, J. F.
Essai sur l'histoire de la Franc-Maçonnnerie, depuis son établissement jus-

BIBLIOGRAPHY 941

qu'à nos jours. xii, 136 pp. Paris, 1813.
Le parfait Maçon, ou répertoire complet de la Maçonnerie symbolique. Montpellier, 1850.

Vertot (d'Aubert), l'Abbé René Aubert de.
Histoire des Chevaliers Hospitallers de St. Jean de Jérusalem, appelés depuis les Chevaliers de Rhodes et aujourd'hui les Chevaliers de Malta. 4 tomes, avec port. Paris, 1726. (v, 1594.)

Vinton, David.
Masonic Minstrel: Contains a "short historical account of Masonry," and a list of Lodges in the United States; vi, 403 pp. Dedham, 1816. (v, 1277.)

Vollet-le-Duc, Eugène Emmanuel.

Voilàre (see Arouet de Voltaire).

Von Hammer (see Hamme-Purgstall, Joseph von).

Von Nefflah (see Agrippa, Henricus Cornelius).

Walker, James (Translator: see under Mounier, John Joseph).


Wallis, Dr.
Account of some Passages in my own Life; in Hearm's edition of Langstaff's Chronicle. (ii, 812.)

Warburton, William (Bishop).

Ware, Sir James.
De Hibernia et Antiquitatis ejus Disquisitione. London, 1844. (v, 202.)

The Whole Works of Sir James Ware, concerning Ireland, revised and improved (by Walter Harris). 3 vols. in 2. Dublin, 1739-46. (v, 202.)
Warville, George W. (LL.D.).

Genael of the Degree of Royal Master Mason. Svo. 30 pp. Chicago, 1890.


Notes on the Chivalric Orders, with special reference to the Imperial, Ecclesiastical, and Military Orders of the Red Cross of Constantine. Svo. 12 pp. Chicago, 1892.


Way, Albert.
Promptorium Parvulorum atque Clericorum, Lexicon Angl.-Latinum principis . . . Reseaut A. W. 4to. 1843; etc. (iv, 780.)

Freemasons' Monitor; or, Illustrations of Masonry. Albany, 1797. (v. 1291.) 3rd ed. 1812. (iv, 924.)

Weisse, John A. (M.D.).
The Obelisk and Freemasonry according to the discoveries of Belzoni and Commodore Gorgias; also Egyptian symbols compared with those discovered in American Mounds. Svo. 178 pp. New York, 1880.

Weld, Charles Richard.
A History of the Royal Society, with memoirs of its Presidents. 2 vols. London, 1848. (iv, 312.)

Wheeler, Joseph Kellogg.
Records of Capitular Masonry, etc. (see under Connecticut). (v, 1280; 1281.)

Whiston, William (see under Josephus).

Whittemore, H.
Freemasonry in North America, from the Colonial period to the beginning of the present century; also the History of Masonry in New York, 1730–1888; in connection with the History of the Third Masonic District of Brooklyn, viii, 510 pp. 4to. New York, 1889.

Whittington, Rev. G. D.
An Historical Survey of the Ecclesiastical Antiquities of France, with a view to illustrate the rise and progress of Gothic Architecture in Europe. London, 1809. (iv, 329, 325; iii, 638, 760.)

Whymper, Henry Josiah.

Whythe, T. B.
The Connection between the Templars and the Freemasons in the City of York. 1872.

Wieland, Christopher Martin (Editor).
Deutscher Merkur (German Mercury). Weimar, 1792–99. (iv, 901.)

Wight, O. W. (see Cousin, Victor).

Wild, Wilhelm.
Das Gildenwesen im Mittelalter. S. xii, 388. Halle, 1831. (iv, 601.)

Wilke, Wilhelm Friedrich.


William of Malmesbury (see Guillelmus, Malmehusburia). Wylle, Robert. History of the Mother Lodge, Killwinning. (iii, 260.)

Willis, Brown. Survey of the Cathedral of York, etc. 4to. 3 vols. London, 1727-30. (xiv, 1002.)


Architecture of the Middle Ages. (iii, 702.)


Wilson, J. Die deutschen Bruderschaften des Mittelalters. xil, 192 pp. Giessen, 1850. (ix, 716, 741.)

Wren, Sir Christopher (1632-1723). Parentalia, or memoirs of the Family of the Wrens. Fol. London, 1700. (i, 244; ii, 490; iii, 606.)

Wright, Thomas. Anglo-Saxon Architecture. In the Archæological German for March, 1844. (ii, 545, 531; iii, 594.)

Wood, Oswald Charles (M.D.) (See Ham- mer Purgstall).


Yarker, John, Jr. Notes on the Scientific and Religious Mysteries of Antiquities: The Gnoses and Secret Schools of the Middle Ages; Modern Rosicrucianism, and the various Rites and Degrees of Free and Accepted Masonry. 188 pp. London, 1872.

Same. 2d edition. New York, 1878. (iv, 225.)

Yong, Arthur. Travels during the Years 1787-1790 ... France. 1794. (ii, 610.)

Yonge, C. D. (see under Philo-Judaeus).

York MS., 1600 (consult Index under "Old Charges"). (iii, 613.)

Zacccone, Pierre. Histoire des sociétés secrètes politiques et religieuses; l'inquisition, les Jéanites, les Feniciens ... les Francs-Maçons ... les Carbonari, etc. 2 tomes. 4to. Paris, 1867.